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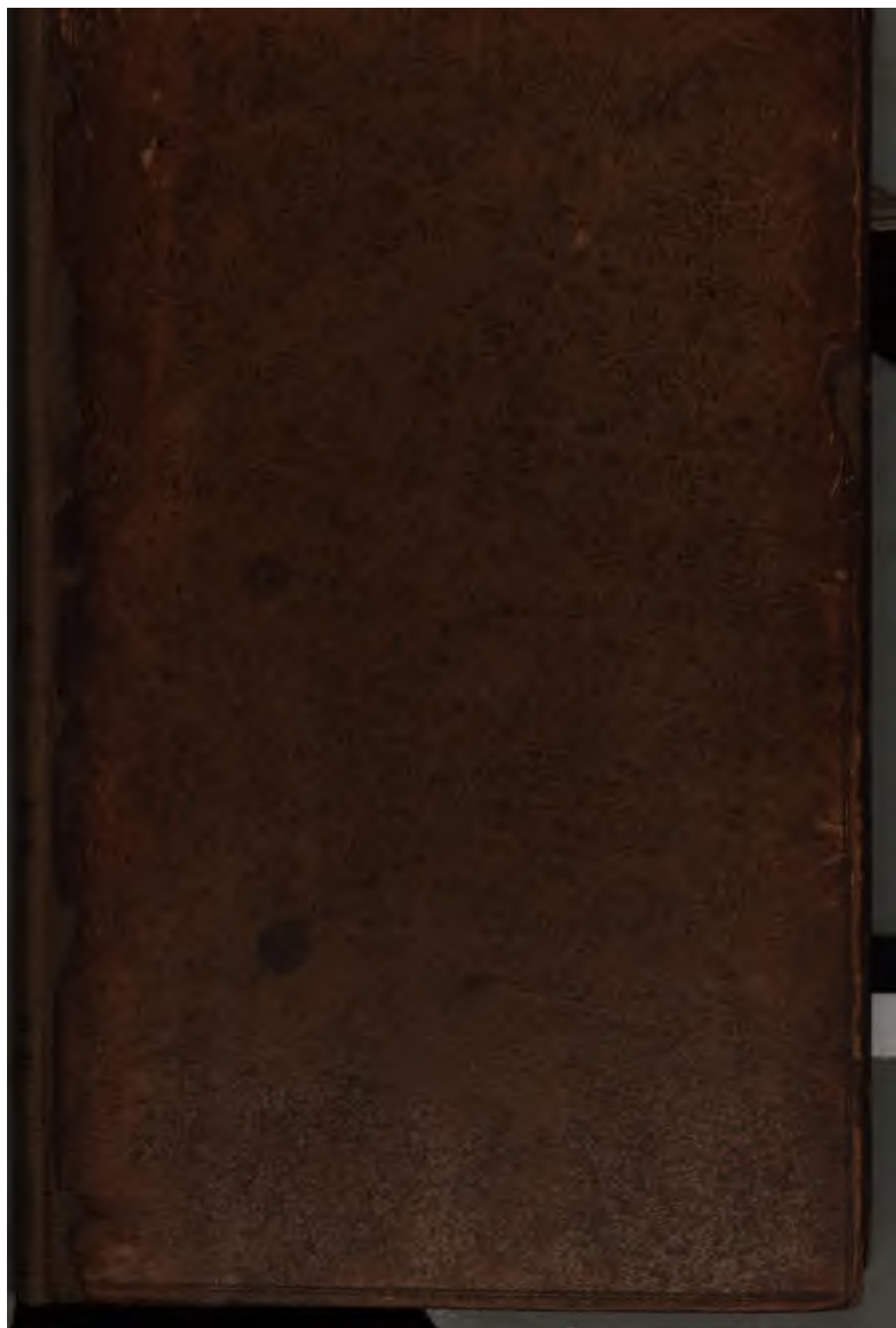
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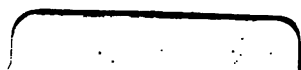


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# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ.

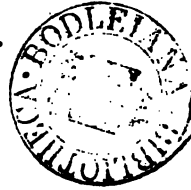
OR THE

## DIVERSIONS OF PURLEY.

BY

JOHN HORNE TOOKE.

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*A NEW EDITION,*

REVISED AND CORRECTED

By RICHARD TAYLOR, F.S.A. F.L.S.

WITH NUMEROUS ADDITIONS

FROM THE COPY PREPARED BY THE AUTHOR FOR REPUBLICATION :

TO WHICH IS ANNEXED HIS

LETTER TO JOHN DUNNING, Esq.

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IN TWO VOLUMES.

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2



**CONTENTS**

**OF**

**THE SECOND PART.**

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<b>CHAP.</b>	<b>PAGE.</b>
I. The Rights of Man .....	1
II. Of Abstraction.....	17
III. The same Subject continued.....	39
IV. The same Subject continued.....	91
V. The same Subject continued.....	399
VI. Of Adjectives.....	425
VII. Of Participles .....	460
VIII. The same Subject continued.....	475



ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,  
OR THE  
DIVERSIONS OF PURLEY.

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PART II.

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CHAPTER I.

RIGHTS OF MAN.

F.

——BUT your Dialogue, and your Politics, and your bitter Notes——

H.

Cantantes, my dear Burdett, minus via lædit.

F.

Cantantes, if you please ; but hawling out the *Rights of Man*, they say, is not singing.

H.

To the ears of man, what music sweeter than the Rights of man ?

VOL. II.

B



F.

Yes. Such music as the whistling of the wind before a tempest. You very well know what these gentlemen think of it. You cannot have forgotten

“Sir, Whenever I hear of the word RIGHTS, I have learned to consider it as preparatory to some desolating doctrine. It seems to me, to be productive of some wide spreading ruin, of some wasting desolation.”—*Canning’s Speech.*

And do you not remember the enthusiasm with which these sentiments were applauded by the House, and the splendid rewards which immediately followed this declaration? For no other earthly merit in the speaker that Œdipus himself could have discovered.

H.

It is never to be forgotten. Pity their ignorance.

F.

Punish their wickedness.

H.

We shall never, I believe, differ much in our actions, wishes or opinions. I too say with you—Punish the wickedness of those mercenaries who utter such atrocities : and do you, with me, pity the ignorance and folly of those *regular* governments who reward them : and who do not see that a claim of RIGHTS by their people, so far from treason or sedition, is the strongest avowal they can make of their subjection : and that nothing can more evidently shew the natural disposition of mankind to rational obedience, than their invariable use of this word RIGHT, and their perpetual application of it to all which they desire, and to every thing which they deem excellent.

F.

I see the wickedness more plainly than the folly ; the consequence staring one in the face : for, certainly, if men can claim no RIGHTS, they cannot *justly* complain of any WRONGS.

H.

Most assuredly. But your last is almost an identical proposition ; and you are not accustomed to make such. What do you mean by the words RIGHT and WRONG ?

F.

What do I mean by those words ? What every other person means by them.

H.

And what is that ?

F.

Nay, you know that as well as I do.

H.

Yes. But not better : and therefore not at all.

F.

Must we always be seeking after the meaning of words ?

H.

Of important words we must, if we wish to avoid important error. The meaning of these words especially is of the greatest consequence to mankind ; and seems to have been strangely neglected by those who have made the most use of them.

F.

The meaning of the word RIGHT ?—Why—It is used so variously, as substantive, adjective, and adverb ; and has such apparently different significations (I think they reckon between thirty and forty), that I should hardly

imagine any one single explanation of the term would be applicable to all its uses.

We say—A man's RIGHT.

A RIGHT conduct.

A RIGHT reckoning.

A RIGHT line.

The RIGHT road.

To do RIGHT.

To be in the RIGHT.

To have the RIGHT on one's side.

The RIGHT hand.

RIGHT itself is an *abstract idea*: and, not referring to any sensible objects, the terms which are the representatives of *abstract ideas* are sometimes very difficult to define or explain.

H.

Oh! Then you are for returning again to your convenient *abstract ideas*; and so getting rid of the question.

F.

No. I think it worth consideration. Let us see how Johnson handles it. He did not indeed acknowledge any RIGHTS of the people; but he was very clear concerning Ghosts and Witches, all the mysteries of divinity, and the sacred, indefeasible, inherent, hereditary RIGHTS of Monarchy. Let us see how he explains the term.

RIGHT——

RIGHT——

RIGHT——

No. He gives no explanation\*:—Except of RIGHT hand.

---

\* Johnson is as bold and profuse in assertion, as he is shy and

H.

How does he explain that?

F.

He says, RIGHT hand means——“ *Not the Left.*”

H.

You must look then for LEFT hand. What says he there?

F.

He says——LEFT——“ *sinistrous, Not right.*”

H.

Aye. So he tells us again that RIGHT is——“ *Not wrong,*” and WRONG is——“ *Not right\*.*”

But seek no further for intelligence in that quarter ; where nothing but fraud, and cant, and folly is to be found

sparing in explanation. He says that RIGHT means——“ *True.*” Again, that it means——“ *passing true judgment,*” and——“ *passing a judgment according to the truth of things.*” Again, that it means——“ *Happy.*” And again, that it means——“ *Perpendicular.*” And again, that it means——“ *In a great degree.*”

All false, absurd, and impossible.

\* Our lawyers give us equal satisfaction. Say they——“ *DROIT est, ou lun ad chose que fuit tolle d'auter per Tort ; le challenge ou le claim de luy que doit aver ceo, est terme DROIT.*”

“ RIGHT is, where one hath a thing that was taken from another *wrongfully* ; the challenge or claim of him that ought to have it, is called RIGHT.”——*Termes de la Ley.*

[See how Dr. Taylor sweats, in his chapter of LAW and RIGHT, in his *Elements of Civil Law.*

“ JUS is an equivocal word, and stands for many senses according to its different use and acceptation. Some lawyers reckon up near forty. From whence it follows that the Emperor and his

—misleading, mischievous folly; because it has a sham appearance of labour, learning, and piety.

RIGHT is no other than RECT-um (*Regitum*), the past participle of the Latin verb *Regere*\*. Whence in Italian you have RITTO; and from *Dirigere*, DIRITTO, DRITTO:

---

lawyers, who begin their works with definition, would have done better, if they had proceeded *more philosophico*, and *distinguished* before they had *defined*.

“Therefore in this great ambiguity of signification, what relief can be expected, must be had from the most simple and natural distribution; and this is what I am endeavouring.”

*Taylor's Elements of Civil Law*, page 40.

“JURI operam daturam, prius nosse oportet, unde nomen JURIS descendat.”—*Ib.* pag. 55.

“*Jus generale est: sed Lex juris est species. Jus ad non scripta etiam pertinet, Leges ad Jus scriptum.*” So says Servius, ad *Virg.* 1. *Æn.* 511. In this Dr. Taylor thinks Servius mistaking. I think the Doctor greatly mistaking, and Servius a good expositor.]

\* It cannot be repeated too often, that, in Latin, G should always be pronounced as the Greek Γ; and C as the Greek Κ. If *Regere* had been pronounced in our manner, i. e. *Redjere*; its past participle would have been *Redjitum*, *Retchtum*, not *Rectum*. And if *Facere*, instead of *Fakere*, had been pronounced *Fassere*; its past participle would have been *Fassitum*, *Fastum*; not *Fakitum*, *Faktum*.

[*XEIP*, MANUS. *Xεip-αιν*—*Xεip-ερε*, i. e. *Ger-ere*. Rem, or Res-gerere, Re-gerere—Re-gere. So Gerere—Gessi—Re-gessi, Regsi, Rexi.

“Et quidem, initio civitatis nostræ, populus, sine Lege certa, sine Jure certo, primum agere instituit; omniaque MANU a regibus gubernabantur.” *Dis. lib. 1. Tit. 2. lex 2. § 1.*

“MANUS (says Dr. Taylor) is generally taken for power or authority, for an absolute, despotic, or unlimited controul. So Cicero (pro Quintio)—‘Omnes quorum in alterius MANU vita posita est, sæpius illud cogitant, quod possit is, cujus in DITIONE et POTES-

whence the French have their antient DROIT, and their modern DROIT. The Italian Diritto and the French DROIT being no other than the past participle *Direct-um* \*.

TATE sunt, quam quid debeat, facere.' And Seneca (iii *Controv.*) —' Nemo potest alium in sua MANU habere, qui ipse in aliena est.' To bring home the word therefore, and to our purpose, MANUS, when applied to government, is that arbitrary kind of administration, which depends rather upon the will of one, than the consent of many."—*Taylor's Elements of Civil Law*, pag. 6.]

\* This important word RECTUM is unnoticed by Vossius. And of the etymology of JUSTUM he himself hazards no opinion. What he collects from others concerning *Rego* and *Jus*, will serve to let the reader know what sort of etymology he may expect from them on other occasions.

"REGO, et *Rex* (quod ex *Regis* contractum) quibusdam placet esse a *ῥεζω*, id est, *facio*. Isidorus *Regem* ait dici a *recte agendo*. Sed hæc Stoica est allusio. Nam planum est esse a *Rego*. Hoc Caninius et Nunnesius non absurde pro *Rago* dici putant : esseque id ab *ῥαζω*, *κατα μεταθεσιν*. Sed imprimis assentio doctissimo Francisco Junio, qui suspicatur REGO, omniaque ejus conjugata, venire a nomine RAC, quod Babyloniiis *Regem* notabat. &c.

"JUS forense a *juvando* aut *jubendo* dici putant. Alii *jus* quidem *culinarium* a *juvando* deducunt ; forense autem a *jubendo*. Recentiores quidam mirificas originationes commenti sunt. Sane Franciscus Conanus *jus civile* dici ait a *juxta* ; quia *juxta legem* sit, et ei adæquetur et accommodetur, veluti suæ regulæ : quod etiam etymon adfert Jod. de Salas. At Galeotus Martius et Franciscus Sanctius tradunt, JUS prima sua significatione signare *olera* aut *pultem* : sed quia in conviviis pares unicuique partes dabantur, ideo metaphorice JUS vocatum, quod *suum unicuique tribuit*. Scipio Gentilis scribit—cum prisci in agris viverent, sæpeque infirmiores opprimerentur a potentioribus, eos qui afficerentur, ad misericordiam excitandam *ioo ioo* solitos exclamare. Vult igitur ab *ioo*, JOUS (ut veteres loquebantur) dictum esse ; quia *infirmiores nil nisi JUS cupiant atque expostulent*.

In the same manner our English word JUST is the past participle of the verb *jubere* \*.

DECREE, EDICT, STATUTE, INSTITUTE, MANDATE, PRECEPT, are all past participles.

F. -

What then is LAW ?

H.

In our antient books it was written *Laugh, Lagh, Lage, and Ley* ; as *Inlaugh, Utlage, Hundred-Lagh, &c.*

" Alteram quoque *ετυμολογίαν* idem adfert ; ut a *Jove* sit JUS ; quemadmodum Græcis *δικη* (ut aiunt) quasi *Διός κούρη*, *Jovis filia*. Sane verisimilior hæc etymologia, quam prior ; quam et ii sequuntur, qui *ιος* dici volunt quasi *Jovis Os* ; quia nempe id demum *justum* sit, quod Deus sit profatus."

\* [" Quod si populorum JUSSIS, si principum decretis, si *sententiis* judicum JURA constituerentur."—*Cicero de Leg.* lib. 1. 5.

" Qui perniciose et injusta populis JUSSA descripserint.—*Ibid.* 1. 16.

" The old Romans used IUSA [i. e. Iussa] for what we now write JURA. Quintilian, 1—7, says the same. See Dr. Taylor, *Civil Law*, page 42.

" Nel principio del mondo, sendo li habitatori rari vissono un tempo dispersi à similitudine delle bestie : dipoi multiplicando la generazione, si ragunorno insieme, et per potersi meglio difendere, cominciarno a riguardare fra loro, quello che fusse più robusto et di maggior cuore, et fecionlo come capo, et l'obedivano. Da questo nacque la cognizione delle cose honeste et buone, differenti dalle pernitiöse et ree : perchè veggendo che se uno noceva al suo benefattore, ne veniva odio et compassione tragli huomini, biasmando gli ingrati et honorando quelli che fussero grati, et pensando ancora che quelle medesime ingiurie potevano essere fatte a loro ; per fuggire simile male, si riducevano a fare leggi, ordinare punizioni a chi contra facesse ; donde venne la cognizione della *Justitia*."—*Macchiavelli, Discorsi sopra Tito Livio*, lib. 1. cap. 2.]

It is merely the past tense and past participle *Laz* or *Læg*\*, of the Gothic and Anglo-Saxon verb **LAEGAN**, *Lecgan*, ponere: and it means (something or any thing, *Chose, Cosa, Aliquid*) *Laid down*—as a rule of conduct.

Thus, When a man demands his *RIGHT*; he asks only that which it is *Ordered* he shall have.

A *RIGHT* conduct is, that which is *Ordered*.

A *RIGHT* reckoning is, that which is *Ordered*.

A *RIGHT* line is, that which is *Ordered* or *directed*—(not a random extension, but) the shortest between two points.

The *RIGHT* road is, that *Ordered* or *directed* to be pursued (for the object you have in view) †.

To do *RIGHT* is, to do that which is *Ordered* to be done.

To be in the *RIGHT* is, to be in such situation or circumstances as are *Ordered*.

To have *RIGHT* or *LAW* on one's side is, to have in one's favour that which is *Ordered* or *Laid down*.

A *RIGHT* and *JUST* action is, such a one as is *Ordered* and *commanded*.

A *JUST* man is, such as he is *commanded* to be—*qui Leges Juraque servat*‡—who observes and obeys the things *Laid down* and *commanded*.

\* [On ðam fīf bocum ðe Woyðes aþnat Leuiticus iſ ƿeo ðriððe. Numeſus ƿeoſðe. ƿeo fīfte ƿƿ gehaten Deuteronomium. ðæt ƿƿ oðer **LAGU**—*Ælfric. De Veteri Testamento.*]

† [“ All keepe the broad high way, and take delight  
With many rather for to goe astray,  
And be partakers of their evill plight,  
Then with a few to walke the *RIGHTEST* way.”

*Spenser's Faerie Queene*, booke 1. canto 10. stanza 10.]

‡ It will be found hereafter that the Latin *Lex* (i. e. *Legs*) is no



The RIGHT hand is, that which Custom and those who have brought us up have *Ordered* or *directed* us to use in preference, when one hand only is employed : and the LEFT hand is, that which is *Leaved*, *Leav'd*, *Left* ; or, which we are taught to *Leave* out of use on such an occasion. So that LEFT, you see, is also a past participle.

## F.

But if the laws or education or custom of any country should *order* or *direct* its inhabitants to use the LEFT hand in preference ; how would your explanation of RIGHT

---

other than our ancestors' past participle *Læg*. But this intimation (though in its proper place here) comes before the reader can be ripe for it.

In the mean time he may, if he pleases, trifle with Vossius, concerning *Lex* :

“LEX, ut Cic. 1 de Leg. et Varro, v. de L. L. testantur, ita dicta ; quia *Legi* soleat, quo omnibus innotescat. Sunt quibus a *Legendo* quidem dici placeat ; sed quatenus *Legere* est *Eligere*. Augustinus, sive alius, in quæst. Novi Testam. ‘LEX ab Electione dicta est, ut e multis quod *eligas* sumas.’ Aliqui etiam sic dici volunt, non quia populo *Legeretur*, cum ferretur :—quod verum etymon putamus :—sed quia scriberetur, *Legendaque* proponeretur. At minime audiendus Thomas, quæst. xc. art. 1. ubi LEGEM dici ait a *Ligando*. Quod etymon plerique etiam Scholasticorum adferunt.”

[“LEX (says Dr. Taylor in his *Civil Law*) is a *general* term, including every law enacted by a proper authority.” page 146.]

The Greek words *Νομος* and *θεσμος* have similar derivations from *Νεμω*, rego ; and *τιθημι*, pono.

In page 147, Dr. Taylor says—“LEX, in the large idea of it, includes every law enacted by a proper authority, and is applicable to the Law of Nature, as well as the Civil Law ; and to customary, or unwritten law, with the same propriety, as to written. It means

hand apply to them? And I remember to have read in a voyage of De Gama's to Kalekut, (the first made by the Portuguese round Africa,) that the people of Melinda, a polished and flourishing people, are all *Left-handed* \*.

## H.

With reference to the European custom, the author describes them truly. But the people of Melinda are as *Right-handed* as the Portuguese: for they use that hand in preference which is *Ordered* by their custom, and *Leave*

a Rule, a Precept, or Injunction: a number or system of which, as we have seen above, gives us the idea of *JUS*."

"Hac *LEGE* tibi meam adstringo fidem."

*Terence, Eunuch.*

"Ea *LEGE* atque omine, ut, si te inde exemerim, ego pro te molam."

*Terence, Andr.*

See Dr. Taylor, how he boggles, page 151.]

["When the Grecians write, or calculate with counters, they carry the hand from the *left* to the *right*; but the Ægyptians, on the contrary, from the *right* to the *left*: and yet pretend, in doing so, that their line tends to the *right*, and ours to the *left*."]—*Littlebury's Translation of Herodotus, Euterpe*, book 2. pag. 158.

"——Boys crown'd the beakers high  
With wine delicious, and from *right to left*  
Distributing the cups, served ev'ry guest."

*Cowper's Iliad*, vol. 1. ed. 2. pag. 29.

"——He from *right to left*  
Rich nectar from the beaker drawn alert  
Distributed to all the powers divine."

*Ibid.* vol. 1. ed. 2. pag. 35.

"Then thus Eupithes' son Antinoüs spake.  
From *right to left*, my friends! as wine is given,  
Come forth, and in succession try the bow.

*Cowper's Odyssey*, vol. 2. book 21. p. 230.]

out of employ the other; which is therefore their LEFT hand \*.

---

\* [In the 8th canto of the 1st book of the *Faerie Queen*, Spenser in the 10th stanza tells us, that Arthur, in his combat with the giant, "smott off his LEFT arme."

" — With blade all burning bright  
He smott off his LEFT arme, which like a block  
Did fall to ground."—*Faerie Queene*, booke 1. canto 8. st. 10.

After which he tells us, in the 17th and 18th stanzas, that this same giant,

" — all enraged with smart and frantick yre,  
Came hurdling in full fiers, and forst the knight retyre.  
The force, which wont in two to be disperst,  
In one alone LEFT hand he now unites,  
Which is through rage more strong than both were erst."

*Faerie Queene*, booke 1. canto 8. st. 18.

This force in the LEFT hand, after the LEFT arme had been smitten off, puzzled the editors of Spenser; accordingly in four editions, RIGHT hand is substituted for LEFT.

On this last passage Mr. Church says,—“ So the first and second editions, the folio of 1609, and Hughes’s first edition, read : which is certainly wrong ; for it is said, st. 10,

‘ He smott off his LEFT arme’—

I read with the folios 1611, 1679, and Hughes’s second edition, —RIGHT HAND.”

On which Note Mr. Todd says,—“ Mr. Church, I believe, has followed too hastily the erring decision of those editions which read —RIGHT HAND. The poet means LEFT as a participle: the giant has now but *one single hand* LEFT; in which, however, he unites the force of *two*. Mr. Upton’s edition, and Tonson’s of 1758, follow the original reading—*In one alone LEFT hand*.”

Mr. Todd has well explained the meaning of the passage; but is not at all aware that LEFT is equally a participle in both its applications.

But Mr. Todd no where shows himself a Conjuror.]

F.

Surely the word **RIGHT** is sometimes used in some other sense. And see, in this Newspaper before us\*, **M. Portalis**, contending for the *Concordat*, says—"The multitude are much more impressed with what they are *commanded* to obey, than what is proved to them to be **RIGHT** and **JUST**." This will be complete nonsense, if **RIGHT** and **JUST** mean *Ordered* and *commanded*.

H.

I will not undertake to make sense of the arguments of **M. Portalis**. The whole of his speech is a piece of wretched mummerly employed to bring back again to France the more wretched mummerly of Pope and Popery. Writers on such subjects are not very anxious about the meaning of their words. Ambiguity and equivocation are their strong holds. Explanation would undo them.

F.

Well, but **Mr. Locke** uses the word in a manner hardly to be reconciled with your account of it. He says—"God has a **RIGHT** to do it, we are his creatures."

H.

It appears to me highly improper to say, that God has a **RIGHT**: as it is also to say, that God is **JUST**. For nothing is *Ordered*, *directed* or *commanded* concerning God. The expressions are inapplicable to the Deity; though they are common, and those who use them have the best intentions. They are applicable only to men; to whom alone language belongs, and of whose sensations only

---

\* *Morning Chronicle*, Monday, April 12, 1802.

Words are the representatives ; to men, who are by nature the subjects of *Orders* and *commands*\*, and whose chief merit is obedience.

F.

Every thing then that is *Ordered* and *commanded* is RIGHT and JUST!

H.

Surely. For that is only affirming that what is *Ordered* and *commanded*, is—*Ordered* and *commanded*†.

F.

Now what becomes of your vaunted RIGHTS of man ? According to you, the chief merit of men is obedience : and whatever is *Ordered* and *commanded* is RIGHT and JUST ! This is pretty well for a Democrat ! And these have always been your sentiments ?

H.

Always. And these sentiments confirm my democracy.

F.

These sentiments do not appear to have made you very conspicuous for obedience. There are not a few passages, I believe, in your life, where you have opposed what was

---

\* What Ariosto fabled of his horses, is true of mankind :

“ Si che in poche ore fur tutti montati,  
Che con sella e con freno erano nati.”

Orl. Fur. canto 38. st. 34.

† [Dr. Taylor, in his *Elements of Civil Law*, erroneously condemns Ulpian's Definition of the Law of Nature. The Doctor's error springs from his not having been aware of the meaning of the words *JUS*, *RECTUM*, *LEX*.

“ *JUS naturale* est quod Natura omnia animalia docuit.” *Digest*, book 1. tit. 1. law 1. parag. 3.

Instead of *docuit*, he might have said *JUSSIT*.]

*Ordered and commanded.* Upon your own principles, was that RIGHT?

H.

Perfectly.

F.

How now! Was it *Ordered and commanded* that you should oppose what was *Ordered and commanded*? Can the same thing be at the same time both RIGHT and WRONG?

H.

Travel back to Melinda, and you will find the difficulty most easily solved. A thing may be at the same time both RIGHT and WRONG, as well as RIGHT and LEFT\*. It may be *commanded* to be done, and *commanded* not to be done. The LAW, Læw, Laſ, i. e. That which is *Laid down*, may be different by different authorities.

I have always been most obedient when most taxed with disobedience. But my RIGHT hand is not the RIGHT hand of Melinda. The RIGHT I revere is not the RIGHT adored by sycophants; the *Jus vagum*, the capricious *command* of princes or ministers. I follow the LAW of God (what is *Laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human testimony, we know must proceed from

---

\* In an action for damages the Counsel pleaded,—“ My client was travelling from Wimbledon to London: he kept the LEFT side of the road, and that was RIGHT. The plaintiff was travelling from London to Wimbledon: he kept the RIGHT side of the road, and that was WRONG.”

“ The rule of the road is a paradox quite.

In driving your carriage along,

If you keep to the LEFT, you are sure to go RIGHT;

If you keep to the RIGHT, you go WRONG.”

God : and upon these are founded the RIGHTS of man, or what is *ordered* for man. I revere the Constitution and constitutional LAWS of England ; because they are in conformity with the LAWS of God and nature : and upon these are founded the rational RIGHTS of Englishmen. If princes or ministers or the corrupted sham representatives of a people, *order, command, or lay down* any thing contrary to that which is *ordered, commanded or laid down* by God, human nature, or the constitution of this government ; I will still hold fast by the higher authorities. If the meaner authorities are offended, they can only destroy the body of the individual ; but can never affect the RIGHT, or that which is *ordered* by their superiors \*.

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\*[“ Quesdam JURA non scripta, sed omnibus scriptis *certiora*.” —Seneca (the father) I. *Controv.* 1. quoted by Dr. Taylor in his *Elements of Civil Law*, pag. 241. CUSTOM.

“ Ante *Legem* Moysi scriptam in tabulis lapideis, *LEGEM* fuisse contendo non scriptam, quæ *naturaliter* intelligebatur ; et a patribus custodiebatur.”—*Tertullian. adversus Judæos*, edit. Rigalt. p. 206. —Also quoted by Dr. Taylor.

“ No *custom* can prevail against *right reason*, and the *law* of nature.”—Dr. Taylor, *Elements of Civil Law*, pag. 245.

Again, page 246 : “ The will of the people is the foundation of *custom*. But if it be grounded not upon *reason*, but *error*, it is not the will of the people. Quoniam non velle videtur, qui erravit.”]

# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,

&c.

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## CHAPTER II.

OF ABSTRACTION.

F.

**WELL, Well.** I did not mean to touch that string which vibrates with you so strongly: I wish for a different sort of information. Your political principles at present are as much out of fashion as your clothes.

H.

I know it. I have good reason to know it. But the fashion must one day return, or the nation be undone. For without these principles, it is impossible that the individuals of any country should long be happy, or any society prosperous.

F.

I do not intend to dispute it with you. I see evidently that, not He who demands RIGHTS, but He who abjures them, is an Anarchist. For, before there can be any thing RECT-um, there must be *Reg-ens*, *Reg's*, *Rex*\*,

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\* The following lines have more good sense than metre:

“ *Dum Rex a regere dicatur nomen habere,  
Nomen habet sine re, nisi studet jura tenere.*”



i. e. Qui or Quod *Reg-it*. And I admire more than ever your favourite maxim of—*Rex, Lex loquens\**; *Lex, Rex mutus*. I acknowledge the senses he has given us—the experience of those senses—and reason (the effect and result of those senses and that experience)—to be the assured testimony of God : against which no human testimony ever can prevail. And I think I can discover, by the help of this etymology, a shorter method of determining disputes between well-meaning men, concerning questions of RIGHT : for, if RIGHT and JUST mean *ordered* and *commanded*, we must at once refer to the *order* and *command*; and to the *authority* which *ordered* and *commanded*.

But I wish at present for a different sort of information. Is this manner of explaining RIGHT and JUST and LAW and DROIT and DRITTO peculiarly applicable to those words only, or will it apply to others? Will it enable us to account for what is called *Abstraction*, and for *abstract ideas*, whose existence you deny?

H.

I think it will : and, if it must have a name, it should rather be called *subaudition* than *abstraction*; though I mean not to quarrel about a title.

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So Judicans.	—	Judic's.	Judix.	Judex.
Vindicans.	—	Vindic's.	Vindix.	Vindex.
Ducens.	—	Duc's.	Dux.	
Indicans.	—	Indic's.	Indix.	Index.
S'implicans.	—	Simplic's.	Simplix.	Simplex.
Duplicans.	—	Duplic's.	Duplix.	Duplex.
Sup-plicans.	—	Supplic's.	Supplix.	Supplex. &c.

\* [*Buchanan, De Jure Regni apud Scotos.*]

The terms you speak of, however denominated in construction, are generally (I say *generally*) Participles or Adjectives used without any Substantive to which they can be joined ; and are therefore, in *construction*, considered as Substantives.

An <i>Act</i>	— (aliquid) <i>Act-um</i> .
A <i>Fact</i>	— (aliquid) <i>Fact-um</i> .
A <i>Debt</i>	— (aliquid) <i>Debit-um</i> .
<i>Rent</i>	— (aliquid) <i>Rendit-um</i> . redditum.
<i>Tribute</i>	— (aliquid) <i>Tribut-um</i> .
An <i>Attribute</i>	— (aliquid) <i>Attribut-um</i> .
<i>Incense</i>	— (aliquid) <i>Incens-um</i> .
An <i>Expanse</i>	— (aliquid) <i>Expans-um</i> . &c*.

Such words compose the bulk of every language. In English those which are borrowed from the Latin, French, and Italian, are easily recognized ; because those languages are sufficiently familiar to us, and not so familiar as our own : those from the Greek are more striking ; because more unusual : but those which are original in our own language have been almost wholly overlooked, and are quite unsuspected.

These words, these Participles and Adjectives, not understood as such, have caused a metaphysical jargon and a false morality, which can only be dissipated by etymology. And, when they come to be examined, you will find that the ridicule which Dr. Conyers Middleton has justly bestowed upon the Papists for their absurd

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\* It will easily be perceived, that we adopt the whole Latin word, omitting only the *sequent* Latin Article ; because we use a *precedent* Article of our own. For a similar reason we properly say—The *Coran*, and not the *Al-coran*.

coinage of Saints, is equally applicable to ourselves and to all other metaphysicians; whose moral deities, moral causes, and moral qualities are not less ridiculously coined and imposed upon their followers.

*Fate*  
*Destiny*  
*Luck*  
*Lot*  
*Chance*  
*Accident*  
*Heaven*  
*Hell*  
*Providence*  
*Prudence*  
*Innocence*  
*Substance*  
*Fiend*  
*Angel*  
*Apostle*  
*Saint*  
*Spirit*  
*True*  
*False*  
*Desert*  
*Merit*  
*Fault* &c. &c.

as well as JUST, RIGHT and WRONG \*, are all merely Participles poetically embodied, and substantiated by those who use them.

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\* ["These two Princes beyng neighbours, the one at Milan the other at Parma, shewed smal frendshyp the one to the other. But

So CHURCH \*, for instance, (*Dominicum*, aliquid) is an Adjective; and formerly a most wicked one; whose misinterpretation caused more slaughter and pillage of mankind than all the other cheats together.

## F.

Something of this sort I can easily perceive; but not to the extent you carry it. I see that those sham deities FATE and DESTINY—aliquid *Fatum*, quelque chose *Destinée*—are merely the past participles of *Fari* and *Destiner* †.

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Octavio was evermore *wrong* to the worse by many and sundry spites.”—*R. Ascham's Letters*, page 12.]

\* [*Kyriax-ος, -ov, -oi* : edifice, or sect, or clergy, &c.]

† [“ Quid enim aliud est FATUM, quam quod de unoquoque nostrum Deus *Fatus* est.”—*Minucius Felix, Octavius*.

“ Id actum est, mihi crede, ab illo, quisquis formator universi fuit; sive ille Deus est potens omnium; sive incorporealis Ratio, ingentium operum artifex; sive divinus spiritus per omnia maxima ac minima æquali intentione diffusus; sive FATUM et immutabilis caussarum inter se cohærentium Series.”—*Seneca Consolatio ad Helviam*, edit. Lipsii, 4to. 1652. pag. 77.

“ On FATE alone man's happiness depends,  
To parts conceal'd FATE's prying pow'r extends :  
And if our stars of their kind influence fail,  
The gifts of nature, what will they avail !”

*Dryden's Juvenal*, Sat. 9.

“ 'Tis FATE that flings the dice; and, as she flings,  
Of kings makes pedants, and of pedants, kings.”

*Ibid.* Sat. 7.

“ And think'st thou Jove himself with patience then  
Can hear a pray'r condemn'd by wicked men?  
That, void of care, he lolls supine in state,  
And leaves his bus'ness to be done by FATE ?”

*Dryden's translation of Persius*, Sat. 2.

That CHANCE\* ("high Arbiter†" as Milton calls him) and his twin-brother ACCIDENT, are merely the participles of *Escheoir*, *Cheoir*, and *Cadere*. And that to say—"It befell me by CHANCE, or by ACCIDENT,"—is absurdly saying—"It fell by falling." And that an INCIDENT, a CASE, an ESCHEAT, DECAY, are likewise participles of the same verb.

———— "E pure  
Trovassi ancor chi, per sottrarsi a' Numi,  
Forma un Nume del CASO : e vuol ch' il mondo  
Da una mente immortale retto non sia."

*Metastasio, Ciro riconosciuto, att. 2. sc. 2.*

"I can give no certain judgement, whether the affaires of mortall men are governed by FATE and immutable NECESSITY, or have their course and change by CHANCE and FORTUNE."

"Others are of opinion that FATE and DESTINY may well stand with the course of our actions, yet nothing at all depend of the planets and starres ; but proceed from a connexion of naturall causes as from their beginning."—*Annales of Tacitus, translated by Greenway. 1622. 6 booke. p. 128.*

"Oh ! come spesso il mondo  
Nel giudicar delira,  
Perchè gli effetti ammira,  
Ma la cagion non sa.  
E chiama poi FORTUNA  
Quella cagion che ignora ;  
E il suo difetto adora  
Cangiato in Deità.

*Metastasio, Il Tempio dell' Eternità.]*

\* CHANCE—(*Escheance*).

"The daie is go, the nightes CHAUNCE  
Hath derked all the bright sonne."

*Gower, lib. 8. fol. 179. pag. 1. col. 2.*

† ——— "Next him, high Arbiter  
CHANCE governs all." *Paradise Lost, book 2.*

I agree with you that PROVIDENCE, PRUDENCE, INNOCENCE, SUBSTANCE, and all the rest of that tribe of qualities (in *Ence* and *Ance*) are merely the Neuter plurals of the present participles of *Videre*, *Nocere*, *Stare*, &c. &c.

That ANGEL, SAINT, SPIRIT are the past participles of *αγγελλειν*, *Sanciri*, *Spirare* \*.

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[“ Some think that CHANCE rules all, that NATURE steers  
The moving seasons, and turns round the years.”

*Juvenal*, Sat. 13. by Creech.

“ Sunt qui in FORTUNÆ jam casibus omnia ponant,  
Et nullo credant mundum rectore moveri,  
NATURA solvante vices et lucis et anni.”

*Juv.* Sat. 13.

“ Queste gran maraviglie falsamente  
Son state attribuite alla FORTUNA,  
Con dir, che in questa cosa ell' è potente  
Sopra quelle, che son sotto la luna.”

*Orlando Innamorato* (da Berni), cant. 8. st. 4.]

\* In the same manner *Animus*, *Anima*, *Πνευμα*, and *Ψυχη*, are participles.

“ *Anima* est ab *Animus*. *Animus* vero est a Græco *Ανεμος*, quod dici volunt quasi *Αεμος*, ab *Αω*, sive *Αεμι*, quod est *Πνεω*: et Latinis a *spirando*, *Spiritus*. Imo et *Ψυχη* est a *Ψυχω*, quod Hesychius exponit *Πνεω*.

“ *Animam* pro *vento* accipit Horat.

“ Impellunt *Animæ* lintea Thraciæ.”

“ Pro *Halitu* accipit Titinius;

“ Interea fœtida *Anima* nasum oppugnat.”

“ Et Plautus—*Asin.* act 5. sce. 11.

“ Dic, amabo, an fœtet *Anima* uxoris tuæ.”

“ A posteriori hac significatione interdum bene maleve *animatus* dicitur, cui *Anima* bene maleve olet. Sic sane interpretantur quidam illud Varronis, Bimargo:

“ *Avi* et *atavi* nostri, cum allium ac cœpe eorum verba olerent, tamen optime *animati* erant.” *Vossii Etym. Lat.*

I see besides that ADULT\*, APT†, and ADEPT are the past participles of *Adoleo* and *Apio*.

That CANT, CHAUNT, ACCENT, CANTO, CANTATA, are the past participles of *Canere*, *Cantare* and *Chanter*.

That the Italian *Cucolo*, a cuckow, gives us the verb *To Cucol*, (without the terminating D,) as the common people rightly pronounce it, and as the verb was formerly and should still be written.

"I am *cuckolled* and fool'd to boot too."

*B. and Fletcher, Women pleas'd.*

"If he be married, may he dream he's *cuckol'd*."

*Ibid. Loyal Subject.*

*To Cucol*, is, to do as the cuckow does: and *Cucol-ed*, *Cucol'd*, *Cucold*, its past participle, means *Cuckow-ed*, i. e. Served as the cuckow serves other birds‡.

\* "*Adolere* proprie est crescere, ut scribit Servius ad Ecl. viii. Unde et *Adultum* pro *Adoltum*, sive *Adolitum*."—*Vossii Etym. Lat.*

† "*Apio*, sive *Apo*, antiquis erat *Adligo*, sive vinculo comprehendendo: prout scribit Festus in *Aper*. Servius ad x. *Æn.* Isidorus, lib. xix. cap. xxx. Confirmat et Glossarium Arabico-Latinum; ubi legas—*Apio*, Ligo. Ab *Apio* quoque, Festo teste, *Aptus* is dicitur, qui convenienter alicui junctus est. &c.

"Ab *Apio* est *Apiscor*: nam quæ *Apimus*, id est; comprehendimus, ea *Apiscimur*. Ab *Apisci*, *Adipisci*, &c."—*Vossii Etym. Lat.*

‡ Nothing can be more unsatisfactory and insipid than the labours (for they laboured it) of Du Cange, Mezerai, Spelman, and Menage, concerning this word. Chaucer's bantering etymology is far preferable.

— "that opprobrious name COKOLD;

Ransake yet we wolde if we might

Of this worde the trewe ortography,

The very discent and ethymology;

A DATE is merely the participle *Datum*, which was written by the Romans at the bottom of their Epistles.

As DEBT [i. e. *Debit*] is the past participle of *Debere*; so DUE is the past participle of *Devoir*, and VALUE of *Valoir*.

[" Like as (O captaine) this farre seeing art  
Of lingring vertue best beseemeth you,  
So vigour of the hand and of the hart  
Of us is lookt, as DEBET by us DEW."

*Godfrey of Bulloigne*, cant. 5. st. 6. translated  
by R. C. Esq. printed 1594.]

The wel and grounde of the first inuencion  
To knowe the ortography we must deryue,  
Which is COKE and COLD, in composycion,  
By reason, as nyghe as I can contryue,  
Than howe it is written we knowe belyue,  
But yet lo, by what reason and grounde  
Was it of these two wordes compounde.

" As of one cause to gyue very iudgement  
Themlogy let us first beholde,  
Eche letter an hole worde dothe represent,  
As C, put for *colde*, and O, for *olde*,  
K, is for *knaue*, thus diuers men holde,  
The first parte of this name we haue founde,  
Let us ethymologise the seconde.

" As the first finder mente I am sure  
C, for *Calot*, for *of*, we haue O,  
L, for *Leude*, D, for *Demeanure*,  
The crafte of the enuentour ye may se, lo,  
Howe one name signyfyeth persons two,  
A *colde olde Knaue*, COKOLDE him selfe wening,  
And eke a *Calot* of leude demeanyng."

*Remedye of Loue*, fol. 341. pag. 2. col. 1.

Junius, Vossius and Skinner were equally wide of the mark.

" Inepte autem Celtæ, eosque imitati Belgæ, CUCULUM vocant



DITTO (adopted by us together with the Italian method of Bookkeeping), DITTY (in imitation of the Italian verses), BANDITE, BANDETTO, BANDITTI, EDICT, VERDICT, INTERDICT, are past participles of *Dicere* and *Dire*.

“ No savage fierce, BANDITE, or mountaneer  
Will dare to soil her virgin purity.”—*Comus*, ver. 426.

“ A Roman sworder and BANDETTO slaue  
Murder’d sweet Tully.”  
2d Part of *Henry VI.* 1st fol. pag. 138.

ALERT (as well as *Erect*) is the past participle of *Erigere*, now in Italian *Ergere*: *All’ erecta*, *All’ ercta*, *All’ erta*.

[“ Rinaldo stava ALL’ ERTA, attento e accorto.”  
*Orlando Innamorato (da Berni)*, lib. 1. cant. 5. st. 9.

“ Fra se pensando il modo e la maniera  
Di salir sopra al scoglio ERTO e villano.”  
*Ibid.* lib. 1. cant. 5. st. 73.

illum qui, uxorem habens adulteram, alienos liberos enutrit pro suis: nam tales *Currucas* dicere debemus, ut paret ex natura utriusque avis, et contrario usu vocis CUCULI apud Plautum.”  
*Vossii Etym. Lat.*

“ Hi plane confuderunt CUCULUM et *Currucam*.”—*Junius*.

“ Certum autem est nostrum CUCKOLD, non a *Cuculo* ortum duxisse: tales enim non *Cuculi* sunt, sed *Curruca*: non sua ova aliis supponunt; sed e contra, aliena sibi supposita incubant et foveant.”—*Skinner*.

The whole difficulty of the etymologists, and their imputation upon us of absurdity, are at once removed by observing, that, in English, we do not call them CUCULI, but *cuculati* (if I may coin the word on this occasion), i. e. We call them not *Cuckows* but *cuckowed*.

“ Veggonsi in varie parti a cento a cento  
 Quei, che per l'alta disastrosa strada  
 Salir l'eccelso colle anno talento.  
 La difficile impresa altri non bada,  
 Ma tratto dal desio s' inoltra, e sale,  
 Onde avvien poi che vergognoso cada :  
 Altri con forza al desiderio uguale  
 Supera l'ERTA.”

*Metastasio, La Strada della Gloria*, edit.  
 Parigi. 1781. vol. 8. pag. 317.

“ Tu rendi sol la maestà sicura  
 Di sorte rea contro l'ingiurie usate,  
 Non le fosse profonde, o l'ERTE mura.”

*Metastasio*. Edit. 1781. *La Pubblica Felicità*, tom. 9. pag. 321.]

“ Il palafren, ch' avea il demonio al fianco,  
 Portò la spaventata Doralice,  
 Che non potè arrestarla fiume, e manco  
 Fossa, bosco, palude, ERTA, o pendice.”

*Orlando Furioso*, cant. 27. st. 5.

“ Tu vedrai prima A L'ERTA andare i fiumi,  
 Ch' ad altri mai, ch' a te volga il pensiero.”

*Ibid.* cant. 33. st. 60.

“ Chi mostra il piè scoperto, e chi gambetta,  
 Chi colle gambe ALL'ERTA é sotterrato.”

*Morgante*, cant. 19. st. 173.

“ Or ritorniamo a Pagan, chi stupiti  
 Per maraviglia tenean gli occhi ALL'ERTA.”

*Ibid.* cant. 24. st. 114.

*All'ercta* (by a transposition of the aspirate) became the French *Al'herte*, as it was formerly written ; and (by a total suppression of the aspirate) the modern French *Alerte*.

S. Johnson says—“ ALERT. adj. [*Alerte* Fr. perhaps from *Alacris*; but probably from *A l'art*, according to *Art*, or rule.]

“ 1. In the military sense, on guard, watchful, vigilant, ready at a call.

“ 2. In the common sense, brisk, pert, petulant, smart; implying some degree of *censure and contempt*.”

By what possible means can any one extract the smallest degree of censure or contempt from this word? Amyot, at least, had no such notion of it; when he said —“ C'est une *belle et bonne* chose que la prevoyance, et d'estre toujours *A l'herte*,” (Καλον δε η προνοια και το ασφαλες,) most appositely translating ασφαλες, i. e. not prostrate, not supine, by *A l'herte*, i. e. In an erect posture.

See *Morales de Plutarque*. De l'esprit familier de Socrates.

I see that POST—aliquid POSIT-um (as well as its compounds *Apposite*, *Opposite*, *Composite*, *Impost*, *Compost*, *Deposit*, *Depôt*, *Repose*, and *Pause*), however used in English, as substantive, adjective, or adverb,

As——A POST in the ground,  
A military POST,  
To take POST,  
A POST under government,  
The post for letters,  
POST chaise or post horses,  
To travel POST,

is always merely the past participle of *Ponere*. And thus, in our present situation, intelligence of the landing of an enemy will probably be conveyed by POST: for, whether *positis* equis, or *positis* hominibus, or *positis* ignibus, or *positis* telegraphs or beacons of any kind; All will be by *Posit* or by POST.

I agree with Salmasius, Vossius, Ferrarius, and Skinner (though Menage feebly contests it), that *POLTROON* and *Paltry* are likewise past participles.

“*Idem imperatores (scil. Valentinianus et Valens) statuerunt flammis ultricibus comburendum eum, qui, ad fugienda sacramenta militiæ, truncatione digitorum damnum corporis expetisset. Multi enim illo tempore, quia necessitate ad bellum cogebantur, præ ignavia sibi Pollices truncabant, ne militarent. Inde Pollice truncos hodieque pro ignavis et imbecillibus dicimus; sed truncata voce POLTRONES.*”

Similar times, similar practices. We too have many *POLTROONS* in this country; qui sacramenta militiæ fugiunt; for want of rational motive, not want of courage.

In October 1795 \*, “One Samuel Caradise, who had been committed to the house of correction in Kendal, and there confined as a vagabond untill put on board a King’s ship, agreeable to the *Late Act*, sent for his *Wife*, the evening before his intended departure. He was in a *Cell*, and she spoke to him through the *Iron Door*. After which he put his hand underneath, and she with a mallet and chissel, concealed for the purpose, struck off a finger and thumb, to render him unfit for his Majesty’s service†.”

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\* [The *Times*.]

† There was some affection between this *able bodied* vagabond and his wife.—(*Able bodied* was the crime which by the operation of a *Late Act*, cast him into this *Cell* with the *Iron door*.)—To avoid separation they both subjected themselves to very severe treatment. Some lawyers maintained that they were both liable

I see that CLOSE, a CLOSE, with its diminutive a CLOSET, a CLAUSE, a RECLUSE, a SLUICE, are past participles of *Claudere* and *Clorre*.

[“ The thirty horse should face the house on that side next Nottingham; and the foote should march a private way through the CLOSINGS.”—*Life of Colonel Hutchinson*, pag. 206.

The Editor, in a note, says—“ Vulg. Notts. CLOSEN.”]

“ He rose fro deth to lyfe in his sepulture CLOSE.”

*Lyfe of our Lady*, by Lydgate, pag. 59.

“ And whan the angell from her departed was,  
And she alone in her tabernacle,  
Right as the sonne percsheth thorowe the glasse,  
Thorowe the cristall, berall, or spectacle,  
Without harme, right so by myracle  
Into her CLOSET the fathers sapyence  
Entred is, withouten vyolence  
Or any wemme unto her maydenhede  
On any syde, in party or in all.” *Ibid.* pag. 54.

DUCT, AQUEDUCT, CONDUCT, PRODUCE, PRODUCT, CONDUIT, of *Ducere* and *Conduire*.

FACT, EFFECT, DEFECT, PREFECT, PERFECT, FIT, a FIT, FEAT, a FEAT, DEFEAT, COUNTERFEIT, SURFEIT, FORFEIT, BENEFIT, PROFIT, of *Facere* and *Faire*.

to death, under the Coventry Act. The husband and wife, would have thought it merciful

“ To take them both, that it might neither wound.”

Such a sentence however, in such a case, has not yet, I believe, been put in execution. For a similar performance now, upon a husband in his Majesty's service—(I submit it to the Attorneys general)—might not a wife, by a still *Later Act*, be condemned to death for this new method of *seduction*? Or will a new Statute be necessary (it would soon be made, and may be expected) *flammiis ultricibus comburendum eum—et eam*.

“Faythe withoute the FEATE is right nothing worth.”

*Vision of P. Ploughman*, pass. 2. fol. 7. pag. 2.

MINŪTE and a MINŪTE, of *Minuere*.

There was antiently in our language a MINUTE of money, as well as a MINUTE of time; and its value was half a *Farthing*.

“Ihesu sittenge agens the tresorie bihelde hou the cumpany castide money in to the tresorie, and many riche men castiden manye thingis: sotheli whanne o pore widewe hadde come, she *sente* twey MYNUTIS, that is, a *Ferthing*.”—*Mark* xii. 42.

“Tpezen γτýcas, ὅατ ιγ, πεονδύγ penínges.”

“Duo stycæ, id est, *quadrans* denarii.”

So that a FARTHING is also a participle, and means merely *Fourthing*, or dividing into four parts\*.

And, as there was a MINUTE of money as well as a MINUTE of time; so was there also a FARTHING of land, as well as a FARTHING of money.

In our antient Law books a *Farding-deale* of land, means the fourth part of an acre. Whose rent was, in Richard the second's time, so restrained, that for a *Farding-deale* of land they paid no more than one penny.—*Walsingham*, pag. 270.

PROMISE, COMPROMISE, COMMITTEE, PREMISSES, REMISS, SURMISE, DEMISE, of *Mittere*.

AN EPISTLE, an APOSTLE and a PORE, of Επιστολλω, Αποστολλω and Παιρω.

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\* [In the Swedish language *Fjerdedel* or *Fjerdings*, means a *quarter* or a *fourth* part; viz. of a pound, of an hour, of a mile, &c.]

SECT and INSECT, of *Secare*; as TOME and ATOM of *Τεμνω*.

POINT (formerly *Poinct*), of *Pungere*.

PROMPT, EXEMPT, of *Promere*, *Eximere*.

RATE, of *Reor*.

REMORSE, MORSEL, of *Mordere*.

ALLEY, ENTRY, MONSTER, MUSTER (*Mostra*), ARMY (*Armata*, *Armée*), JURY, JURAT, LEVY, LEVEE, ALLY, ALLIANCE, LIEGE and ALLEGIANCE; as well as JUNTO, MANIFESTO, INCOGNITO, PUNTO, PROVISIO, MEZZOTINTO, COMRADE (*Camerata*), FAVOURITE (*Favorito*), and VISTA, declare themselves at first sight.

SO TRACT, EXTRACT, CONTRACT, ABSTRACT, TRACK, TRACE, TRAIT (formerly *Traict*), PORTRAIT (formerly *Pourtraict*), TREAT, TREATY, RETREAT, ESTREAT, are the participles of *Trahere* and *Traire*.

PULSE, IMPULSE, APPULSE, REPULSE, of *Pellere*. PRICE, PRIZE, CULPRIT, ENTERPRIZE, MAINPRIZE, REPRIZE, SURPRISE, REPRIEVE, of *Prendre*.

EVENT, CONVENT, ADVENT, VENUE, AVENUE, REVENUE, COVENANT, of *Venire* and *Venir*.

SAUTE, ASSAULT, ASSAILANT, INSULT, RESULT, SOMERSET, of *Salire*.

———— “ put his folke to flyght,  
And at a SAUTE he wan the cyte after.”

*Knyghtes Tale.*

[———— “ Let him (quoth Godfrey) fetch his SAULT,  
And brawles beare other where; nor I intend,  
That you more seede here of new quarrels sow,  
Ah no (for-god) let old strifes also go.”

*Godfrey of Bulloigne*, cant. 5. st. 59. translated  
by R. C. Esq. 1594.]

*Soprasalto*, called also *Salto mortale* : i. e. (“ voltando la persona sotto sopra senza toccar terra colle mani, o con altro.” Della Crusca.) which the French have corrupted to *Soubresault*, and the English to *Sumersault*, *Somersalt*, *Summersaut*, and then to *Somerset*.

——— “ What a SOMERSALT,  
 “ When the chair fel, she fetch’d, with her heels upward.”  
*B. and Fletcher. Tamer tam’d.*

“ Here when the labouring fish doth at the foot arrive,  
 And find that by his strength but vainly he doth strive,  
 His tail takes in his teeth, and bending like a bow  
 That’s to the compass drawn, aloft himself doth throw:  
 Then springing at his height, as doth a little wand,  
 That bended end to end, and flirtd from the hand,  
 Far off itself doth cast, so doth the salmon vault.  
 And, if at first he fail, his second SUMMERSAUT  
 He instantly assays.” *Poly-olbion*, song 6.

“ Now I will only make him break his neck in doing a SOMER-  
 SET, and that’s all the revenge I mean to take of him.”  
*B. and Fletcher. Fair Maid of the Inn.*

[“ He was the first that more desir’d to haue  
 One then another ; first that ere did craue  
 Loue by mute signes, and had no power to speake ;  
 First that could make Loue faces, or could do  
 The valters SOMBERSALTS, or us’d to wooe  
 With hoiting gambols, his owne bones to breake  
 To make his mistresse merry.”—*Dr. Donne*, page 24.]

QUEST, INQUEST, REQUEST, CONQUEST, ACQUEST, EX-  
 QUISITE, REQUISITE, PERQUISITE, of *Querere*.

SUIT, SUTE, SUITE, PURSUIT, LAWSUIT, of *Suivre*.

STRICT, DISTRICT, STRAIT, STREIGHTS, STREET, RE-  
 STRAINT, CONSTRAINT, of *Stringere*.



TENT, INTENT, EXTENT, PORTENT, SUBTENSE, INTENSE, of *Tendere*.

SUCCINCT, PRECINCT, of *Cingere*.

VERSE, REVERSE, CONVERSE, UNIVERSE, TRAVERSE, AVERSE, ADVERSE, INVERSE, PERVERSE, TRANSVERSE, DIVERS, DIVERSE, CONVERT, of *Vertere*.

BALLAD, BALLET, of *Ballare* \*.

ACCESS, RECESS, EXCESS, PROCESS, SUCCESS, PRECEDENT, of *Cedere*.

VIEW, REVIEW, INTERVIEW, COUNTERVIEW, PURVIEW, SURVEY, of *Voir*.

COLLECT, ELECT, SELECT, INTELLECT, NEGLECT, of *Legere*.

LASH (French *Lasche*) of a whip, i. e. that part of it which is *let loose, let go, cast out, thrown out*; the past participle of Fr. *Lascher*, Ital. *Lasciare*.

"There was dayly pilled fro good men and honest, gret substaunce of goodes to be LASHED oute among unthriftes."

*Sir T. More. Richarde the thirde*, pag. 62.

["Tindall sawe well also that any thing that his maister Martin Luther layde and LASHED out against the kinges hyghnes, &c."]

*Sir T. More's Workes*, pag. 513.

"As among the seuerer sort Vitellius was thought base and demisse, so his fauourers termed it curtesie and godnesse; because without measure or iudgement he gaue out his owne, LASHT out other mens, construing vices for vertues."

*Historie of Corn. Tacitus*, translated by Greenwey, pag. 82.]

\* "Le BALLATE dette cosi, perche si cantavano a *Ballo*."

*Bembo. Volg. Ling.*, lib. 2. pag. 74. Edit. Venez. 1729.

To these may be added

QUIT, QUITE, QUITTANCE.

POISE, (peser)\*.

SPOUSE, RESPONSE.

EXPERT.

MERIT.

FALSE, FAULT (*fallito*), DEFAULT.

FRUIT (*fruit*).

RELIQUE, RELICT, DERELICT.

VOW, VOTE, DEVOUT.

DÉMUR, (*demeurer*).

TALLY.

ASPECT, RESPECT, PROSPECT, CIRCUMSPECT, RETRO-SPECT.

SUSPENSE.

CORRECT, DIRECT, INSURGENT.

TENET, CONTENT, CONTENTS, CONTINENT, DETINUE  
(Writ of), RETINUE.

CRUCIFIX, AFFIX, PREFIX.

DECREE, DISCREET, SECRET.

LAPSE, RELAPSE.

- \* [" I gesse that from another head there came  
The cause of all these stops, and concord torne,  
Namely, th' authoritie in many wits,  
And many men that equall PEYZED sits."  
*Godfrey of Bulloigne*, translated by R. C. 1594.

" Reco ad un' altra originaria fonte  
La cagion d' ogni indugio, e d' ogni lite,  
A quella autorità, che in molti, e vari  
D' opinion, quasi librata, è pari."

*Gierusalemme liberata*, cant. 1.]

SCRIPT\*, MANUSCRIPT, RESCRIPT, PRESCRIPT, EXSCRIPT, TRANSCRIPT.

CONSCRIPT, POSTSCRIPT, PROSCRIPT, NONDESCRIPT.

USE, MISUSE, DISUSE, ABUSE.

COURSE, DISCOURSE, CONCOURSE, RECOURSE, INTERCOURSE.

CONCEIT, DECEIT, RECEIPT, PRECEPT.

FINITE, INFINITE, DEFINITE, FINE.

FLUX, AFFLUX, INFLUX, CONFLUX, SUPERFLUX, REFLUX.

SUBJECT, OBJECT, ABJECT, PROJECT, TRAJECT.

DEGREE, GRADUATE, INGRESS, REGRESS, EGRESS, PROGRESS.

LEGATE, DELEGATE, LEGACY.

INSTINCT, DISTINCT, EXTINCT.

ADVOCATE.

VISIT.

CONVICT.

ABSTRUSE.

INTRIGUE, INTRICATE.

TRANSIT, EXIT, CIRCUIT, ISSUE. (Fr. *Issir*. Ital. *Escire*. Lat. *Exire*.)

ROAST.

TOAST.

STATUTE, INSTITUTE, DESTITUTE, PROSTITUTE, SUBSTITUTE.

TINT, TAINT.

TEXT, CONTEXT, PRETEXT.

TRITE, CONTRITE.

TACT, CONTACT.

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\* "Do you see this sonnet, this loving SCRIPT?"

*B. and Fletcher, A Wife for a Month.*

TACIT.

ILLICIT.

SENSE, NONSENSE, ASSENT, DISSENT, CONSENT.

ASSIZE, ASSIZES.

EXCISE \*, CONCISE, PRECISE.

REPUTE, DISPUTE.

PRESS, IMPRESS, EXPRESS.

ESTEEM.

PRIVATE, PRIVY.

IMPORT, EXPORT, REPORT, TRANSPORT, SUPPORT.

POLITE.

APPLAUSE.

EXPENCE, RECOMPENCE.

PLEA.

RESIDUE.

REMNANT.

PACT, COMPACT, PEACE.

APPETITE.

REPAST.

IMMENSE.

QUADRANT.

JUBILEE.

FOSSE.

CONFLICT.

CREDIT, CREDENCE, MISCREANT.

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\* ["Surely this charge which I put upon them, I know to bee so reasonable, as that it will not much be felt; for the Port townes that have benefit of shipping may CUT it easily off their trading, and Inland townes of their corne and cattle; as wee see all the townes of the Low-Countryes doe CUT upon themselves an EXCISE of all things towards the maintenance of the warre that is made in their behalfe."—*Spenser's View of the State of Ireland*, Todd's edit. 1805. pag. 472.]

DEBATE, COMBAT.

EXACT.

All the French participles in *EE* ; as *MORTGAGEE*,  
*ASSIGNEE*, *COMMITTEE*, &c.

And, besides these which I have thus taken at random, a great multitude of others ; which if I had sworn to try your patience to the utmost, I would go on to enumerate.

# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,

&c.

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## CHAPTER III.

THE SAME SUBJECT CONTINUED.

H.

IT gives me pleasure that you have so far noticed this, in the words which we have adopted from the Greek, Latin, Italian and French: for you will be inclined the more readily to concur with me, that the same thing is equally observable in those words which are original in our own language. Thus—

BRAND—in all its uses, whether *Fire-brand*, or a *brand* of infamy (i. e. *Stigma*, itself a participle of Στίζω) or *brand-new*, (i. e. newly *burned*), is merely the past participle *Bren-ed*, *Bren'd*\*, of the verb *To Bren*; which we now write *To Burn*.

Sir T. More wrote the word indifferently *Bren* and *Burn*.—"At St. Waleries here in Picardy there is a faire abbey, where saint Walery was monke. And upon a furlonge of, or two, up in a wood is there a chapel, in which the saint is specially sought unto for the Stone; not only in those partyes, but also out of England. Now was there a yonge gentilman which had married a marchantes

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\* ["And blow the fire which them to ashes BRENT."

*Faerie Queene*, booke 1. cant. 9. st. 10.]

wife; and having a littel wanton money, which hym thought **BRENNED** out the bottom of hys purs, in the firste yere of hys wedding toke hys wife with hym and went ouer the sea for none other erand, but to se Flaunders and France, and ryde out one somer in those countrees. And hauing one in hys company that tolde by the waye many straunge thinges of the pilgrimage, he thought he wold go somewhat out of his way, either to se it, if it were *trew*, or laughe at his man if he founde it false; as he verly thought he should have done in dede. But when they came in to the chapell they founde it all *trew*. And to beholde they founde it fonder than he had tolde. For like as in other pilgrimages ye se hanged up legges of waxe or armes or suche other partes, so was in that chapell al theyr offringes that honge aboute the walles, none other thinge but mens gere and womans gere made in waxe. Then was there besides these, two rounde ringes of siluer, the one much larger than the other: through which euery man did put his prevy membres at the aulters ende\*. Not euerye man thorough bothe, but some thorough the one and some thorough the other. Then was there yet a monke standing at the aulter that holowed

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\* ["The author reports that, in crossing the forests of Westrogothia on horseback, they stopped a while at Lincopen, to look upon a column of stone, wherein there was a hole, designed for a use which cannot decently be expressed in vulgar language; but here is the Latin of it—'Vestrogoticis silvis equitantes inducti, Lincopiæ, ob loci religionem non omittendæ, tantillum substitimus: ibi cippus lapideus, pertusus, explorandæ maritorum menbrositati: qui pares foramini, approbantur, impares excluduntur connubiali toro: inde matrimonia aut stant aut cadunt, pro modulo peculii.'"]  
 —*Bayle's Dictionary*, 2d edit. vol. 2. Article *Francis Blondel*, pag. 30. Note A.]

certeine thredes of Venice golde : and them he deliuered to the pilgrimes, teching them in what wise themselfe or theyr frendes should use those thredes agaynst the Stone : that they should knitte it aboute their gere, and say I cannot tel you what praiers. As this gentylman and his wife wer kneling in the chapel, there came a good sadde woman to him, shewing him that one speciall *poincte* used in the pilgrimage and the surest against the Stone, she wist nere whither he were yet advertised of. Which if it were done she durst laye her lyfe, he shoulde neuer haue the Stone in his life. And that was, she would haue the length of his gere, and that should she make in a waxe candel whiche should BREN up in the chapell, and certaine praiers shoulde ther be sayd the while. And thys was against the Stone the very *shote* anker. Whan he had hard her (and he was one that in earnest fered the Stone) he went and askid his wife counsel. But she like a good faithfull christen woman loued no suche supersticions. She could abide the *remenant* wel ynough. But when she herde ones of BRENNING up the candell, she knit the browes, and earnestly blessing her :—Beware in the vertue of God what ye do, quod she, BURNE up, quoth-a! Marry, God forbede. It would waste up your gere, upon paine of my life. I praie you beware of such witchcraft.”—*Sir Thomas More’s Workes. A Dialogue made in the yere 1528, pag. 195.*

ODD—Is the participle *Owed*, *Ow’d*. Thus, when we are counting by couples or by pairs ; we say—One pair, two pairs, &c. and one *Owed*, *Ow’d*, to make up another pair. It has the same meaning when we say—An odd man, or an odd action : it still relates to *pairing* ; and



we mean—without a fellow, *unmatched*, not such another, one *Owed* to make up a couple.

“ So thou that hast thy loue sette unto God,  
In thy remembraunce this emprint and graue,  
As he in soueraine dignitie is ODDE,  
So will he in loue no parting felowes haue.”

*Sir T. More's Workes. Rules of Picus, pag. 28.*

**HEAD**—Is *Heaved*, *Heav'd*, the past participle of the verb *To Heave*: (As the Anglosaxon *Deapod* was the past participle of *Deapan*) meaning that part—(of the body—or, any thing else) which is *Heav'd*, *raised*, or *lifted up*, above the rest\*.

In Edward the third's time, it was written *Heved*.

“ And I say an other strong aungel comyng down fro *Heuene*,  
keuerid or clothid with a cloude, and the reyn bow in his *Heued*.”  
—*Apocalyps.*, chap. 10. (verse 1.)

“ The *Heuedes* of holy churche, and they holy were,  
Christe calleth hem salt.”

*Vision of P. Ploughman*, fol. 84. pag. 1.

“ Persons and priests that *Heueds* of holy kyrke ben.”

*Ibid.* passus 16. fol. 84. pag. 2.

**WILD**—is *Willed*, *Will'd* (or self-willed) in opposition to those (whether men or beasts) who are tamed or subdued (by reason or otherwise) to the will of others or of Societies.

**FLOOD**—is *Flowed*, *Flow'd*.

“ And sens it rayned, and al was in a **FLODE**.”

*Troylus*, boke 3. fol. 176. p. 1. col. 1.

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\* [“ The first, to which we nigh approched, was  
An *high HEADLAND* thrust far into the sea.”  
*Spenser, Colin Clouts come home again.*]

**LOUD**—is the past participle of the verb *To Low*, or *To Bellow* (Dlopan, Behlopan) *Lowed*, *Low'd*. *To Bellow*, (i. e. *To Be-low*) differs no otherwise from *To Low*, than as *Besprinkle* differs from *Sprinkle*, &c. What we now write **LOUD**, was formerly, and more properly, written **LOW'D**.

Skinner mistakingly says—"LOWD, melius LOUD, ab A. S. "Hlud."—Not perceiving that Hlud is the past participle of Dlopan: and Skinner's authority perhaps contributed to mislead those who followed him, to alter the spelling to **LOUD**.

"And with **LOW'D** larums welcome them to Rome."

*Tit. Andron.* fol. 1. pag. 32.

"Who calls so **LOW'D**."—*Romeo and Juliet*, pag. 74.

"The large Achilles (on his prest-bed lolling)

From his deepe chest laughes out a **LOWD** applause."

*Troylus and Cressida*.

—"Honor, loue, obedience, troopes of friends,  
I must not looke to haue; but, in their stead,  
Curses, not **LOWD**, but deepe."—*Macbeth*, pag. 149.

—"Why, what would you?  
Make me a willow cabane at your gate,  
Write loyall cantons of contemned loue,  
And sing them **LOWD** euen in the dead of night:  
Hollow your name to the reuerberate hilles,  
And make the babling gossip of the aire  
Cry out—Oliuia."—*Twelfth Night*, pag. 259.

—"Do but start  
An eccho with the clamor of thy drumms,  
And euen at hand a drumme is readie brac'd  
That shall reuerberate all as **LOWD** as thine.  
Sound but another, and another shall  
(As **LOWD** as thine) rattle the welkin's eare  
And mocke the depe-mouth'd thunder."

*King John*, pag. 20.

"That she may boast, she hath beheld the man  
Whose glory fills the world with LOWD report."

1st part of *Henry VI.* pag. 102.

["Of love and lustihead tho maist thou sing,  
And carrol LOWDE, and leade the millers rounde."

*Shepherd's Calender.* October.

"If these reedes sing my shame so LOWD, will men whisper it softly?"—*Midas* (by Lily), act 5. sc. 1.

"The reason why we are so often LOWDER than the players, is, because we think we speak more wit; nay so much, that we find fault even with their bawdy upon the stage, whilst we talk nothing else in the Pit as LOWD."—*Wycherley. Country Wife*, act. 3. sc. 1. edit. 4to. 1675.

"The governor, fearing his enemies might not beare such testimonies of love to him without grieve, sent into the towne to desire them to forbear their kind intentions of giving him so LOWD a wellcome."—*Life of Colonel Hutchinson*, pag. 237.]

SHRED } —Each of them the past participle of the verb  
SHERD } *rcýpan, To Sheer*, or to cut off: thus, *Shered*,  
*Sh'ed*: *Shered*, *Sher'd*.

FIELD.—This word, by Alfred, Gower, Chaucer, &c., was always written *feld*, *Feld*. It is merely the past participle *Felled*, *Fell'd*, of the verb *To Fell*, (*ƿællan*, *be-ƿællan*); and is so universally written *Feld* by all our old authors, that I should be ashamed to produce you many instances. *FIELD-land* is opposed to *Wood-land*; and means——Land where the trees have been *Felled*.

"In woodes, and in FELDES eke,  
Thus robbery goth to seke  
Where as he maie his purchas finde,  
And robbeth mens goodes aboute  
In woode and FELDE, where he goth oute."

*Gower*, lib. fol. 116. pag. 2. col. 2.

" In woode, in FELDE, or in citee,  
Shall no man stele in no wise."

*Gower*, lib. 5. fol. 122. pag. 1. col. 1.

" Maple, thorne, beche, ewe, hasel, whipulere,  
Howe they were FELDE shal not be told for me."

*Chaucer, Knyghtes Tale*, fol. pag. 2. col. 2.

" My blysse and my myrthe arne FELDE, sickenesse and sorowe  
ben alwaye redy."—*Testament of Loue*, boke 1. fol. 306. pag. 2.  
col. 1.

In the collateral languages, the German, the Dutch,  
the Danish and the Swedish, you will find the same cor-  
respondence between the equivalent verb and the sup-  
posed substantive.

German *Fellen* — *Feld*.

Dutch *Vellen* — *Veld*.

Danish *Fælde* — *Felt*.

Swedish *Fälla* — *Felt*.

CUD.—To chew the cud, i. e. To chew the *Chew'd*.  
This change of pronunciation, and consequently of writ-  
ing, from CH to K and from K to CH, is very common and  
frequent in our language; and you will have more than  
one occasion hereafter to notice what obscurity, difficulties  
and errors it has caused to our etymologists.

[" In some coole shadow from the scorching heat,  
The whiles his flock their chawed CUDS do eate.

*Spenser, Virgils Gnat*.

A QUID, e. g. of *Tobacco*, the same as CUD.]

DASTARD—i. e. *Territus*, the past participle of *δαρτνι-  
gan*, *αδαρτνιγαν*, *Terrere*. *Dastriged*, *Dastriyed*, *Das-  
tried*, *Dastred*, *Dastr'd*.

COWARD—i. e. *Cowred, Cowered, Cower'd*. One who has *cower'd* before an enemy. It is of the same import as *Supplex*.

Ille humilis *Supplexque*, oculos dextramque precantem protendens,—Vicisti, et victum tendere palmas Ausonii videre.

*Supplex*, i. e. *Sub-plicans, Supplicans, Supplic's, Supplicx*. So *Suppliant* and *Supple*, i. e. *Sous-pliant*.

COWARD is the past participle of the verb *To Cowre* or *To Cower*; a word formerly in common use.

" Her heed loueth all honour  
And to be worshypped in worde and dede,  
Kynges mote to hem knele and COWRE."

*Chaucer, Plowmans Tale*, parte 1. fol. 94. p. 1. c. 2.

" And she was put, that I of talke,  
Ferre fro these other, up in an halke;  
There lurked, and there COURED she."

*Romaunt of the Rose*, fol. 122. pag. 1. col. 1.

" Winter with his rough winds and blasts causeth a lusty man and woman to COURE and sit by the fire."—*Hist. of Prince Arthur*, 3d part, chap. 142.

" They spake all with one voice, Sir Launcelot, for Christs sake let us ride out with Sir Galihud, for we beene neuer wont to COURE in castels nor in townes."—*Ibid.* 3d part, chap. 160.

" They COW'R so o'er the coles, their eies be bler'd with smooke."—*Gammer Gurton's Needle*.

" The king is served with great state. His noblemen never look him in the face, but sit COWRING upon their buttocks, with their elbows upon their knees, and their hands before their faces; nor dare lift up their eyes, until his majesty commands them."—*Voyage to Benin*, by Thomas Windham \*, 1553. *Hakluyt*, vol. 2.

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\* This Thomas Windham was a Norfolk gentleman: and a curious account is given in this voyage of his usurping and cruel conduct, and of his mean, violent, selfish and tyrannical character.

"The splitting rockes COWR'D in the sinking sands,  
And would not dash me with their ragged sides."

2d Part *Henry VI.* pag. 134.

"Mistress, do you know the French knight that COWERS i'  
the hams."—*Pericles*, act. 4. sc. 4.

"COWRING and quaking at a conqueror's sword,  
But lofty to a lawful prince restor'd."

*Dryden, Absalom and Achitophel.*

["He in his chariot with his body bent  
Sat *cow'ring* low."

*Cowper's Iliad*, vol. 2. pag. 142. book xvi.

"As thus he spake, each bird and beast behold  
Approaching two and two; these COWRING low  
With blandishment, each bird stoop'd on his wing.

*Paradise Lost*, book 8.

"You durst not meet in temples  
T' invoke the gods for aid, the proudest he  
Who leads you now, then COWE'D, like a dar'd lark."

*Dryden's Ædipus*, act. 1. sc. 1.]

M. Iault (Art. COUARD) repeats much childishness of  
the French etymologists concerning this word, which I  
will spare you.

"CODARDO, says Menage, Da *Coda*, *Codarus*, *Codar-*  
*dus*: quia post principia lateat, et in extrema acie, quæ  
veluti *Cauda* agminis est, dice il S<sup>r</sup> Ferrari."

"Dalla *Coda* che fra le gambe portano i cani paurosi;  
dicono gli altri."

Junius thinks it is "COW-HERD, *Bubulcus*."

Some will have it "COW-HEART, or *Cow-hearted*."

Skinner leaves us to choose amongst

1. CAUDA—"Chi a tutto il suo ardire nella *Coda*: et  
nos dicimus—He has his heart in his heels:—vel q. d.

ampla *Cauda* præditus; quod physiognomis timiditatis signum est: vel q. d. qui *Caudam* crebro ostendit."

2. "*Cow-herd*."

3. "Sin malis a vernacula origine petere, a nostro *Cow* et Germ. *Aerd*, *Ard*. natura.—q. d. Indole seu ingenio vaccino præditus: nihil enim vacca timidus."

4. "Ab Hisp. *Cueva*, antrum, specus: quia sc. pusillanimus *Latibula* quærit. *Cueva* autem, satis manifeste, a Lat. *Cava*, pro *Caverna*, defluxit."

Mr. Tyrwhitt says—"I think the opinion of Twysden and Somner much the most probable, who derive it from the Barb. Lat. *Culum vertere*; to turn tail, or run away. See Du Cange, in v. *Culverta*, and *Culvertagium*. CULVERT (as it is written in the oldest and best French mss. that I have seen) might easily be corrupted, according to the French mode of pronunciation, into COUART and COUARD."

BLIND.—*Blined*, *Blin'd*, is the past participle of the old English verb *To Blin* (A. S. Blinnan) *To Stop* \*.

"So may they eke her prayer BLYNNE

Whyle that they werke her mete to wyne."

*Rom. of the Rose*, fol. 151. pag. 2. col. 2.

— "Easy syghes, suche as *ben to lyke*

That shewed his affection withinne,

Of suche syghes coude he not BLYNNE."

*Troilus*, boke 3. fol. 179. pag. 2. col. 2.

\* ["And Sisyphus an huge round stone did reele  
Against an hill, ne might from labour LIN."]

*Faerie Queene*, book 1. cant. 5. st. 35.]

By the addition of this example, Mr. Tooke doubtless considered LIN as connected with Blinnan, from which Skinner derives it.—  
ED.

"Ye that list of your palyardry neuer BLYN."

*Douglas.* Prol. to Booke 4. pag. 96.

"He sent them worde he should not BLYN tyll he had destroyed them."—*Fabian*, pag. 152.

"My teares shall neuer BLIN  
To moist the earth in such degree  
That I may drowne therein."

*Songes and Sonets* by the Earle of Surrey &c. fol. 72. pag. 2.

In the French tongue they use *Borgne* and *Aveugle*; but in order to make the same distinction we are compelled to say—BLIND of one eye (*stopped* of one eye) or BLIND of both eyes, or totally BLIND, i. e. the sight totally *stopped*.

In this sense, I suppose, the word *Stopped* is used in Beaumont and Fletcher's *Pilgrim*.

"Do you blush at this, in such as are meer rudeness,  
That have STOPT souls, that never knew things gentle?  
And dare you glorifie worse in yourself?"

BREAD—is the past participle of the verb *To Bray*, (French *Broyer*,) i. e. To pound, or To beat to pieces: and the *subauditum* (in our present use of the word BREAD) is *Corn*, or *Grain*, or any other similar substances, such as *Chesnuts*, *Acorns*, &c. or any other *Substitutes*\* which our blessed ministers may appoint for us in this blessed reign.

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\* *Substitute* is in England the natural offspring of *Prostitute*. In consequence of virtual being *substitute* for real representation; we have innumerable commissioners of different descriptions *substitute* for our antient Juries: Paper *substitute* for money: Martial Law *substitute* for the antient law of the land: *Substitutes* for the Militia, for an army of Reserve, for Quota-men. But the worst of all these *Substitutes* (and I fear its speedy recurrence) is a *Substitute* for BREAD; the harbinger of wide-spreading putre-



*To Bray*, though now obsolete, was formerly very common in our language.

——“ And whan he comet therat  
And sigh his doughter, he to-BRAIDE  
His clothes, and wepende he saide.”

*Gower*, lib. 4. fol. 71. pag. 2. col. 1.

“ Take camomel &c. BRAYE them together &c.”

“ Take of the bloudestone &c. beate and BRAYE all these together &c.”—*Byrth of Mankynde*, fol. 34. pag. 1. fol. 36. pag. 2.

“ The sedes (of sorrell) BRAIED and drunke with wine and water is very bolsome agaynst the colyke.”

“ What auncient physition is there, that in his workes commendeth not ptylane, whiche is none other than pure barley, BRAIED in a mortar, and sodden in water.”

“ The sedes of melons BRAYED &c.”

*Castel of Helth*, fol. 27. fol. 34. fol. 81.

“ I, now it heats. Stand, father,  
Pound him to dust.

Nay, if he take you in hand, Sir, with an argument,  
He'll BRAY you in a mortar.—Pray you, Sir, stay.

Rather than I'll be BRAYED, Sir, I'll believe.” *Alchemist*.

faction, disease, and cruel death. It was attempted not long since (by those who should least have done it) to blast the character of my excellent friend the late Dr. Addington, by (falsely, as I believe) adducing his authority to prove that *Bran* was more nutritive than Meal: I take this opportunity to rescue his memory from that disgrace; by asserting that he well knew that—“ Bread of fine flour of wheat, having no leaven, is slow of digestion and makes slimy humours, but it nourishes much. If it be leavened, it digests sooner. Bread, having much Bran, fills the belly with excrements, and nourishes little or nothing, but shortly descends from the Stomach &c.”

And this same doctrine will every intelligent medical man now declare; unless he shall chuse to *substitute* his interest for his character and conscience.

“Thou hast made me mad : and I will beat thee dead,  
Then BRAY thee in a mortar, and new mold thee.”

“I will rectifie and redeem eithers proper inclination,  
Or BRAY 'em in a morter, and new mold 'em.”

*B. and Fletcher's Martial Maid.*

Sir John Davies (an Attorney General, whom Messrs. Pitt and Dundas have evidently consulted) in a little treatise called—“*A Discoverie of the true causes &c.*”—speaking of Ireland, says—

“Whereupon the multitude, who ever loved to bee followers of such as could master and defend them, admyring the power of the crowne of England, being BRAI'D (as it were) in a mortar, with the sword, famine, and pestilence altogether, submitted themselves to the English government.”

F.

Thus it is always with you etymologists. Whilst you chuse your own instances, your explanations run upon all fours; but they limp most miserably, when others quote the passages for you.

H.

I can only give such instances as occur to me. I wish others were to furnish them : and the more hostile they were, the better I should be pleased.

F.

What say you then to this passage in *All's well that ends well*?

— “Since Frenchmen are so BRAIDE,  
Marry that will, I live and die a maid.”

Dr. Johnson, Mr. Steevens, and Mr. Malone, are all agreed, that—“BRAID signifies *crafty* or *deceitfull*.”

H.

I wish you had separated Mr. Steevens (for he has

really done some good service) from the names of such (commentators I cannot call them) as Johnson and Malone. I think however that, upon a little reflection, you will have no difficulty to agree with me, that BRAIDE has here the same meaning that it has in the *Proverbs*, chap. 27. ver. 20. "Though thou shouldest BRAY a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

The expression here alludes to this Proverb :—Diana does not confine herself merely to his craft or deceit ; but includes also all the other bad qualities of which she supposes Bertram to be compounded ; and which would not depart from him, though BRAY'D in a mortar.

## F.

By the words which you have attempted to explain, *Brand, Odd, Head, Wild, Flood, Loud, Shred, Sherd, Field, Cud, Dastard, Coward, Blind and Bread*, you seem to have been led to these conjectures by the participial termination ED or 'D. I suppose therefore that the word FIEND, which you lately mentioned, is also a past participle.

## H.

No. It is (what I must in conformity with custom call) a *present* participle ; and, for which we now use *ing*, was in Anglo-Saxon the termination of the participle present : and

FIEND—i. e. **FIANDAS**, *fiand*, the present participle of **FIAN**, *fiān*, To *Hate*\*, means (subaudi Some one, Any one) *Hating*. In the same manner,

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\* [Spa oft ƿpa hī ƿopleton ðone hƿiendan God ðonne ƿurdon hī gehƿegode and to hoƿpe geðonne ƿfram hæðenum leodum ðe him abutan

FRIEND—i. e. *frianð*, *fpeonð*, the present participle of *frian*, *fpeon*, To *Love*, means (subaudi Any one, Some one) *Loving* \*.

“ For he nò more than the FENDE  
Unto none other man is FRENDE  
But all toward hym selfe alone.”

*Gower*, lib. 5. fol. 113. pag. 2. col. 1.

F.

Why do you say that, in conformity with custom, you must call it a *present* participle?

H.

Because I do not allow that there are any *present* participles, or any present tense of the verb. But we cannot enter into that question now. A proper time will arrive for it. Nor would I meddle with it at all; but that some foolish metaphysics depend upon it.

F.

There is a word in Shakspeare, ending with a *n*, which

*enpðodon*. Eft ðonne hī clpðodon on eorþost to Gode mid ȝoðre ðædbote ðonne ȝende he him fultum ðurh ȝumne ðeman ðe piðȝette heopa FEONDUM and hī aliȝde of heopa YRWODE.—*Ælfric. de veteri Testamento*, pag. 12. *L'Isle's Monuments*, 4to. 1638.

And he betæhte hīȝ on hæðenra handum. and heopa FYND ȝoðlice hæfðon heopa ȝepeald. and hīȝ ȝpiðe ȝe ðnehton ða ðependlica FYND.—*Id.* pag. 23.]

\* [The following is the foolish derivation of *Menage*, which he spells ill to get nearer to his etymology :—“ FRIANT de *frigente*, ablatif de *frigens*, participe de *frigere*,—*Charles de Bouvelles* : FRIANT; id est, delicatus; vel incertæ originis est, vel dictus a verbo *Frigo*, *frigis* : a quo *Frixura*, ciborum delicæ : quod ejusmodi *frixuras* is *amet* quem vulgus FRIANT appellat.”

It is the same Anglo-Saxon *frianð*.

See also Johnson's foolish derivation of *Friend* from the Dutch.]

has exceedingly troubled all his editors and commentators. I wish much to know whether your method will help us on this occasion. In *Troilus and Cressida*, Ajax, speaking to Thersites, says (according to the first Folio)

“ Speake then, thou *whinid’st* leauen, speake.”

Not knowing what to make of this word *Whinid*, subsequent editors have changed it to *Unsalted*. And thus Mr. Malone alters the text, with the Quarto editions,

“ Speak then, thou *unsalted* leaven, speak.”

## H.

The first Folio, in my opinion, is the only edition worth regarding. And it is much to be wished, that an edition of Shakspeare were given *literatim* according to the first Folio: which is now become so scarce and dear, that few persons can obtain it. For, by the presumptuous licence of the dwarfish commentators, who are for ever cutting him down to their own size, we risque the loss of Shakspeare’s genuine text; which that Folio assuredly contains; notwithstanding some few slight errors of the press, which might be noted, without altering.

This is not the place for exposing all the liberties which have been taken with Shakspeare’s text. But, besides this unwarrantable substitution of *unsalted* for *whinid’st*, a passage of *Macbeth* (amongst innumerable others) occurs to me at present, to justify the wish I have expressed.

“ Approach thou like the rugged Russian beare,  
The arm’d rhinoceros, or th’ Hircan tiger,  
Take any shape but that, and my firme nerues  
Shall neuer tremble. Or be aliuie againe,  
And dare me to the desart with thy sworde,

If trembling I *Inhabit* then, protest mee  
The baby of a girle."

Pope here changed *Inhabit* to *Inhibit*. Upon this correction Steevens builds another, and changes *Then* to *Thee*. Both which insipid corrections Malone, with his usual judgment, inserts in his text. And there it stands

"If trembling I *inhibit thee*."

"The emendation *Inhibit* (says Mr. Malone) was made by Mr. Pope. I have not the least doubt that it is the true reading. By the other slight but happy emendation, the reading *Thee* instead of *Then*, which was proposed by Mr. Steevens, and to which I have paid the respect that it deserved by giving it a place in the text, this passage is rendered clear and easy."

But for these tasteless commentators, one can hardly suppose that any reader of Shakspeare could have found a difficulty; the original text is so plain, easy and clear, and so much in the author's accustomed manner.

— "Dare me to the desert with thy sword,

"If I *inhabit then*"——i. e. If then I do not meet thee there: if trembling I stay at home, or within doors, or under any roof, or within any *habitation*: If, when you call me to the desert, I then *House* me, or, through fear, hide myself from thee in any dwelling;

"If trembling I do *House me then*—Protest me &c."

But a much stronger instance of the importance of such a strictly similar edition (in which not a single *letter* or supposed misprint should be altered from the original copy) offers itself to me from the two following passages:

"He blushes, and 'tis HIT."

*All's well that ends well*, pag. 253. col. 1.



Mr. Malone has altered the text to

“ He blushes, and ’tis IT.”

And he adds the following note ;

“ The old copy has—’tis HIT.—The *emendation* was made by Mr. Steevens. In many of our old chronicles I have found HIT printed instead of IT. Hence probably the *mistake* here.”

“ Stop up th’ accesse and passage to remorse,  
That no compunctious visitings of nature  
Shake my fell purpose, nor keep peace between  
Th’ effect and HIT.” *Macbeth*, pag. 134.

Upon this passage Mr. Malone (having again altered the text, from HIT to IT) says,

“ The old copy reads—Between the effect and HIT—the correction was made by the editor of the third Folio.”

The Correcter and the Adopter deserve no thanks for their mischievous alteration : for mischievous it is ; although no alteration can, at first sight, appear more trivial.

I can suppose one probable mischief to have resulted from it to my former castigator, Mr. Burgess,—(I beg his pardon, the present Lord Bishop of St. David’s).

It is possible that he may not have seen the first Folio, and may have read only the *corrected* text of Shakspeare. If so ; by this alteration he may have missed one chance of a leading hint ; by which, if followed, he might have been enabled to fulfill his undertaking, concerning an explanation of the Pronouns, which he promised : no unimportant part in the philosophy or system of human speech. For I can easily suppose that, with his understanding and industry, (for I have heard a very favourable mention of him, in all respects) he might have been

struck with this HIT in Shakspeare : and might, in consequence, have travelled backward ; and have found that, not only in our old chronicles, but in all our old English authors, down to the reign of Queen Elizabeth, the word was so written ; and that it was not, as poor Malone imagined, any *mistake* of the Printer.

“ And whan the bisshop aright hym bethoughte,  
He gan remembre playnly in his mynde  
That of disdayne and wylful negligence  
The yerde of Joseph was left behynde ;  
Wherby he knewe that he had done offence,  
And gan alone to brynge HIT in presence,  
And toke HIT Joseph deuoutely in his honde.”

*Lydgate. Lyfe of our Lady, pag. 27.*

“ The bisshoppe hath the cuppe fyrste directe  
Unto Joseph, and hym the parell tolde,  
And manly he gan it holde  
And dranke HET up, and chaunged nat his chere.” *Ibid.* p. 91.

“ Whiche ordinaunce of Moses was afterward established in the cite of Athens, and from thens the Romaines receiued HIT.”  
—*Dr. Martin's Confutation of Poynett, chapter 4.*

“ Not that matrimonie is of the church abhorred, for the church doeth reuerence and alowe HIT.”—*Id.* chap. 7.

“ He useth not the onely tearme of womanne by HIT selfe.”—*Id.* chap. 13.

“ I geue mi regall manyer called Wie, with al thappertenaunces longinge to my regall crowne, with al liberties priuilegies and regal customes as fre and gayet as I hadde HIT fyrste.”—*The true Dyfferences of Regall Power. By Lord Stafford.*

[“ Much in his glorious conquest suffred hee :  
And hell in vaine HIT selfe opposde.”

*Godfrey of Bulloigne, translated by R. C. Esq. pag. 2.*

“ Molto soffrì nel glorioso acquisto :  
E in van l' Inferno à lui s'oppose.” *Gierus. liberata, cant. 1.*



“ Wheregainst when Persians passing number preast,  
In battaile bold they HIT defended thanne.”

*Godfrey of Bulloigne*, pag. 5.

“ L' havea poscia in battaglia incontra gente  
Di Persia innumerabile difesa.”

“ And in this course he entred is so farre,  
That ought but that, HIT seemes of nought he weyes.”

*Ibid.* pag. 6.

“ E cotanto internarsi in tal pensiero,  
Ch' altra impresa non par, che piu rammenti.”

“ His shape unseene with aire he doth inuest,  
And unto mortall sence HIT subject makes.” *Ibid.* pag. 9.

“ La sua forma inuisibil d' aria cinse,  
Et al senso mortal la sottopose.”

“ But he her warlike image farre in hart  
Preserued so as HIT presents aliue.” *Ibid.* pag. 26.

“ Ma l' imagine sua bella e guerriera  
Tale ei serbò nel cor, qual essa è viva.”

“ He past th' Egean sea and Greekish shore,  
And at the campe arriues, where far HIT stayes.”  
*Ibid.* pag. 33.

“ Sarcò l' Egitto, passò di Grecia i liti,  
Giunse ne l' campo in region remote.”

“ On that chast picture seyz'd in rau'ning wise,  
And bare HIT to that church, whereof offence  
Of fond and wicked rites prouokes the skyes.”  
*Ibid.* pag. 53. cant. 2. st. 7.

—————“ e irreverente

Il casto simulacro indi rapio;  
E portollo à quel tempio, ove sovente  
S' irrita il ciel col folle culto e rio.”

“ Th' aduised chieftaine with a gentle bit  
Guideth, and seconds their so bent desire,  
To turne the course more easie seemeth HIT

Of winding waue that rouls Caribdis nire,  
Or Boreas when at sea he ships doth slit."

*Godfrey of Bulloigne*, pag. 98. cant. 3. st. 2.

"Where is the kyngedome of the dyuelle, yf HIT be not in warre?"—*Bellum Erasmi*, by *Berthelet*, 1534. pag. 15.

"In warre if there happen any thyng luckely, HIT perteyneth to verry fewe: and to theym, that are unworthye to haue it."—*Ibid.* pag. 19.

"Fyrste of all consider, howe lothelye a thyng the rumour of warre is, when HIT is fyrste spoken of. Then howe enuious a thing HIT is unto a prince, whyles with OFTEN demes and taxes he PILLETH his subjectes."—*Ibid.* pag. 19. 2; and in eighteen other places in this very small treatise of thirty-nine small pages.

"For myself, gracious Soveraigne, that if HIT mishappe me, in any thing heerafter that is on the behalfe of your Commons in your high presence to be declared."—*Life of Syr Thomas More*, by *Mr. Roper*. pag. 35.]

I must suppose that when he had noticed innumerable such instances, he would then have gone still further back, to our original language: and there he would have found this same word written *Hit*, *Hýt*, and *Hæt*: which might perhaps have plainly discovered to him, that this pronoun was merely the past participle of the verb *hAITAN*, *Hætan*, *nominare*\*. And, upon application,

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\* "And so befel that in the taas they founde  
Two yonge knyghtes lyeing by and by  
Both in armes same, wrought full rychely,  
Of whiche two, Arcyte *hight* that one,  
And that other *hight* Palamon."

*Knyghtes Tale*, fol. 1. pag. 2. col. 2.

Mr. Tyrwhitt in his note upon this word *Hight*, says,

"It is difficult to determine precisely what part of speech it is ;

he would have found this meaning, viz. nominatum, i. e. *The Said*, perfectly to correspond with every use of the word *IT* in our language. Having observed this, he would have smiled at our grammatical arrangements; and would not have been in the least shocked to find (as he would often find) the word *IT* used in the following manner,

“The greate kynge, *IT* whiche Cambyses

Was hote.” *Gower*, lib. 7. fol. 158. pag. 1. col. 1.

“When King Arthur had seene them doe all this, hee asked Sir Launcelot what were those knights and that queene. Sir, said Launcelot, I cannot shew you no certaintie, but if Sir Tristram or Sir Palomides. Wit yee well of a certaine *IT* beene they and la beale Isond.”—*Historie of Prince Arthur*, 3d part, chap. 98.

For he would be well aware, that *IT*, (or *The Said*) is (like all our other participles) as much masculine as feminine [or neuter,] and as plurally applicable as singularly\*. And from this small inlet, perhaps, (if from

but, upon the whole, I am inclined to consider it as a word of a very singular form, a verb active with a passive signification.”

It is the same past tense, and therefore past participle of **HITAN**; and has the same meaning as *HIT* or *IT*.

\* [“My powers are cressent, and my auguring hope  
Sayes *IT* will come to th’ full.”

*Anthony and Cleopatra*, pag. 345. col. 1.

Malone has altered the text, and adopts Theobald’s reading and note.

“My power’s a crescent,” &c.

“What (says Mr. Theobald) does the relative *IT* belong to? It cannot in *sense* relate to *hope*; nor in *concord* to *powers*.”

“Is your gold and siluer ewes and rams?

I cannot tell, I make *IT* breede as fast.”

*Merchant of Venice*, pag. 166. col. 2.]

no other quarter) the nature of all the other pronouns might instantly have rushed upon his mind, and have enabled him to perform satisfactorily his contract with the public.

## F.

I have often remarked, amongst all our old writers, a similar use of the word *THAT*; which, as well as *IT*, is applied by them indifferently to plural nouns and to singular. For instance; in that *Traictise* you have quoted, by Dr. Martin, (who wrote accurately and was no mean scholar) we meet with such sentences as the following;

“ Patrones elected many into *THAT* holy ordres, neither of age, nor of learnyng, nor of discrecion, woorthie to take so high a function.”—pag. 2.

“ The temporall menne at *THAT* dayes did much extolle and mayntaine chastitie.”—pag. 47.

“ The midwife, christenyng the child, added not *THAT* solemne wordes, nor any man promised the same for him.”—pag. 113.

“ There was a statute or ii deuysed to take away *THAT* peines of the church, that were before alwaies ordeined and used against married priestes.”—pag. 140.

“ To the entente they might the more fully and frely repose them selues in *THAT* unspeakeble joyes with which Christe feedethe them.”—pag. 284.

So, in the *Hist. of Prince Arthur*, 3d part, chap. 98.

“ And so three of them were come home againe, *THAT* were Sir Gawaine, Sir Ector, and Sir Lionell.”

Sir Thomas More uses it in the same manner.

“ This pleasure undoubtedly farre excelleth all *THAT* pleasures that in this life maie be obtained.”—*Life of Picus*, pag. 12.

“ *THAT* euyl aungets the deuilles.”—Pag. 386 of his *Workes*.

Now I have always hitherto supposed this to be a careless and vicious manner of writing in our antient au-

thors\* ; but I begin to suspect that they were not guilty of any false concord in this application of the word. When treating formerly of the *Conjunctions*, I remember, you left *THAT* unexplained. I thought it not very fair at the time ; and you gave but a poor reason for the omission. Will you oblige me now, by informing me whether you think the etymology and meaning of *THAT* will justify this antient use of the word ?

## H.

In my mind, perfectly. For *THAT* (in the Anglo-Saxon *Ðæt*, i. e. *Dead*, *Deat*) means *Taken*, *Assumed* ; being merely the past participle of the Anglo-Saxon verb *Ðean*, *Ðegan*, *Ðion*, *ϕihlan*, *Ðiczan*, *Ðigian* ; *sumere*, *assumere*, *accipere* ; to *THE*, to *Get*, to *Take*, to *Assume*.

“ Ill mote he *THE*  
That caused me  
To make myselfe a frere.”

*Sir T. More's Workes*, pag. 4.

[“ Wyse men alway affyrme and say That best is for a man diligently for to apply the business that he can, and in no wyse to

\* [For a similar use of *THAT*, see *Fabian* : “ of *THAT* partyes,” page iiiii. 69, 98. “ at *THAT* dayes,” xi. xxiii. xxxiii. xxxix. xli. xlv. 248, 374. “ by *THAT* costes,” xci. “ *THAT* artycles,” 60. “ in *THAT* countres,” 252. “ *THAT* disguysers,” 363.

“ Of the fether maner *THIS* examles or questyons be.”—*The thre bookes of Tullyes Offyces lately translated by Roberte Whyntinton, poete laureate. Fyrst booke. By Wynkyn de Worde*, 1534.

“ Man that hath the use of reason wherby he seeth *THAT* thynges that folowe.”—*Id. Fyrst booke*.

“ Of *THIS* four places wherin we haue deuyded the nature and the vertue of honesty.”—*Id. Fyrst booke*.

“ For *THIS* consyderacions, &c.” *Id. Fyrst booke* (pag. 68).]

enterpryse an other faculte; for he that wyll and can no skyll, is neuer lyke to THE.”—*Sir T. More’s Workes*, pag. 1.

“ Well mote yee THEE, as well can wish your thought.”

*Faerie Queene*, book 2. cant. 1. st. 33.

“ Fayre mote he THEE, the prowest and most gent,  
That ever brandished bright steele on hye.

*Ibid.* book 2. cant. 11. st. 17.]

It and THAT always refer to some thing or things, person or persons, *Taken*, *Assumed*, or *Spoken of* before; such only being the meaning of those two words. They may therefore well supply each other’s place: as we say indifferently, and with the same meaning, of any action mentioned in discourse; either—“ IT is a good action;” or, “ THAT is a good action.” i. e. *The Said* (action) is a good action; or, *The Assumed* (action) is a good action; or, The action, *Received* in discourse, is a good action.

THE (our *Article*, as it is called) is the Imperative of the same verb *Dean*: which may very well supply the place of the correspondent Anglo-Saxon article *re*, which is the Imperative of *reon*, *videre*: for it answers the same purpose in discourse, to say—*See man*, or, *Take man*. For instance;

“ THE man THAT hath not musicke in himselfe  
Is fit for treasons,” &c. Or,

“ THAT man is fit for treasons,” &c.

TAKE man (or SEE man); TAKEN man hath not musicke, &c. SAID man, or TAKEN man is fit for treasons, &c.

This analysed method of speech must, I know, seem strange and awkward to you at first mention; but try it repeatedly, as I have done for years; apply this meaning frequently on every occasion where THE and THAT are

used in the language; and I fear not your conviction. But if the experiment should fail, and leave you in the smallest doubt, we will then enter further into the subject: for we must hereafter return to it.

## F.

All this may be as you have represented it; and the Bishop perhaps may not be displeased at the intelligence. But you have lost sight of my original question. What say you to this monstrous alteration of *unsalted* for *Whinid'st*?

## H.

I say, that a man must either have no ears, or very long ears, not to perceive that this was never Shakspeare's language. Metre is not confined to Verse: there is a tune in all good prose; and Shakspeare's was a sweet one. If *unsalted* is to be adopted instead of *Whinid*; to keep his tune, you must omit one of the two monosyllables, either *then* or *thou*.

In behalf of the word *Whinid*, Mr. Steevens has well noted that, Francis Beaumont in his letter to Speght, on his edition of Chaucer's works, 1602, says—"Many of Chaucer's words are become, as it were, *vinew'd* and hoarie with over long lying."

And Mr. Justice Blackstone, on the same side, has observed that—"In the preface to James the first's bible, the translators speak of *Fenowed* (i. e. *Vinew'd* or mouldy) traditions."

And Mr. Malone himself acknowledges that—"In Dorsetshire they at this day call cheese, that is become mouldy, *Vinny* cheese."

## F.

But why it is called *Whinid*, or *Vinew'd*, or *Fenowed*, or *Vinny*, does not any how appear : and its meaning is only to be conjectured from the context, where the word is found. Now I wish to know, whether *Whinid* is also a participle : and, if a participle, of what verb.

## H.

**WHINID**—*Vinew'd*, *Fenowed*, *Vinny*, or *finie*, is a past participle : and of the verb *Fȳnizean*, to corrupt, to decay, to wither, to fade, to pass away, to spoil in any manner. *Finie hlaƿ*, in Anglo-Saxon is a corrupted or spoiled loaf, whether by mould or any other means. “*Ɔpæt Ɔa Ɔa Gabanizean gamenlice næddon. And mid gearlice ƿape ƿeƿdon to loƿue. Namon him ealbe gearcȳ\* . and unopnlic ƿcƿuð. and finie hlaƿaƿ.*” *Joshua*, chap. 9. (verses 3, 4, 5).

## F.

It seems probable enough : and it is not at all surprising that this Anglo-Saxon verb, *ƿȳnizean*, should have been overlooked ; since it has left behind it no other traces of its former existence, but barely this solitary expression.

## H.

I beg your pardon : It has left a numerous issue. No European etymologist can do without it. Whither else can he turn, without exposing himself, for the French *Faner*, *Se fener*, *Evanouir*, and *Fange* ; for the Italian

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\* [*Ealbe gearcȳ*. Old shoes.—Shoe is the past participle of *ƿcȳan*—*ge-ƿcȳan*, sub-ponere. *Shoe*, is, *suppositum*.]



*Affanno*, *Affannare*, and *Fango* ; for the Latin *Vanus*, and *Vanesco* ; for the German *Pfinnig* ; and for the English FAINT, and FEN ; and many other words \*, with which I forbear at this time to pester you ?

F.

And yet they have done very well without it.

H.

They have done, it is true : How well yourself shall judge.—Junius says—“ FAINT, languidus, pusillanimus, ignavus, periculo cedens, est a Gallico *Feindre*, non audere, subducere se discrimini : solent nempe timidi atque imbelles formidinem suam pluribus vanissimorum obtentuum figmentis tegere.”

Minshew—“ FAINT, a Gallico *Faner*, a Lat. *Vanescere*.”

Skinner—“ FAINT, a Fr. G. *Faner*, *Fener* ; deficere, deflorescere, flaccescere, emori.”

Menage, Orig. Franc.—“ FANER, comme ce mot vient de *Fænum*, quand on le dit dans le sens propre, en parlant d'une prairie que l'on *Fane* ; je crois qu'il en vient pareillement quand il signifie *se fletir*, *se secher* : car comme le foin, quand on le fane, se fletit et devient pâle ; de même on dit, dans le sens figuré, *Se Faner*, de tout ce qui perd sa première couleur, sa beauté, son air vif.”

Menage, Orig. Ital.—“ AFFANNARE, AFFANNO, Da *Afa*, che vale quell' affanno cagionato da gravezza d'aria,

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\* [“ Per essa il re Agrican quasi VANEGGIA  
E la sua vita non stima un danaio.

*Orlando Innamorato* (da Berni), lib. 1. cant. 10. st. 18.]

o da gran caldo: detto dagli Spagnuoli *Afan*; e *Ahan* da i Francesi. Vuole il Monosini, sia *Afa*, voce Ebreica.”

“FANGO—da *Fimus*: in questa maniera: *Fimus*, *Fimi*, *Fimicus*, *Femcus*, *Fencus*, *Fengus*, *Fangus*, *Fango*: e per metaplasmo *Fanga*: onde il Francese *Fange*.”

## F.

Enough, and too much of this. I will have nothing to do with *Afa*, voce Ebreica; nor with *Fimicus*, *Fencus*, &c. I will rather accept your Anglo-Saxon derivation.—I understand you then to say that FAINT (as well as *Fennowed*, &c.) is the past participle of *fynizean*: yet it does not terminate in ED or 'D.

## H.

In English nothing is more common than the change of the participial terminating D to T. Thus,

JOINT—is *Joined*, *Join'd*, *Joint*.

FEINT—is *Feigned*, *Feign'd*, *Feint*.

GIFT—is *Gived*, *Giv'd*, *Gift*.

RIFT—is *Rived*, *Riv'd*, *Rift*.

“The shippe droue unto a castle and was al to RIVEN.”  
*Historie of Prince Arthur*, part 1st. chap. 25.

——“Warres 'twixt you twaine would be  
As if the world should cleaue, and that slaine men  
Should sodder up the RIFT.”

*Antony and Cleopatra*, p. 353.

——“The clouds  
From many a horrid RIFT abortive pour'd  
Fierce rain with light'ning mix'd.”

*Paradise Regain'd*, book 4. v. 411.

[" He pluckt a bough : out of whose RIFTE there came  
Smal drops of gory bloud, that trickled down the same."  
*Faerie Queene*, book 1. cant. 2. st. 30.

" Into a cloven pine ; within which RIFT  
Imprison'd, thou didst painfully remain  
A dozen years." *Tempest.*]

CLEFT }  
CLIFT } —is *Cleaved, Cleav'd, Cleft.*  
CLIFF }

" Adowne he shofth his hand to the CLYFTE  
In hope to fynde there some good gyfte."  
*Sompner's Tale*, fol. 44. pag. 2. col. 1.

" But yet this CLIFTE was so narrowe and lyte  
It was nat sene." *Tysbe*, fol. 210. pag. 2. col. 1.

" And romyng on the CLEVIS by the see."  
*Hypsiphile*, fol. 214. pag. 1. col. 1.

" This lady rometh by the CLYFFE to play."  
*Ibid.* fol. 214. pag. 1. col. 2.

"In tyme of Crystus passyon the veyl of the Jewes temple to  
rente and CLEEF in two partes."  
*Diues and Pauper*, thyrd Comm. cap. 3.

" She founde that moneye hangynge in the craueyses and  
CLYFTES of the half bushel."—*Ibid.* fourth Comm. cap. 4.

" Loue led hym to his deth and CLEEF his hert atwo."  
*Ibid.* tenth Comm. cap. 3.

" Rob Douer's neighbouring CLEEVES of sampyre."  
*Poly-olbion*. Song 18

[——— " As an aged tree,  
High growing on the top of rocky CLIFT,  
Whose hart-strings with keene steele nigh hewen be ;  
The mightie truncke halfe rent with ragged RIFT  
Doth roll adowne the rocks, and fall with fearefull DRIFT.  
*Faerie Queene*, book 1. cant. 8. st. ']

“ So downe he fell, as an huge rocky CLIFT,  
 Whose false foundation waves have washt away,  
 With dreadfull *poys*e is from the mayneland RIFT,  
 And, rolling downe, great Neptune doth dismay.”

*Ibid.* book 1. cant. 11. st. 54.

“ Whiles sad Celeno, sitting on a CLIFTE,  
 A song of bale and bitter sorrow sings,  
 That hart of flint asonder could have RIFTE.”

*Ibid.* book 2. cant. 7. st. 23.]

THRIFT—is *Thrived, Thriv'd, Thrift.*

SHRIFT—is *Shrived, Shriv'd, Shrift.*

DRIFT—is *Drived, Driv'd, Drift.*

“ Be plaine, good son, rest homely in thy DRIFT,  
 Ridling confession findes but ridling *shrift*.”

*Romeo and Juliet*, pag. 61.

“ It could no more be hid in him  
 Than humble banks can go to law with waters  
 That DRIFT winds force to raging.”

*B. and Fletcher. Two Noble Kinsmen.*

“ Some log perhaps upon the waters swam  
 An useless DRIFT, which, rudely cut within,  
 And hollow'd, first a floating trough became.”

*Dryden. Annus mirabilis*, st. 156.

THEFT—is *Theved, Thev'd, Theft.*

WEFT—is *Weved, Wev'd, Weft.*

HEFT—is *Heved, Hev'd, Heft.*

—————“ There may be in the cup  
 A spider steep'd; and one may drinke, depart,  
 And yet partake no venome (for his knowledge  
 Is not infected); but if one present  
 Th' abhor'd ingredient to his eye, make knowne

How he hath drunke, he cracks his gorge, his sides,  
With violent HEFTS." *Winter's Tale*, pag. 282.

"In the hert there is the *Hefde*, and the hygh wyll."  
*Vision of Pierce Ploughman*, fol. 7. pag. 1.

["Inflam'd with wrath, his raging blade he HEFTE,  
And strooke so strongly, that the knotty string  
Of his huge taile he quite asonder cleft."  
*Faerie Queene*, book 1. cant. 11. st. 39.

"The other halfe behind yet sticking fast  
Out of his head-peere Cambell fiercely reft,  
And with such furie backe at him it HEFT.  
*Ibid.* book 4. cant. 3. st. 12.]

HAFT—is *Haved*, *Hav'd*, HAFT. The HAFT, of a knife or poniard, is the *Haved* part; the part by which it is *Haved*.

"But yet ne *fond* I nought the HAFT  
Whiche might unto the blade accorde."  
*Gower*, lib. 4. fol. 68. pag. 1. col. 1.

["Forgo th' advantage which thy arms have won,  
Or, by the blood which trembles through the heart  
Of her whom more than life I know thou lov'st,  
I'll bury to the HAFT in her fair breast  
This instrument of my revenge."  
*Dryden's Ædipus*, act 5. sc. 1.]

HILT—is *Held*, *Helt*, *Hilt*. The HILT of a sword is the *Held* part, the part which is *Held*.

["If Tindall saye, nay: let him shew me which olde holy Popes were they, that euer HILD that the sacramentes of the Auter is suche a bare simple signe."—*Sir T. More's Workes*, pag. 471.

"And in her other hand a cup she HILD,  
The which was with Nepenthe to the brim upfild.  
*Faerie Queene*, book 4. cant. 3. st. 42.

"But what do I their names seeke to reherse,  
Which all the world have with their issue fild?"

How can they all in this so narrow verse  
 Contayned be, and in small compasse HILD?

*Faerie Queene*, book 4. cant. 11. st. 17.]

**TIGHT**—is *Tied, Tīd, Tight*, of the Anglosaxon verb  
 Tīan, vincire, *To Tie*.

“ To seie howe suche a man hath good  
 Who so that reasone understoode  
 It is unproperlicke sayde :  
 That good hath hym, and halt him TAIDE  
 That he ne gladdeth nought withall,  
 But is unto his good a thrall.”

*Gower*, lib. fol. 84. pag. 1. col. 1.

[“ And in the midst of them he saw a knight,  
 With both his hands behinde him pinnoed hard,  
 And round about his necke an halter TIGHT,  
 And ready for the gallow tree prepard.

*Faerie Queene*, book 5. cant. 4. st. 22.]

“ Therewith he mured up his mouth along,  
 And therein shut up his blasphemous tong,  
 And thereunto a great long chaine he TIGHT,  
 With which he drew him forth, even in his own despight.”

*Ibid.* book 6. cant. 12. st. 34.]

**DESERT**—is *Deserved, Deserv'd, Desert*.

**FART**, a very innocent word, (the Egyptians thought it  
*divine* \*) *Fared, Far'd, Fart*, i. e. *Fared, Gone* ; the past

\* “ Crepitus ventris pro numinibus habendos esse docuere.”

*Clemens Romanus*. v. Recognit.

“ Iidem Ægyptii cum plerisque vobiscum non magis Isidem  
 quam ceparum acrimonias metuunt ; nec Serapidem magis quam  
 strepitus, per pudenda corporis expressos, extremiscunt.”—*Minu-  
 cius Felix, Octavius*.

[“ *Eleganter* Demetrius noster solet dicere, Eodem loco sibi esse  
 voces imperitorum, quo ventre redditos crepitus. Quid enim, in-  
 quit, mea refert, sursum isti an deorsum sonent.”—*Seneca*, Epist.  
 xcii. edit. 4ta. Lipsii. pag. 583, 584.]

participle of *papan*, *To Fare*, or *To Go*. The meaning of this word appears to have been understood by those who introduced the vulgar country custom of saying upon such an occasion,—"And joy go with you."

**TWIST**—is *Twiced*, *Twic'd*, *Twist*.

**QUILT**—is *Quilled*, *Quill'd*, *Quilt*.

**WANT**—is *Waned*, *Wan'd*, *Want*, the past participle of *panian*, *decrescere*, *To Wane*, *To fall away*.

**GAUNT**—is *Ge-waned*, *Gewan'd*, *Gewant*, *G'want*, *Gaunt*; the past participle of *Le-panian*, *To Wane*, to decrease, to fall away. *Ge* is a common prefix to the Anglo-Saxon verbs. **GAUNT** was formerly a very common word in English.

"As **GANT** as a greyhound."—*Ray's proverbial Similies*.

— "How is 't with aged **GAUNT**?

Oh how that name befits my composition :

Old **Gaunt** indeed, and **GAUNT** in being old :

Within me greefe hath kept a tedious fast,

And who abstaynes from meate, that is not **GAUNT**?

For sleeping England long time haue I watcht,

Watching breeds leannesse, leannesse is all **GAUNT**.

The pleasure that some fathers feede upon

Is my strict fast, I mean my childrens lookes,

And therein fasting hast thou made me **GAUNT**.

**GAUNT** am I for the graue, **GAUNT** as a graue,

Whose hollow wombe inherits nought but bones."

*Richard the Second*, pag. 28.

—————"This man,

If all our fire were out, would fetch down new

Out of the hand of Jove; and rivet him

To Caucasus, should he but frown: and let

His own **GAUNT** eagle fly at him, to *tire*."

*B. Jonson. Catiline.*

“ Two mastiffs GAUNT and grim her flight pursu’d,  
 And oft their fastened fangs in blood embu’d.  
 And first the dame came rushing through the wood,  
 And next the *famish’d* hounds.”

*Dryden. Theodore and Honoria.*

**DRAUGHT**—the past participle of *Drağan*, *To Draugh*,  
 (now written *To Draw*) *Draughed*, *Draugh’d*, *Draught*.

**RENT**—*Rended*, *Rend’d*, *Rent* ; of the verb *To Rend*.

[———“ But thou, viper,  
 Hast cancell’d kindred, made a RENT in nature.”

*Dryden. Don Sebastian, act 2. sc. 1.]*

**BENT**—A person’s *Bent* or *Inclination*. *Bended*, *Bend’d*,  
*Bent*.

**TILT**—of a boat or waggon : the past participle of the  
 Anglo-Saxon verb *Tilhan*, i. e. *To raise*, or *to lift up*. *To*  
*Till* the ground, is, *To raise it*, *To turn it up*. *Atilt* is well  
 said of a vessel that is raised up ; but we ought to say  
*To Till*, and not *To Tilt* a vessel.

“ Many wynter men lyued, and no meate ne TILIDEN.”  
*Vision of Pierce Ploughman*, pass. 15. fol. 72. pag. 2.

“ Turned upsidowne, and ouer TILT the rote.”  
*Ibid.* pass. 21. fol. 112. pag. 1.

“ He garde good fayth flee, and false to abyde,  
 And boldly bare downe with many a bright noble  
 Much of the wit and wisdom of Westminster hal,  
 He justled tyll a justice, and iusted in his eare  
 And OVERTILT al his truth.”  
*Ibid.* pass. 21. fol. 113. pag. 2.

“ O hye God, nothyng they tell, ne howe,  
 But in Goddes worde TELLETH many a balke.”  
*Chaucer. Ploughmans Tale*, fol. 95. pag. 2. col. 2.



[The old French verb *Attiltrer* (used by Amyot\* and others, and whose signification is mistaken by Cotgrave), means *susciter*, to excite, to raise up : it is derived from the A.-S. *Tilian* †.]

F.

What is MALT?

H.

MOULD } Though now differently pronounced, writ-  
and } ten, and applied by us, are one and the same  
MALT, } French word *Mouillé*; the past participle  
of the verb *Mouiller*, to wet or to moisten. *Mouillé*,  
anglicized, becomes *Mouilled*, *Mouill'd*, *Mould*: then  
*Moult*, *Mault*, *Malt*. Wetting or moistening of the grain  
is the first and necessary part of the process in making  
what we therefore well term MALT.

“ He had a cote of christendome as holy kyrke beleueth  
And it was MOLED in mani places.”

*Vision of P. Ploughman*, pass. 14. fol. 68. pag. 2.

“ Shal neuer chest BYMOLEN it, ne mough after byte it.”

*Ibid.* pass. 15. fol. 71. pag. 2.

“ This leper loge take for thy goodly bour  
And for thy bed, take nowe a bunch of stro,  
For wayled wyne and meates thou hadst tho,  
Take MOULED breed, pirate, and syder sour.”

*Complaynt of Creseyde*, fol. 204. pag. 1. col. 1.

“ And with his blode shall wasshe undefouled  
The gylt of man with rust of synne YMOULED.”

*Lydgate* (1531). *Lyfe of our Lady*, boke 2. pag. 45.

\* [Plutarch's *Life of Pericles*.]

† [So the *Till* of a shop; so the *Thill* horse: and so perhaps a *Tile*. Query, may it not be from *Tegola*, Italian, [Teḡl from Lat. *Tegula*.—ED.] Consider also the French *Tilleul*.]

“ Whan mamockes was your meate  
With MOULD bread to eat.”

*Skelton.* (Edit. 1736.) pag. 197.

## F.

EN, as well as ED, is also a common participial termination, and our ancestors affixed either indifferently to any word. Sir Thomas More appears to have had a predilection for EN, and he writes *Understanden* (*Works*, vol. 2. p. 550.) whilst his contemporary Bishop Gardner preferred ED, and therefore wrote *Understanded*: We have deserted both, and now use the past tense *Understood* instead of the participle. But will not a final EN or 'N likewise direct us to some of these concealed participles?

## H.

Surely, to many. After what we have noticed in *Poltroon*, *Dastard*, and *Coward*, we cannot avoid seeing, that

CRAVEN—is one who has *craved* or *craven* his life from his antagonist—dextramque precantem protendens.

LEAVEN—is from the French *Lever*, to raise; i. e. That by which the dough is raised. So the Anglo-Saxons called it *Hæfen*, the past participle of their own verb *Deafan*, to raise.

HEAVEN—(subaud. some place, any place) *Heav-en* or *Heav-ed*.

“ They say that this word HEUEN in the article of our foyth, ascendit ad cœlos, signifieth no certaine and determinat place. Som tyme it signifieth only the suppre place of creatures.”

*A Declaration of Christe*, cap. 8. by Johan Hoper. 1547.

BACON—is evidently the past participle of *Bacan*, To Bake, or to dry by heat.

“ Our brede was newe BAKEN, and now it is hored, our botels and our wyne weren newe, and now our botels be nygh *brusten*.”  
*Dives and Pauper*, 2d comm. cap. 20.

“ And there they dranke the wine and eate the venison and the foules BAKEN.”—*Hist. of Prince Arthur*, 1st part. chap. 133.

“ As Abraham was in the playn  
 Of Mamre where he dwelt,  
 And BEAKT himselfe agaynst the sunne  
 Whose parching heat he felt.”

*Genesis*, chap. 18. fol. 34. pag. 1. *By W. Hunnis*. 1578.

“ Crane, beinge roasted or BAKEN, is a good meate.”

*Castel of Helth*, fol. 21. pag. 1. *By Syr Thomas Elyot*.

“ Whosoeuer hath his mynd inwardly ameled, BAKEN, and through fyred with the loue of God.”

*Lupset's Workes. Of Charite*, pag. 5.

BARREN—i. e. *Barr-ed*, stopped, shut, strongly closed up, which cannot be opened, from which can be no fruit nor issue.

“ God shall make heuen and the ayer aboue the, brasen ; and the erthe byneth the, yreny ; that is to saye, BAREYNE, for defaute of rayne.”—*Dives and Pauper*, 10th comm. cap. 8.

“ For God thus plagued had the house  
 Of Bimelech the king,  
 The matrix of them all were STOPT,  
 They might no issue bring.”

*Genesis. By W. Hunnis*.

“ For the Lord had fast CLOSED up all the wombs of the house of Abimelech.”—*Genesis*, chap. 20. v. 18.

So, in an imprecation of barrenness, in Beaumont and Fletcher's *Woman Hater*, act. 5. sc. 2:

“ Mayst thou be quickly old and painted ; mayst thou dote upon some sturdy yeoman of the Wood-yard, and he be honest ; mayst

thou be *barr'd* the lawful lechery of thy coach, for want of instruments; and last, be thy womb *unopen'd*."

**STERN**—*Ster-en, Ster'n, i. e. Stirr'd.* It is the same word and has the same meaning, whether we say—a **STERN** countenance, i. e. a *moved* countenance, moved by some passion; or the **STERN** of a ship, i. e. The *moved* part of a ship, or that part by which the ship is *moved*. It is the past participle of the verb *ŕtýpan, ŕtýpan, movere*; which we now in English write differently, according to its different application, *To Stir*, or *To Steer*. But which was formerly written in the same manner, however applied.

"The **STERNE** wynde so loude gan to route  
That no wight other noyse might here."

*Troilus*, boke 3. fol. 176. pag. 2. col. 1.

"There was no more to skippen nor to prounce,  
But boden go to bedde with mischaunce,  
If any wight **STERYNG** were any where  
And let hem slepen, that a bedde were."

*Ibid.* boke 3. fol. 176. pag. 1. col. 2.

"And as the newe abashed nightyngale  
That stynteth first, whan she begynneth syng,  
Whan that she hereth any hearde's tale,  
Or in the hedges any wight **STERYNG**."

*Ibid.* boke 3. fol. 179. pag. 1. col. 2.

"She fell in a grete malady as in a colde palsey, so ferforth that she myght neyther **STERE** hande nor fote."

*Nychodemus Gospell*, chap. 8.

"Whan I sawe the **STERYNGES** of the elementes in his passyon, I byleued that he was Sauyour of the worlde."—*Ibid.* chap. 17.

"He dyd se as he thought oure blessed lady brynge to hym fayre mylke in a foule cuppe, and **STERED** hym to ete of it."

*Myracles of our Lady*, pag. 10. (1530.)

"Yf the chyld STEARE not ne moue at suche tyme."

*Byrthe of Mankynde*, fol. 15. pag. 2. (1540.)

"Warne the woman that laboureth to STERE and moue herselfe."—*Ibid.* fol. 23. pag. 2.

"I suffre, and other poore men lyke unto me, am many a tyme STERYD to grutche and to be verry of my lyfe."

*Diues and Pauper*, 1st comm. cap. 1.

"Yf a man wyll STYRE well a shyp or a bote, he may not stande in the myddes of the shyp, ne in the former ende; but he muste stande in the laste ende, and there he may STYRE the shyp as he wyl.—*Ibid.* 9th comm. cap. 8.

"This bysshop STERITH up afreshe these olde heresies."

*Gardners Decl. against Joye*, fol. 25. pag. 1. (1546.)

"He STERID against himselfe great wrath and indignation of God."—*Dr. Martin. Of Priestes unlawful Marriages*, chap. 8.

"It is yourselves that STEIRE your fleash."—*Ibid.* chap. 11.

"Let the husbände geue hys wyfe hir dutie, that is if she craue for it, if they feare otherwise that Sathan wyll STIERE in them the deuilleshe desyre to liue incontinentlie."—*Ibid.* chap. 11.

"Let hym that is angry euen at the fyrste consyder one of these thinges, that lyke as he is a man, so is also the other, with whom he is angry, and therefore it is as lefull for the other to be angry, as unto hym: and if he so be, than shall that anger be to hym displeasent, and STERE hym more to be angrie."

*Castel of Helth*, by Syr T. E. fol. 63. pag. 1.

"Rough deeds of rage and STERNE impatience."

*1st Part Henry 6.* pag. 113.

"The sea, with such a storme as his bare head  
In Hell-blacke night indur'd, would haue buoy'd up  
And quench'd the stelled fires.  
Yet, poore old heart, he holpe the heauens to raine.  
If wolues had at thy gate howl'd that STERNE time,  
Thou should'st haue said, good porter turne the key."

*Lear*, pag. 300.

“ He that hath the STIRRAGE of my course  
Direct my sute.” *Romeo and Juliet*, pag. 57.

“ Tread on a worm and she will STEIR her tail.”  
*Ray's Scottish Proverbs.*

[“ Goe we unto th' assault, and selfe instant,  
Before the rest (so said) first doth he STEARE.”  
*Godfrey of Bulloigne, translated by R. C. Esq.*  
Windet 1594. pag. 122. cant. 3. st. 51.]

“ His steed was bloody red, and fomed yre,  
When with the maistring spur he did him roughly STIRE.”  
*Faerie Queene*, book 2. cant. 5. st. 2.]

**DAWN**—is the past participle of *Dagian*, *lucescere*.

“ Tyll the daye DAWED these damosels daunced.”  
*Vision of P. Ploughman*, pass. 19. fol. 103. pag. 2.

“ In the DAWYNGE and spryngyng of the daye, byrdes begynne  
to synge.”—*Diues and Pauper*, 1st comm. cap. 28.

“ And on the other side, from whence the morning DAWs.”  
*Poly-olbion*, song 10.

**BORN**—is the past participle of *Beapan*, to bear: formerly written **BOREN**, and on other occasions now written **BORNE**. **BORN** is, *Borne* into life or into the world.

**BEARN** (for a child) is also the past participle of *Beapan*, to bear; with this only difference: that *Born* or *Bor-en* is the past tense *Bore* with the participial termination **EN**: and **BEARN** is either the past tense *Bare*, or the Indicative *Bear*, with the participial termination **EN**.

“ For Maris loue of heuen  
That BARE the blissful BARNE that bought us on the rode.”  
*Vision of P. P.* pass. 3. fol. 8. pag. 1.

[**BAD** and **GOOD**.

To *Bay*, i. e. to vilify, to bark at, to reproach, to ex-

press abhorrence, hatred, and defiance, &c. *Bayed, Baed*, i. e. *Bay'd, Ba'd*, abhorred, hated, defied, i. e. **BAD**.

*Bayen, Bay'n, Baen*, write and pronounce **BANE**.

*Abbaiare*, It. *Abboyer*, Fr. *Abbaubare*, Lat. &c. Greek, *Βααω*. When the Italians swarmed in the French court, not being able to pronounce the open sound of *Oy* or *Oi*, they changed the *o* into *a*; as in *Français, Anglais*. See Henri Etienne. So also *Nivernais. Abayer*.

To *Ban*, i. e. to curse. *Bas*, Fr. **Base**.

*Ge-owed* perhaps *Gowed*, written and pronounced **Good**, which the Scotch pronounce and write **GUDE**.]

**CHURN**—(*Chyren, Chyr'n, Chyrn*) is the past participle of *Lýpan*, *agitare*, *vertere*, *revertere*, to move backwards and forwards.

**YARN**—is the past participle of *Lyppan*, *Lyppian*, to prepare, to make ready. In *Antony and Cleopatra*, p. 367. —“**YARE, YARE**, good *Iras*”—is the Imperative of the same verb; the *Ʒ* and *ȝ* of the Anglo-Saxons, however pronounced by them, being often (indeed usually) softened by their descendants to *y*.

When *Valeria* in *Coriolanus*, page 4, says——“You would be another *Penelope*: yet they say, all the **YEARNE** she spun in *Ulysses* absence did but fill *Athica* full of mothes.”——*Yearne* (i. e. *Yaren*) means *Prepared* (subaud. *Cotton, Silk, or Wool*) by spinning.

#### F.

Is **BRAWN** one of these participles?

#### H.

**ED** and **EN** are Adjective as well as Participial termi-

nations : for which, by their meaning (for all common terminations have a meaning, nor would they otherwise be common terminations) they are equally qualified. Thus we say—*Golden, Brazen, Wooden, Silken, Woolen, &c.* and formerly were used *Silver-en, Ston-en, Treen-en, Ros-en, Glas-en, &c.*

“ Thei worshipiden not deuelys and symylacris, GOLDUN, SILUEREN, and BRASONE, and STONEN, and TREENEN; the whiche nether mown se nether here nether wandre.”

In the modern translation,

“ That they should not worship Devils and Idols of *gold*, and *silver*, and *brass*, and *stone*, and of *wood*; which neither can see nor hear nor walk.”—*Apocalips*, chap. 9. ver. 20.

“ And I saw as a GLASUN see meynd with fier, and hem that ouercamen the beest and his ymage, and the noumbre of his name stondynge aboute the GLASUN sæ.”

In the modern translation,

“ And I saw as it were a sea of *glass* mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of *glass*.”—*Ibid.* chap. 15. ver. 2.

“ Whan Phebus the sonne begynneth to sprede hys clerenesse with ROSEN chariottes.”

*Chaucer. Boecius*, boke 2. fol. 227. pag. 1. col. 1.

“ The day the fayrer ledeth the ROSEN horse of the sonne.”

*Ibid.* boke 2. fol. 231. pag. 2. col. 2.

“ That er the sonne tomorrowe be rysen newe  
And er he haue ayen ROSEN hewe.”

*Chaucer. Blacke Knyght*, fol. 291. pag. 1. col. 1.

“ In their time thei had TREEN chalices and golden prestes, and now haue we golden chalices and TREEN prestes.”

*Sir T. More's Works. Dialogue &c.* pag. 114.

“ Sir Thomas Rokesby being controlled for first suffering himselfe to be serued in TREENE cuppes, answered—These homely cups and dishes pay truely for that they containe: I had rather



drinke out of TREENE, and pay gold and siluer, than drinke out of gold and siluer, and make wooden payment."

*Camdens Remains*, pag. 241.

[STRAWEN.

"Let him lodge hard, and lie in STRAWEN bed,  
That may pull downe the courage of his pride."

*Faerie Queene*, book 5. cant. 5. st. 50.

EUGHEN.

"Or els by wrestling to wex strong and heedfull,  
Or his stiffe armes to stretch with EUGHEN bowe."

*Spenser. Mother Hubberds Tale.*]

Our English word BOAR is the Anglo-Saxon *Bap*, which they pronounced broad as *Bawr*; and so our Northern countrymen still call it, and formerly wrote it. So they wrote *Rar*, and pronounced *Rawr*, what we now write and pronounce *Roar*.

"The bersit BAEIS and beris in thare styis  
*Raring* all wod."

*Douglas*, booke 7. pag. 204.

"Or with loud cry folowand the chace  
Efter the fomy BARE."

*Ibid.* booke 1. pag. 23.

So the Anglo-Saxon

Bat	} which we now call and write	Boat	} are still pro- nounced in the North	Bawt
Ban		Bone		Bawn
Dam		Home		Hawm
Abad		Abode		Abawd
Bald		Bold		Bawld
Dpan		Drone		Drawn
Stan		Stone		Stawn
Lað		Loth		Lawth
Fam		Foam		Fawm
KAAA		Cold		Cawld.
Eald	}		}	

*Bar-en* or *Bawr-en*, *Bawr'n*, was the antient adjective of *Bar*, *Bawr*; and, by the transposition of *R*, *Bawrn* has become **BRAWN**.

**BRAWN** therefore is an Adjective, and means *Boar-en* or *Boar's* (subaud.) *Flesh*.

F.

Is not this a very singular and uncommon kind of transposition?

H.

By no means. Amongst many others, what we now call and write

Grass	} was formerly called and written	Gers	A.-S. <i>Lǣpp</i>
Bright		- - - -	<i>Býpht</i>
Profile		Ital. <i>Porfilo</i>	
Brothel		Bordel	
To Thresh		- - - -	<i>Deppcian</i>
Threshold		- - - -	<i>Deppcold</i>
Thrilled		Thirled	
Wright		- - - -	<i>Pýpht</i>
Nostril &c.		Neisthyrl. &c.	

#### GRASS.

"His uthir wechty harnes, gude in nede,  
Lay on the GERS besyde him in the mede."

*Douglas*, booke 10. pag. 350.

"The grene GERS bedewit was and wet."

*Ibid.* booke 5. pag. 138.

"Unto ane plesand grund cumin ar thay,  
With battil GERS, fresche herbis and grene swardis."

*Ibid.* booke 6. pag. 187.

## BROTHEL.

"One Leonin it herde telle,  
Whiche maister of the BORDEL was."

*Gower*, lib. 8. fol. 181. pag. 2. col. 2.

"He hath hir fro the BORDELL take."

*Ibid.* lib. 8. fol. 182. pag. 1. col. 2.

"These *harlottes* that haunte BORDELS of these foule women."

*Chaucer. Parsons Tale*, fol. 114. pag. 2. col. 1.

"She was made naked and ledde to the BORDELL house to be defouled of synfull wretches."

*Diues and Pauper*, 4th comm. cap. 23.

## THRILL.

"Quhare as the swelth had the rokkis THIRLLIT."

*Douglas*, booke 3. pag. 87.

"The cald drede tho gan Troianis inuaide,  
THIRLLAND throwout hard *Banis* at euery part."

*Ibid.* booke 6. pag. 164.

"The prayer of hym that loweth hym in his prayer THYRLETH the clowdes."—*Diues and Pauper*, 1st comm. cap. 56.

"It is a comon prouerbe, that a shorte prayer THYRLETH heuen."—*Ibid.* 1st comm. cap. 56.

## NOSTRIL.

"At thare NEISTHYRLES the fyre fast snering out."

*Douglas*, booke 7. pag. 215.

["Flames of fire he threw forth from his large NOSETHRILL."]

*Faerie Queene*, book 1. cant. 11. st. 22.]

And what we now write and call

*Burnt*

*Bird*

*Third*

*Thirty*

*Thirst*

*Burst*

*Thorp &c.*

were formerly written  
and called

*Brent*

*Brid*

*Thrid*

*Thritti*

*Thrust*

*Brast*

*Thrope &c.*

## BURN.

" Forsothe it is beter for to be weddid than for to be BRENT."

*Corinthies*, chap. 7. ver. 9.

" The great clamour and the weymentyng  
That the ladyes made at the BRENNYNG  
Of the bodyes." *Knyghtes Tale*, fol. 1. pag. 2. col. 2.

" By the lawe, canone 26, suche wytyches sholde be heded and BRENTE."—*Diues and Pauper*, 1st comm. cap. 34.

" God hath made his arowes hote with BRENNYNGE thynges,  
for they that ben BRENTE with synne shall BRENNE with the  
fyre of helle."—*Ibid.* 8th comm. cap. 15.

" But would to God these hatefull bookes all  
Were in a fyre BRENT to powder small."

*Sir T. Mores Workes.*

## BIRD.

" Foxis han *Borwis* or dennes, and BRIDDIS of the eir han  
nestis."—*Mattheu*, chap. 8. (ver. 20.)

" Whan euery BRYDDE upon his laie  
Emonge the grene leues singeth."

*Gower*, lib. 7. fol. 147. pag. 1. col. 1.

" Houndes shall ete thy wyfe Iesabell, and houndes and  
BRYDDES shall ete thy bodye."

*Diues and Pauper*, 9th comm. cap. 4.

## THIRD.

" He wente efte and preiede the THRIDDE tyme."

*Mattheu*, chap. 26. (ver. 44.)

## THIRTY.

" Thei ordeyneide to him THRITTY plates of siluer."

*Mattheu*, chap. 26. (ver. 15.)

" Judas solde Cryste, Goddes Sone, for THRYTTY pens."

*Diues and Pauper*, 9th comm. cap. 4.

## THIRST.

"I hungride and yè gauen not to me for to ete; I THIRSTIDE,  
and ye gauen not to me for to drinke.—Lord, whanne saien we  
thee hungringe, ether THIRSTINGE."

*Mattheu*, chap. 25. (ver. 35. 37.)

"He that bileueth in me shal neuer THIRSTE."

*John*, chap. 6. (ver. 35.)

"There spronge a welle freshe and clere,  
Whiche euer shulde stonde there  
To THRUSTIE men in remembrance."

*Gower*, lib. 6. fol. 129. pag. 2. col. 2.

"Neither hunger, THRUST, ne colde."

*Parsons Tale*, fol. 118. pag. 1. col. 2.

"Tantalus that was destroyed by the woodenesse of longe  
THRUSTE."—*Boecius*, boke 4. fol. 240. pag. 1. col. 1.

"And in deserts the byble bereth wythesse  
The ryuer made to renne of the stone  
The THRISTE to staunche of the people alone."

*Lydgate. Lyfe of our Lady*, pag. 65.

"The THRISTE of Daudid to staunche." *Ibid.* pag. 164.

"They gaaf mete to the hungrye, drynke to the THRUSTYE."

*Diues and Pauper. Of holy Pouerte*, cap. 11.

"I hadde THRYSTE, and ye gaue me drynke."

*Ibid.* 8th comm. cap. 17.

"Ther shal be no wepynge, no cryeng, no hongre, no THRUST."

*Ibid.* 10th comm. cap. 10.

"Their THRUST was so great  
They asked neuer for meate  
But drinke, still drynke."

*Skelton*, pag. 132.

"His office was the hungry for to feed,  
And THRISTY give to drinke."

*Faerie Queene*, book 1. cant. 10. st. 38.

" Is this the ioy of armes ? be these the parts  
Of glorious knighthood, after blood to THRUST ?  
*Faerie Queene*, book 2. cant. 2. st. 29.]

## BURST.

" All is to BRUST thylike regyon."  
*Knyghtes Tale*, fol. 10. pag. 1. col. 1.

" The teares BRASTE out of her eyen two."  
*Doctour of Physickes Tale*, fol. 65. pag. 1. col. 1.

" Haue here my trueth, tyl that my hert BRESTE."  
*Frankelyns Tale*, fol. 52. pag. 1. col. 2.

" And in his brest the heaped woe began  
Out BRUSTE." *Troilus*, boke 4. fol. 183. pag. 2. col. 1.

" BROSTEN is mine herte." *Dido*, fol. 213. pag. 1. col. 2.

" And with that worde he BREST out for to wepe."  
*Lydgate. Lyfe of our Lady*, pag. 78.

———" The great statue  
Fell to the erthe and BRASTE on peces smale."  
*Ibid.* pag. 139.

" The false idolis in Egipte fell downe  
And all to BRASTE in peces." *Ibid.* pag. 147.

" Wherefore his mother of very tender herte  
Out BRASTE on teres." *Ibid.* pag. 167.

" The blood BRASTE out on euery syde."  
*Diues and Pauper*, 1st comm. cap. 2.

" Our botels and our wyne weren newe, and now our botels be  
nygh BRUSTEN."—*Ibid.* 2d comm. cap. 20.

" Sampson toke the two pylers of the paynims temple, which  
bare up all the temple, and shooke them togydre with his armes  
tyl they BROSTEN, and the temple fell downe."  
*Ibid.* 5th comm. cap. 22.

" Esau hym met, embraced hym,  
And frendly did him kysse,  
They both **BRAST** forth with teares and wept."

*Genesis*, chap. 33. fol. 83. pag. 2.

" Here ye wyll clap your handes and extolle the strength of  
truth, that **BRESTETH** out, although we Pharisais (as ye Saduces  
call us) wolde oppresse it."

*Gardners Declaration &c. against Joye*, fol. 122. pag. 2.

" The doloure of their heart **BRASTE** out at theyr eyen."

*Sir T. More. Rycharde the Thirde*, pag. 65.

" Such mad rages runne in your heades, that forsaking and  
**BRUSTING** the quietnease of the common peace, ye haue hey-  
nously and traytorously encamped your selfe in fieldes."

*Sir John Cheke. Hurt of Sedition.*

[ " No gate so strong, no locke so firme and fast,  
But with that percing noise flew open quite, or **BRAST**."

*Faerie Queene*, book 1. cant. 8. st. 4.

" Still, as he fledd, his eye was backward cast,  
As if his feare still followed him behynd :  
Als flew his steed, as he his bandes had **BRAST**."

*Ibid.* book 1. cant. 9. st. 21.]

#### THORP.

" There stode a **THROPE** of syght ful delectable  
In whiche poore folke of that village  
Hadden her beestes."

*Clerke of Oxenf. Tale*, fol. 46. pag. 1. col. 2.

" As we were entring at the **THROPES** ende."

*Parsons Prol.* fol. 100. pag. 2. col. 1.

So of *Φερνικος*, the Italians made *Farnetico*; and of  
*Farnetico* we make *Frantick*; and of *Chermosino* we  
make *Crimson*\*. In all languages the same transposition

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\* [So in Italian: Ghirlanda, Grillanda.—Orlando, Roldano,  
Rolando.

" How my blood **CRUDDLES**." *Dryden. Œdipus*, act 1. sc. 1.]

takes place; as in the Greek *Καρδία* and *Κραδίη*, &c. And the Greeks might as well have imagined these to be two different words, as our etymologists have supposed BOARD and BROAD to be; though there is not the smallest difference between them, except this metathesis of the letter R: the meaning of BOARD and BROAD being the same, though their modern application is different.

## F.

Well. Be it so. I think your account of BRAWN has an advantage over Junius and Skinner\*: for your journey is much shorter and less embarrassed. But I beg it may be understood, that I do not intirely and finally accede to every thing which I may at present forbear to contest.

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\* Junius says—"BRAWN, callum; inde *Brawn* of a boar est callum. aprugnum. Videntur autem BRAWN istud Angli desumpsisse ex accusativo Gr. *παγος*, callus; ut ex *παγον*, per quandam contractionem et literæ R transpositionem, primo fuerit *παγων*, atque inde BRAWN."

Skinner says—"BRAWN, pro Apro, ingeniose deflectit amicus quidam doctissimus a Lat. *Aprugna*, supple *Caro*; rejecto initiali A, P in B mutato, G eliso, et A finali per metathesin *του* U premissio.

"2. BRAWN autem pro callo declinari posset a Gr. *παρπαμα*, idem signante;  $\pi$  in  $\beta$  inutato,  $\omega$  priori propter contractionem eliso,  $\omega$  posteriori in AU, et M in N facillimo deflexu transeunte.

"3. Mallem tamen BRAWN, pro Apro, a Teut. *Brausen*, *frumere*; vel a *Brummen*, murmurare. Sed neutrum placet.

"4. BRAWN etiam sensu vulgatissimo callum aprugnum signat. Vir rev. deducit a Belg. *Beer*, aper, et *Rauw*, *Rouw*, in obliquis *Rauwen*, *Rouwen*, crudus: quia exteri omnes hujus cibi insueti (est enim Angliæ nostræ peculiaris) carnem hanc pro crudo habent;



ideoque modo coquunt, modo assant, modo frigunt, modo pinsunt. Sed obstat, quod nullo modo verisimile est, nos cibi nobis peculiaris, Belgis aliisque gentibus fere ignoti nomen ab insuetis sumsisse.

“ 5. Possit et deduci (licet nec hoc plane satisfaciat) ab A.-S. *Bap*, *aper*, et *pun*, contr. pro *punnen* vel *ge-punnen*, concretus, q. d. *Barrun* (i. e.) pars Apri maxime concreta, pars durissima.”

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[NOTE.—To the instances given above of the transposition of the *B*, as in *Gers* for *Grass*, may be added *Kerse* for *Cress* :—whence the harmless sayings “ Not worth a *Kerse* ” (cress)—“ I don’t care a *Kerse*,” have been first changed for “ I don’t care a *Curse*,” &c. and then whimsically metamorphosed into “ I don’t care a *Damn* ;”—“ Not worth a *Damn* off a common.”

“ Wysdom and wytt now is nat worthe a *KERSE*.”

*Pierce Ploughman. Dowell, pass. 2.*

See Warton, 8vo edit. p. 109.

“ Of paramours ne raught he not a *KER*.”

*Chaucer. Milleres Tale.*

So also

———“ ne raughte not a *bene*,”—*Ibid.*

is used in the same sense.—ED.]

# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,

&c.

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## CHAPTER IV.

THE SAME SUBJECT CONTINUED.

F.

**I SEE** the etymological use you would make of the finals **D**, **T**, and **N**. But you said, early in our conversation, that **WRONG** was a past participle, as well as **RIGHT**; yet **WRONG** does not fall within any of those three classes.

H.

**True.** It belongs to a much more numerous and less obvious class of participles; which I should have been sorry to enter upon, till you had been a little seasoned by the foregoing.

**WRONG**—is the past participle of the verb to *To Wring*, *Ypingan*, torquere. The word answering to it in Italian is *Torto*, the past participle of the verb *Torquere*; whence the French also have *Tort*. It means merely *Wring*, or *Wrested* from the **RIGHT** or *Ordered*—line of conduct.

F.

If it means merely *Wring*, the past participle of *To Wring*, why is it not so written and pronounced? Doctor Lowth, in his account of the English verbs—

## H.

O, my dear Sir, the bishop is by no means for our present purpose. His Introduction is a very elegant little treatise, well compiled and abridged for the object which alone he had in view; and highly useful to Ladies and Gentlemen for their conversation and correspondence; but affording no assistance whatever to reason or the human understanding: nor did he profess it. In the same manner an intelligent tasty milliner, at the court end of the town, may best inform a lady, what the fashion is, and how they wear the things at present; but she can give her little or no account perhaps of the materials and manufacture of the stuffs in which she deals;—nor does the lady wish to know.

The bishop's account of the verbs (which he formed as well as he could from B. Jonson and Wallis) is the most trifling and most erroneous part of his performance. He was not himself satisfied with it; but says—"This distribution and account, *if it be just.*"

He laid down in the beginning a false rule: and the consequent irregularities, with which he charges the verbs, are therefore of his own making.

Our ancestors did not deal so copiously in Adjectives and Participles, as we their descendants now do. The only method which they had to make a past participle, was by adding ED or EN to the verb: and they added either the one or the other indifferently, as they pleased (the one being as regular as the other) to any verb which they employed: and they added them either to the indicative mood of the verb, or to the past tense. *Shak-ed* or

*Shak-en, Smytt-ed or Smytt-en, Grow-ed or Grow-en, Hold-ed or Hold-en, Stung-ed or Stung-en, Buyld-ed or Buyld-en, Stand-ed or Stand-en, Mow-ed or Mow-en, Know-ed or Know-en, Throw-ed or Throw-en, Sow-ed or Sow-en, Com-ed or Com-en, &c.* were used by them indifferently \*. But their most usual method of speech was to employ the past tense itself, without *participializing* it, or making a participle of it by the addition of ED or EN. So likewise they commonly used their Substantives without *adjectiving* them, or employing those adjectives which (in imitation of some other languages and by adoption from them) we now employ.

\* ["Being a people very stubborne and untamed, or if it were ever tamed, yet now lately having quite SHOOKEN off their yokes." *Spenser's View of the State of Ireland*. Todd's Edit. 1805. p. 309.

"The shepheards boy (best KNOWEN by that name)."  
*Spenser. Colin Clouts come home agen*, 1st line.

"That every breath of heaven SHAKED it."  
*Faerie Queene*, booke 1. cant. 4. st. 5. Todd's Edit.

"Who reapes the harvest SOWEN by his foe,  
SOWEN in bloodie field, and bought with woe."  
*Ibid.* book 1. cant. 4. st. 42.

"Old loves, and warres for ladies DOEN by many a lord."  
*Ibid.* book 1. cant. 5. st. 3.

"Thou wouldst have heard the cry that wofull England made;  
Eke Zeland's piteous plaints, and Hollands TOREN heare."  
*Spenser. The Mourning Muse of Thestylis*.

"That kiss went tingling to my very heart.  
When it was gone, the sense of it did stay;  
The sweetness CLING'D upon my lips all day."  
*Dryden's Marriage A-la-Mode*, act 2. sc. 1.]

Take as one instance (you shall have more hereafter) the verb *To Heave*, *Dearan*.

By adding *ED* to the Indicative, they had the participle . . . . . *Heaved*

By changing *D* to *T*, mere matter of pronunciation. *Heaft*

By adding *EN*, they had the participle . . . *Heaven*

Their regular past tense was (*Har*, *Dor*) . . . *Hove*

By adding *ED* to it, they had the participle . . *Hoved*

By adding *EN*, they had the participle . . . *Hoven*

And all these they used indifferently. The ship (or any thing else) was

<i>Heaved</i> or <i>Heav'd</i>	} And these have left behind them in our modern language, the supposed substantives, but really unsuspected Participles.	<i>Head</i>
<i>Heaft</i>		<i>Heft</i>
<i>Heaven</i>		<i>Heaven</i>
<i>Hove</i>		<i>Hoof</i> , <i>Huff</i> , and the diminutive <i>Hovel</i> .
<i>Hoved</i> or <i>Hov'd</i>		<i>Howve</i> or <i>Hood</i> , <i>Hat</i> , <i>Hut</i>
<i>Hoven</i> :		<i>Haven</i> , <i>Oven</i> .

You will observe that this past tense *Har*, *Dor*, *Hove*, was variously written, as *Heff*, *Hafe*, *Howve*.

"Whan Lucifer was *HEFF* in heuen

And ought moste haue stonde in euen."

*Gower*, fol. 92. pag. 2. col. 2.

"And Arcite anon his honde up *HAFE*."

*Knyghtes Tale*, fol. 8. pag. 2. col. 1.

"Yet hoked ther an hundred in *HOWVES* of silke

Sergeaunts yt besemed that seruen at the barre."

*Vision of P. Ploughman*, fol. 4. pag. 1.

" Nowe nece myne, ye shul wel understonde,  
 (Quod he) so as ye women demen al,  
 That for to holde in loue a man in honde  
 And hym her lefe and dere hert cal,  
 And maken hym an HOWUE aboute a call,  
 I mene, as loue another in this mene while,  
 She doth herselfe a shame, and hym a gyle."  
*Troilus*, boke 3. fol. 176. pag. 2. col. 2.

" Nowe, sirs, quod this Oswolde the Reue,  
 I pray you al, that ye not you greue  
 That I answeere, and som dele set his HOUE  
 For lefull it is with force, force of shoufe."  
*Reues Prol.* fol. 15. pag. 2. col. 1.

N.B. In some copies, it is written *Howue*.

To set his *Houfe* or *Howue*, is equivalent to what the Miller says before,

" For I woll tell a legende and a lyfe  
 Both of a carpenter and hys wyfe,  
 Howe that a clerke set a wryghtes cappe."  
*Millers Tale*, fol. 12. pag. 1. col. 1.

" In this case it shal be very good to make a perfume underneth  
 of the HOUE of an asse."—*Byrth of Mankynde*, fol. 30. pag. 1.

" Also fumigation made of the yes of salt fysshes, or of the HOUE  
 of a horse."—*Ibid.* fol. 33. pag. 1.

" Strewe the powder or ashes of a calves HOUE burnt."  
*Ibid.* fol. 54. pag. 2.

" The stone HOUED always aboute the water."  
*Historie of Prince Arthur*, 1st part. chap. 44.

" Monkes and chanones and suche other that use grete ouches  
 of syluer and golde on theyr copes to fastene theyr HODES ayenst  
 the wynde."—*Diues and Pauper*, 7th comm. cap. 12.

If you should find some difficulties (I cannot think

they will be great) to make out to your satisfaction the above derivations; it will be but a wholesome exercise; and I shall not stop now to assist in their elucidation; but will return to the word *WRONG*. I have called it a past participle. It is not a participle. It is the regular past tense of the verb *To Wring*. But our ancestors used a past tense, where the languages with which we are most acquainted use a participle: and from the grammars of the latter (or distribution of their languages) our present grammatical notions are taken: and I must therefore continue with this word (and others which I shall hereafter bring forward) to consider it and call it a past participle.

In English, or Anglo-Saxon (for they are one language), the past tense is formed by a change of the characteristic letter of the verb. By the characteristic letter I mean the vowel or diphthong which in the Anglo-Saxon immediately precedes the Infinitive termination *an*, *ean*, *ian*; or *zan*, *zean*, *zian*.

To form the past tense of *ƿrīngan*, *To Wring* (and so of other verbs), the characteristic letter *i* or *y* was changed to *a* broad. But, as different persons pronounced differently, and not only pronounced differently, but also used different written characters as representatives of their sounds; this change of the characteristic letter was exhibited either by *a* broad, or by *o*, or by *u*.

From Alfred to Shakespeare, both inclusively, *o* chiefly prevailed in the South, and *a* broad in the North. During the former part of that period, a great variety of spelling appears both in the same and in different writers. Chaucer complains of this.

“ And for there is so greate diuersyte  
In Englyshe, and in writynge of our tonge.”

*Troylus*, boke 5. fol. 200. pag. 1. col. 1.

But since that time the fashion of writing in many instances has decidedly changed to ou and u; and in some, to oa and oo and ai.

But, in our inquiry into the nature of language and the meaning of words, what have we to do with capricious and mutable fashion? Fashion can only help us in our commerce with the world to the rule (a necessary one I grant) of

*Loquendum ut vulgus.*

But this same fashion, unless we watch it well, will mislead us widely from the other rule of

*Sentiendum ut sapientes.*

F.

Heretic! What can you set up, in matter of language, against the decisive authority of such a writer as Horace?

———“ Usus,  
Quem penes arbitrium est et jus et norma loquendi.”

H.

I do not think him any authority whatever upon this occasion. He wrote divinely: and so Vestris danced. But do you think our dear and excellent friend, Mr. Cline, would not give us a much more satisfactory account of the influence and action, the power and properties of the nerves and muscles by which he performed such wonders, than Vestris could? who, whilst he used them with such excellence, did not perhaps know he had them. In this our inquiry, my dear Sir, we are not poets nor dancers, but anatomists.



## F.

Let us return then to our subject.

## H.

To the following verbs, whose characteristic letter is *i*, the present fashion (as Dr. Lowth truly informs us) continues still to give the past tense in *o*.

<i>Abide</i>	—	<i>Abode</i>		<i>Smite</i>	—	<i>Smote</i>
<i>Drive</i>	—	<i>Drove</i> *		<i>Stride</i>	—	<i>Strode</i>
<i>Ride</i>	—	<i>Rode</i>		<i>Strive</i>	—	<i>Strove</i>
<i>Rise</i>	—	<i>Rose</i>		<i>Thrive</i>	—	<i>Throve</i>
<i>Shine</i>	—	<i>Shone</i>		<i>Write</i>	—	<i>Wrote</i>
<i>Shrive</i>	—	<i>Shrove</i>		<i>Win</i>	—	<i>Won</i>

To which he properly adds (though no longer in fashion)

<i>Chide</i>	—	<i>Chode</i>
And <i>Climb</i>	—	<i>Clomb</i>

“ Jacob **CHODE** with Laban.”—*Genesis* xxxi. 36.

“ And the people **CHODE** with Moses.”—*Numb.* xx. 3.

“ And shortly **CLOMBEN** up all thre.”

*Millers Tale*, fol. 14. pag. 1. col. 2.

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\* [“ What franticke fit, quoth he, hath thus distraught  
Thee, foolish man, so rash a doome to give?  
What iustice ever other iudgement taught,  
But he should dye, who merites not to live?  
None els to death this man despayring **DRIVE**  
But his owne guiltie mind, deserving death.”

*Faerie Queene*, book 1. cant. 9. st. 38. Todd's Edit.

“ That, the bold prince was forced foote to give  
To his first rage, and yeeld to his despight:  
The whilest at him so dreadfully he **DRIVE**,  
That seem'd a marble rocke asunder could have **RIVE**.”

*Ibid.* book 5. cant. 11. st. 5.]

"Sens in astate thou CLOMBEN were so hye."

*Monkes Tale*, fol. 87. pag. 2. col. 1.

"The sonne he sayde is CLOMBE up to heuen."

*Tale of Nonnes Priest*, fol. 90. pag. 1. col. 1.

"So effated I was in wantonnesse,

And CLAMBE upon the fychell whele so hye."

*Testam. of Creseyde*, fol. 204. pag. 2. col. 1.

"Up I CLAMBE with muche payne."

*3d Boke of Fame*, fol. 297. pag. 2. col. 1.

"High matters call our muse; inviting her to see

As well the lower lands, as those where lately she

The Cambrian mountains CLOME." *Poly-olbion*. Song 7.

"It was a Satyr's chance to see her silver hair

Flow loosely at her back, as up a cliff she CLAME."

*Ibid.* Song 28.

["Who, well them greeting, humbly did requight,

And asked, to what end they CLOMB that tedious hight?"

*Faerie Queene*, book 1. cant. 10. st. 49.

"Which to behold he CLOMB up to the bancke."

*Ibid.* book 2. cant. 7. st. 57.

"Tho to their ready steedes they CLOMBE full light."

*Ibid.* book 3. cant. 3. st. 61.

"She to her waggon CLOMBE: CLOMBE all the rest,

And forth together went." *Ibid.* book 3. cant. 4. st. 31.

"Then all the rest into their coches CLIM."

*Ibid.* book 3. cant. 4. st. 42.

"And earely, ere the morrow did upreare

His deawy head out of the ocean maine,

He up arose, as halfe in great disdaine,

And CLOMBE unto his steed." *Ibid.* book 3. cant. 4. st. 61.

"Unto his lofty steede he CLOMBE anone."

*Ibid.* book 4. cant. 5. st. 46.

"Thence to the circle of the moone she CLAMBE,

Where Cynthia raignes in everlasting glory."

*Ibid.* *Two cantos of Mutabilite*, cant. 6. st. 8 ]

You will please to observe that the past participles of the above verbs *Abide*, *Drive*, *Shrive*, and *Ride*, besides the supposed substantives *DRIFT*, *SHRIFT*, (which we before noticed) furnish also the following; viz.

**ABODE.** i. e. Where any one has *Abided*.

**DROVE.** i. e. Any number of animals *Driven*.

**SHROVE—As SHROVE-TIDE.** i. e. The time when persons are *Shrived* or *Shriven*.

**ROAD.** i. e. Any place *Ridden* over. This supposed substantive *ROAD*, though now so written, (perhaps for distinction sake, to correspond with the received false notions of language) was formerly written exactly as the past tense. Shakespeare, as well as others, so wrote it.

———— “ The martlet  
Builds in the weather, on the outward wall,  
Euen in the force and *RODE* of casualtie.”

*Merchant of Venice*, (1st Folio) pag. 172.

“ Here I reade for certaine that my ships  
Are safelie come to *RODE*.”

*Ibid.* pag. 184.

“ A theeuish liuing on the common *RODE*.”

*As you like it*, pag. 191.

“ I thinke this is the most villanouse house in al London *RODE* for fleas.”—*1st Part Henry 4.* pag. 53.

“ Neuer a man's thought in the world keepes the *RODE*-way better than thine.”—*2d Part Henry 4.* pag. 80.

“ This Dol Tearesheet should be some *RODE*, I warrant you, as common as the way betweene S. Alban's and London.”—*Ib.* p. 81.

“ I haue alwaye be thy beest, and thou haste alwaye *RODEN* on me, and I serued the neuer thus tyll now.”

*Diues and Pauper*, 9th comm. cap. 5.

“ They departed and *ROAD* into a valey, and there they met with a squier that *ROADE* upon a hackney.”

*Historie of P. Arthur*, 3d part. chap. 66.

[" Now, strike your sailes, yee iolly mariners,  
For we be come unto a quiet RODE."

*Faerie Queene*, book 1. cant. 12. st. 42.

" Such was that hag which with Duessa ROADE."

*Ibid.* book 4. cant. 1. st. 31.]

But, together with the unfashionable *Clomb* and *Chode*, the bishop should also have noticed, that by a former (and generally not more distant) fashion, the following verbs also (though now written with A, U, OU, or I short) gave us their past tense in O\*.

<i>Begin</i>	—	<i>Begon</i>	<i>Sink</i>	—	<i>Sonk</i>
<i>Bid</i>	—	<i>Bod</i>	<i>Slide</i>	—	<i>Slode</i>
<i>Forbid</i>	—	<i>Forbode</i>	<i>Sling</i>	—	<i>Slong</i>
<i>Bind</i>	—	<i>Bond</i>	<i>Spin</i>	—	<i>Spon</i>
<i>Bite</i>	—	<i>Bote</i>	<i>Spring</i>	—	<i>Sprong</i>
<i>Cling</i>	—	<i>Clonge</i>	<i>Stick</i>	—	<i>Stoke, Stock</i>
<i>Drink</i>	—	<i>Dronk</i>	<i>Sting</i>	—	<i>Stong</i>
<i>Find</i>	—	<i>Fond</i>	<i>Stink</i>	—	<i>Stonk</i>
<i>Fling</i>	—	<i>Flong</i>	<i>Strike</i>	—	<i>Stroke</i>
<i>Fly</i>	—	<i>Flow</i>	<i>Swim</i>	—	<i>Swom</i>
<i>Give</i>	—	<i>Gove</i>	<i>Swing</i>	—	<i>Swong</i>
<i>Glide</i>	—	<i>Glode</i>	<i>Swink</i>	—	<i>Swonk</i>
<i>Ring</i>	—	<i>Rong</i>	<i>Will</i>	—	<i>Woll</i>
<i>Rive</i>	—	<i>Rove</i>	<i>Wind</i>	—	<i>Wond</i>
[ <i>Shine</i>	—	[ <i>Shone</i> ]	<i>Wit</i>	—	<i>Wot</i>
<i>Shrink</i>	—	<i>Shronk</i>	<i>Wring</i>	—	<i>Wrong</i>
<i>Sing</i>	—	<i>Song</i>	<i>Yield</i>	—	<i>Yold.</i>

\* [Mr. Tooke has added the following in the margin;—*Hear*, *Hard*; *Dread*, *Drad*; *Drip*, *Drop*, or *Dripped*; *Eat*, *Ate*; *Bjldan*; *String*; *Thring*.

Also

TO METE.

" For not by measure of her owne great mynd  
And wondrous worth, she MOTT my simple song."

*Spenser. Colin Clouts come home again.*]

## BEGIN.

"An hyne that had hys hyre ere he BEGONNE."

*Vision of P. Ploughman*, pass. 15. fol. 74. pag. 1.

"The mightie God, which UNBEGONNE

Stont of hymselfe, and hath BEGONNE

All other thinges at his will."

*Gower*, lib. 8. fol. 183. pag. 2. col. 2.

"His berde was well BEGONNE for to spring."

*Knyghtes Tale*, fol. 7. pag. 1. col. 2.

"Now I praye the for Goddes sake for to perfourme that thou haste BEGONNEN."—*Dives and Pauper*, 4th comm. cap. 1.

"This doctrine for priestes marriages tendeth to the ouerthrowe of Christes relligion &c. And bothe this and all other lyke newe fangled teachynges be now evidently knowen, to haue BEGON with lecherie, to haue continued with couetise, and ended in treason."—*Dr. Martin. Dedication to Queene Marie*.

"The temple of God in Hierusalem was BEGON by Dauyd and fynyshe by Salomon."

*True Dyfferences, &c. By Lord Stafforde*.

"Folow this godd worke BEGON."

*A Declaracion of Christe. By Johan Hoper*, cap. 13.

"God will, as he hath BEGON, continue your hignes in felicitie."

*An Epitome of the Kynges Title &c.* (1547).

[— — — "But this same day

Must end that worke the Ides of March BEGUN\*."

*Julius Cæsar*, pag. 128. col. 1.]

## BID.

"Whan Christe himselfe hath BODE pees

And set it in his testament."

*Gower, Prol.* fol. 2. pag. 1. col. 2.

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\* [To this passage the sapient Malone subjoins the following note: "Our authour ought to have written—*Began*. For this error, I have no doubt, he is himself answerable."]

" He was before the kynges face  
Assent and BODEN." *Gower*, lib. 1. fol. 24. pag. 1. col. 1.

" And saith, that he hymselfe tofore  
Thinketh for to come, and BOD therfore  
That he him kepe." *Ibid.* lib. 2. fol. 32. pag. 1. col. 1.

" Whan Loue al this had BODEN me."  
*Rom. of the Rose*, fol. 133. pag. 1. col. 1.

" He ete of the FORBODEN tree."  
*Lydgate. Lyfe of our Lady*, boke 2. pag. 37.

" Hadde he BODE them stone hyr, he hadde sayd ayenst his  
owne prechyng."—*Diues and Pauper*, 6th comm. cap. 6.

" For couetyse Nachor was stoned to deth, for he stalle golde  
and clothe ayenst Goddes FORBODE."—*Ibid.* 9th comm. cap. 4.

" But yet Lots wife for looking backe  
Which was to her FORBOD  
Was turnde into a pyller salt  
By mightie worke of God."  
*Genesis*, chap. 19. fol. 39. pag. 1.

" Up is she go  
And told hym so  
As she was BODE to say." *Sir T. Mores Workes*.

[" So piercing through her closed robe a way,  
His daring thought to part FORBODDEN got."  
*Godfrey of Bulloigne, translated by R. C. Esq.*  
1594. cant. 4. st. 28.]

#### BIND.

" But Jupiter, which was his sonne,  
And of full age, his father BONDE."  
*Gower*, fol. 88. pag. 1. col. 1.

" He caught hir by the tresses longe  
With the whiche he BONDE both hir armes."  
*Ibid.* lib. 5. fol. 114. pag. 2. col. 1.

" And with a chayne unuisible you BONDE  
Togider bothe twaye."  
*Chaucer. Blacke Knyghte*, fol. 290. pag. 2. col. 2.

"The fende holdeth theym full harde **BOUNDE** in his **BOUNDES** as his chattles and his thralles."

*Diues and Pauper*, 1st comm. cap. 35.

"Moche more it is nedeful for to unbynde this doughter of Abraham in the sabbat from the harde **BOUNDE** in the whiche Sathanas had holden her **BOUNDEN** xviii yere longe."

*Ibid.* 3d comm. cap. 14.

"Onely bodely deth may departe them, as ayenst the **BOUNDE** of wedloke. Goostly deth breketh that **BOUNDE**."

*Ibid.* 6th comm. cap. 7.

"God **BONDE** man to haue cure of woman in hyr myschief."

*Ibid.* 6th comm. cap. 24.

"The moneye that thou hydest in the erthe in waste is the raunsome of the prysoners and of myscheuous folke for to delyuere them out of pryson and out of **BOUNDES**, and helpe them out of woo."—*Ibid.* 7th comm. cap. 12.

"He hath lefte us a sacrament of his blessid body the whiche we are **BOND** to use religiously."

*A Declaracion of Christe. By Johan Hoper*, cap. 8.

["Upon a great adventure he was **BOND**,  
That greatest Gloriana to him gave."

*Faerie Queene*, book 1. cant. 1. st. 3. Todd's edit.

"Therefore since mine he is, or free or **BOND**,  
Or false or *trew*, or living or else dead."

*Ibid.* book 1. cant. 12. st. 28.]

"And I will make my **BAND** wyth him,  
An euerlasting **BAND**,  
And wyth his future seede to come  
That euermore shall stande."

*Genesis*, chap. 17. fol. 33. pag. 1.

—————"Sister, proue such a wife,  
As my thoughts make thee, and as my farthest **BAND**  
Shall passe on thy approofe."

*Antony and Cleopatra*, pag. 352.

"Tell me, was he arrested on a BAND?"

"Not on a BAND, but on a stronger thing—a chain."

"I, Sir, the sergeant of the BAND; he that brings any man to answer it, that breakes his BAND."—*Comedy of Errors*, pag. 94.

#### BITE.

—————"He BOTE his lips,  
And wringing with the fist to wreck himself he thought."

*Vision of P. Ploughman*, pass. 6. fol. 21. pag. 2.

"Whan Adam of thilke apple BOTE,  
His swete morcell was to hote."

*Gower*, lib. 6. fol. 127. pag. 1. col. 2.

"Whan a mannes sone of Rome sholde be hanged, he prayed  
his fader to kysse hym, and he BOTE of his faders nose."

*Diues and Pauper*, 7th comm. chap. 7.

"The hart went about the table round, as hee went by other  
bordes the white brachet BOTE him by the buttocke and pulled  
out a peece."—*Historie of Prince Arthur*, 1st part. chap. 49.

"Bartopus was hanged upon a galos by the waste and armys,  
and by hym a mastyfe or great curre dogge, the whyche as soon  
euer he was smytten, BOTE uppon the sayde Bartopus, so that in  
processe he all to rent hym."—*Fabian*, fol. 156. pag. 2. col. 2.

"He frowned as he wolde swere by cockes blode,  
He BOTE the lyppe, he loked passynge coye."

*Skelton*, pag. 68. (Edit. 1736.)

"The selfe same hounde  
Might the confound

That his own lord BOTE

Might bite asunder thy throte."

*Ibid.* pag. 224.

#### CLING.

"And than the knyghtes dyde upon hym a cloth of sylke whiche  
for haboundaunce of blode was so CLONGE to hym that at the  
pullynge of it was an hondred folde more payne to hym than was

"*Nychodemus Gospell*, chap. 6.



## DRINK.

" But with stronge wine which he DRONKE  
 Forth with the trauaile of the daie  
 Was DRONKE." *Gower*, lib. 2. fol. 33. pag. 1. col. 1.

" And thus full ofte haue I bought  
 The lie, and DRONKE not of the wyne."  
*Ibid.* lib. 3. fol. 52. pag. 1. col. 2.

" They nolde drinke in no maner wyse  
 No drinke, that DRONKE might hem make."  
*Sompners Tale*, fol. 43. pag. 1. col. 2.

" Noe DRANKE wyne soo that he was DRONKE, for he knewe  
 not the myght of the wyne."—*Diues and Pauper*, 4th comm. cap. 1.

" Mylke newe mylked DRONKE fastynge."  
*Castel of Helth*, fol. 14. pag. 2.

## FIND.

" Thus was the lawe deceiuable,  
 So ferforth that the trouth FONDE  
 Rescous none." *Gower*, lib. 2. fol. 37. pag. 1. col. 1.

" Among a thousande men yet FONDE I one,  
 But of all women FONDE I neuer none."  
*Marchauntes Tale*, fol. 33. pag. 1. col. 2.

[ " Thence shee brought into this Faery lond,  
 And in an heaped furrow did thee hyde;  
 Where thee a ploughman all unweeting FOND.  
*Faerie Queene*, book 1. cant. 10. st. 66. Todd's edit.]

## FLING.

" And made him blacke, and reft him al his songe  
 And eke his speche, and out at dore him FLONGE  
 Unto the dyuel." *Manciples Tale*, fol. 92. pag. 2. col. 2.

" Matrons FLONG gloues, ladies and maids their scarffes."  
*Coriolanus*, pag. 11.

“ And Duncan’s horses ———  
 Beauteous and swift, the minions of their race,  
 Turn’d wilde in nature, broke their stalls, **FLONG** out,  
 Contending ’gainst obedience.” *Macbeth*, pag. 138.

[“ At last whenas the Sarazin perceiv’d  
 How that straunge sword refusd to serve his neede,  
 But, when he **STROKE** most strong, the dint deceiv’d;  
 He **FLONG** it from him.”  
*Faerie Queene*, book 2. cant. 8. st. 49.

“ So when the lilly-handed Liagore  
 . . . . . whereof wise Pæon **SPRONG**,  
 Did feele his pulse, shee knew there staid still  
 Some little life his feeble sprites emong;  
 Which to his mother told, despeyre she from her **FLONG**.”  
*Ibid.* book 3. cant. 4. st. 41.

“ A dolefull case desires a dolefull song,  
 Without vaine art or curious complements;  
 And squallid fortune, into basenes **FLONG**,  
 Doth scorne the pride of wonted ornaments.”  
*Spenser. Teares of the Muses.*]

### FLY.

“ And the fowles that **FLOWE** forth.”  
*Vision of P. Ploughman*, fol. 44. pag. 1.

“ But this Neptune his herte in vayne  
 Hath upon robberie sette.  
 The *Brid* is **FLOWE**, and he was let,  
 The fayre maide is hym escaped.”  
*Goæter*, lib. 5. fol. 117. pag. 1. col. 2.

“ But I dare take this on honde,  
 If that she had wynges two,  
 She wolde haue **FLOWEN** to hym tho.”  
*Ibid.* lib. 5. fol. 104. pag. 1. col. 1.

“ He **FLOWE** fro us so swyfte as it had ben an egle.  
*Nychodemus Gospell*, chap. 15.

## GIVE.

"Hadde suffrid many thingis of ful manye lechis, and hadde  
GOUE alle hir thingis, and hadde not profited eny thing."

*Mark*, chap. v. (ver. 26.)

"Forsoth the traitour hadde GOUE to hem a signe."

*Ibid.* chap. xiv. (ver. 44.)

"He seide to hem it is GOUUN to you to knowe the misterie,  
ether priuete, of the rewme of God."—*Ibid.* chap. iv. (ver. 11.)

"Forsothe it shal be GOUUN to him that hath."

*Ibid.* chap. iv. (ver. 25.)

"The kynge counsailed in the case,  
Therto hath YOUEN his assent."

*Gower*, lib. 1. fol. 14. pag. 1. col. 1.

"With that the kynge, right in his place,  
An erledome, whiche than of *Eschete*  
Was late falle into his honde,  
Unto this knight, with rente and londe,  
Hath YOUE."

*Ibid.* lib. 1. fol. 26. pag. 2. col. 2.

"Pallas whiche is the goddessse  
And wife to Mars, of whom prowessse  
Is YOUE to these worthy knightes."

*Ibid.* lib. 5. fol. 117. pag. 1. col. 1.

"The high maker of natures  
The worde to man hath YOUE alone."

*Ibid.* lib. 7. fol. 169. pag. 2. col. 2.

## GLIDE.

"She GLODE forth as an adder doth."

*Gower*, lib. 5. fol. 105. pag. 1. col. 1.

"The vapour, which that fro the erthe GLODE  
Maketh the sonne to seme ruddy and brode."

*Squiers Tale*, fol. 26. pag. 2. col. 1.

[——— "Fiercely forth he rode,  
Like sparke of fire that from the andvile GLODE."

*Faerie Queene*, book 4. cant. 4. st. 23.]

## RING.

" If he maie perce hym with his tonge,  
And eke so loude his belle is RONGE."

*Gower*, lib. 2. fol. 49. pag. 2. col. 2.

" The rynges on the temple dore they RONGE."

*Knyghtes Tale*, fol. 8. pag. 2. col. 1.

" A fooles belle is soone RONGE."

*Rom. of the Rose*, fol. 145. pag. 1. col. 2.

" They wyll not suffre theyr belles be RONGEN but they haue  
a certayn moneye therfore."

*Diues and Pauper*, 7th comm. cap. 23.

" Be man or woman deed and doluen under claye, he is soone  
forgeten and out of mynde passed a waye. Be the belles RONGE  
and the masses SONGE he is soone forgeten."

*Ibid.* 9th comm. cap. 12.

" The great Macedon, that out of Persie chased  
Darius, of whose huge power all Asia RONG,  
In the rich arke Dan Homers rimes he placed,  
Who fained iestes of heathen princes SONG."

*Earl of Surreys Songes and Sonets*, fol. 16. pag. 1.

" Than shall ye haue the belles RONG for a miracle."

*Sir T. More's Works. A Dialogue &c.* pag. 134.

[" It is said, the evill spirytes that ben in the regyon of thayre,  
doubte moche when they here the belles RONGEN: and this is  
the cause why the belles ben RONGEN when it thondreth, and  
when grete tempeste and outrages of weather happen."

*Golden Legend*, by W. de Worde.]

## RIVE.

" And for dispayre, out of his witte he sterte  
And ROUE hymselfe anon throughout the herte."

*Leg. of Good Women. Cleopatra*, fol. 210. pag. 1. col. 2.

"Therewith the castle ROUE and walls brake, and fell to the earth."—*Historie of Pr. Arthur*, 1st part. chap. 40.

"He ROUE himselfe on his owne sword."—*Ibid.* chap. 42.

"The thick mailes of their halbeards they carued and ROUE in sunder."—*Ibid.* 1st part. chap. 54.

"The boore turned him sodainely and ROUE out the lungs and the heart of Sir Launcelots horse, and or euer Sir Launcelot might get from his horse the boore ROUE him on the brawne of the thigh up to the huckle bone."—*Ibid.* 3d part. chap. 17.

## SHRINK.

"Her lippes SHRONKEN ben for age."

*Gower*, lib. 1. fol. 17. pag. 1. col. 1

"Somtyme she constrayned and SHRONKE her seluen lyke to the comen mesure of men: and somtyme it seemed that she touched the heuen with the hight of her hed. And whan she *houe* her heed hyer, she perced the selfe heuen."

*Chaucer. Boecius*, boké 1. fol. 221. pag. 1. col. 1.

"Because the man that stroue with him  
Did touch the hollow place  
Of Jacob's thighe, wherein hereby  
The SHRONKEN synewe was."

*Genesis*, chap. 32. fol. 83. pag. 1.

"A nother let flee at the lorde Standley which SHRONKE at the stroke and fel under the table, or els his hed had ben cleft to the tethe: for as shortely as he SHRONKE, yet ranne the blood aboute hys eares."

*Sir T. More. Rycharde the thirde*, pag. 54.

## SING.

"And therto of so good measure  
He SONGE, that he the beastes wilde  
Made of his note tame and milde."

*Gower. Prol.* fol. 7. pag. 1. col. 2.

" On whiche he made on nyghtes melody  
 So swetely, that all the chambre RONG  
 And Angelus ad virginem he SONG,  
 And after that he SONGE the kynges note."

*Myllers Tale*, fol. 12. pag. 1. col. 2.

" So loude SANGE that al the woode RONG."

*Blacke Knyght*, fol. 287. pag. 2. col. 2.

" Some SONGE loude, as they had playned."

*Cuckowe and Nyghtingale*, fol. 351. pag. 1. col. 1.

" For here hath ben the leude cuckowe  
 And SONGEN *Songes* rather than hast thou."

*Ibid.* fol. 351. pag. 1. col. 2.

" The Abbot SONGE that same daye the hye masse."

*Myracles of our Lady*, pag. 7. (1530.)

" Euery note so SONGE to God in the chyrche is a prayeynge  
 to God."—*Diues and Pauper*, 1st Comm. cap. 59.

" By this nygtyngale that syngeth soo swetely, I understande  
 Cryste, Goddes sone, that SONGE to mankynde SONGES of endeles  
 loue."—*Ibid.* 9th Comm. cap. 4.

" Which is SONG yerly in the chirch."

*Declaracion of Christe. By Johan Hoper.* cap. 5. (1547.)

" If Orpheus had so play'd, not to be understood,  
 Well might those men have thought the harper had been  
 wood;  
 Who might have sit him down, the trees and rocks among,  
 And been a verier block than those to whom he SONG."

*Poly-olbion.* song 21.

[ " And to the maydens sownding tymbrels SONG  
 In well attuned notes or ioyous lay."

*Faerie Queene*, book 1. cant. 12. st. 7.]

### SINK.

" They SONKEN into hell."

*Vis. of P. Ploughman*, pass. 15. fol. 72. pag. 2.

" And all my herte is so through SONKE."

*Gower*, lib. 6. fol. 128. pag. 1. col. 1.

" And wolde God that all these rockes blacke  
Were SONKEN in to helt for his sake."

*Frankleyns Tale*, fol. 52. pag. 2. col. 2.

" His eyen drouped hole SONKEN in his heed."

*Test. of Creseyde*, fol. 202. pag. 2. col. 1.

" The trees hath leaues, the *Bowes* done spread, new changed  
is the yere,  
The water brookes are cleane SONKE downe, the pleasant  
banks appere."

*Songes and Sonets by the Earle of Surrey &c.*  
fol. 62. p. 2. (1587).

" Our ship is almost SONKE and lost." *Ibid.* fol. 91. pag. 2.

#### SLIDE.

" The sword SLOD downe by the hawberke behinde his backe."

*Hist. of Prince Arthur*, 1st part. chap. 14.

" His sword SLODE down and kerued asunder his horse necke."

*Ibid.* 2d part. chap. 59.

" In hys goynge oute of his shyp, and takying the land, hys one  
fote SLODE, and that other *Stacke* faste in the sande."

*Fabian*, fol. 139. pag. 2. col. 1.

#### SLING.

" This Pandarus came leapyng in at ones

And sayd thus, who hath ben wel ybete

To day with swerdes and SLONG stones."

*Troilus*, boke 2. fol. 168. pag. 1. col. 1.

#### SPIN.

" O fatall sustren, whiche or any clothe

Me shapen was, my destyne me SPONNE,

So helpeth to thys werke that is *Begonne*."

*Troilus*, boke 3. fol. 176. pag. 2. col. 1.

" Or I was borne, my desteny was SPONNE  
By Parcas systerne." *Blacke Knyght*, fol. 300. pag. 1. col. 1.

" Thende is in hym or that it be *Begonne*,  
Men sayne the wolfe, whan it is wel SPONNE,  
Doth that the clothe is stronge and profitable."  
*Ballade to K. Henry 4.* fol. 350. pag. 1. col. 1.

" If that thy wicked wife had SPONNE the theade,  
And were the weauer of thy wo."  
*Songes and Sonets by the Earle of Surrey, &c.*  
fol. 93. pag. 2.

[" With fine small eords about it stretched wide,  
So finely SPONNE, that scarce they could be spide."  
*Spenser's Muirpotmus*, st. 45.]

#### SPRING.

" Out of the flint SPRONGE the fload that folke and beastes  
*Dronke.*"  
*Vision of P. Ploughman*, pass. 15. fol. 72. pag. 2.

" And thus is mankind or manhode of matrimony SPRONG."  
*Ibid.* pass. 17. fol. 90. pag. 1.

" Tho might he great merueile see,  
Of euery toth in his degree  
SPRONG up a knight with spere and shelde."  
*Gower*, lib. 5. fol. 103. pag. 2. col. 2.

" Anone there SPRONG up floure and gras."  
*Ibid.* fol. 106. pag. 1. col. 1.

" Thou shalt eke consider al the causes from whence they be  
SPRONG."—*Tale of Chaucer*, fol. 76. pag. 2. col. 2.

" Out of his graue SPRONGE a fayre yly."  
*Myracles of our Lady*, pag. 22. (1530.)

" From these three sonnes that Noah left,  
And others of their bloud,  
Haue SPRONGE all nacions on the earth."  
*Genesis*, chap. 10. fol. 19.



"Happy it was that these heretiques SPRONGE up in his dayes."—*Gardner's Declaration &c.* fol. 25. pag. 1.

"With our new religion new logicke is SPRONG furth of late."  
*Dr. Martin of Priestes unlauful Mariages,*  
 chapitre 5. pag. 52.

"Where loue his pleasant traines hath sowen  
 Her beautie hath the fruites opprest,  
 Ere that the buddes were SPRONG and blowen."  
*Songes &c. by the Earle of Surrey &c.* fol. 3. pag. 2.

"Of lingring doubts such hope is SPRONG." *Ib.* fol. 18. pag. 1.

"Wherupon newe wax SPRONG betwene them and us."  
*Epitome of the Title &c.* (1547.)

"From whence all knightly deeds and brave atchievements  
 SPRONG."  
*Poly-olbion.* song 3.

["For both the lignage, and the certein sire  
 From which I SPRONG, from mee are hidden yitt."  
*Faerie Queene,* book 1. cant. 9. st. 3.

"Sweete Love devoyd of villanie or ill,  
 But pure and spotles, as at first he SPRONG  
 Out of th' almighties bosom, where he nests."  
*Spenser. Teares of the Muses.*

"Surely I would you had your wish: for then should not I  
 now nede to bungle up yours so great a request, when presently  
 you should haue sene with much pleasure, which now peraduen-  
 ture you shall read with some doubt, *lesse* thynges may encrease  
 by writyng which were so great in doying, as I am more afayd to  
 leaue behind me much of the matter, than to gather up more than  
 hath SPRONG of the *trouth*."

*Roger Ascham's letter to John Astely,* page 4.

"He said; and, mantled as he was, SPRANG forth,  
 And seiz'd a quoit in bulk and weight all those  
 Transcending far, by the Phæacians used.  
 Swiftly he SWUNG, and from his vig'rous hand  
 Dismiss'd it."

*Comper's translation of Homer's Odyssey,* page 208.]

## STICK.

“Thei haue anone the coffre **STOKE**.”

*Gower*, lib. 8. fol. 180. pag. 1. col. 2.

“This coffer in to his chamber is brought  
Whiche that thei finde faste **STOKE**.”

*Ibid.* pag. 2. col. 1.

“In the midst thereof was an anuile of steele, and therein  
**STOKE** a faire sworde naked by the point.”

*Hist. of Prince Arthur*, 1st part. chap. 3.

“There to abyde **STOCKED** in pryson.”

*Lydgate. Lyfe of our Lady*, boke 2. pag. 35. (1531.)

## STING.

“As thoughe he **STONGEN** were to the herte.”

*Knyghtes Tale*, fol. 2. pag. 1. col. 1.

“If cowe or calfe, shepe or oxe swel  
That any worme hath eaten or hem **STONGE**  
Take water of this wel.”

*Pardoners Prol.* fol. 65. pag. 2. col. 1.

“I suffered to beten and bound, to be spateled and despyed,  
to be nayled to the crosse, crowned with thornes, **STONGEN** to  
the herte with a spere.”—*Diues and Pauper*, 8th comm. cap. 14.

“The fende which appered in the lyknes of an adder to Eue  
and **STANGE** her full euyl.”—*Ibid.* 10th comm. cap. 3.

“With serpents full of yre  
**STONG** oft with deadly payne.”

*Songes &c. by the Earle of Surrey &c.* fol. 84. pag. 1.

“Who so euer was **STONG** or venemyd with the poyson of the  
serpentes, if he lokyd upon the serpent of brasse might be helyd.”

*Declaracion of Christe. By Johan Hoper*, cap. 7.

“The people were **STONG** with serpentes.”—*Ibid.* cap. 7.

[“For hardly could be hurt, who was already **STONG**.”

*Faerie Queene*, book 2. cant. 1. st. 3.

" I saw a wasp, that fiercely him defide,  
 And bad him battaile even to his iawes ;  
 Sore he him STONG, that it the blood forth drawes."  
*Spenser. Visions of the worlds vanitie.]*

## STINK.

" Badde wedes whiche sometime STONKEN."  
*Testament of Loue, boke 1. fol. 313. pag. 1. col. 2.*  
 [" That, through the great contagion, direful deadly STONCK.  
*Faerie Queene, book 2. cant. 2. st. 4.]*

## STRIKE.

" Thou shalt strike a stroke the most dolorous that euer man  
 STROKE."—*Hist. of Prince Arthur, 1st part. chap. 33.*

" Drew out his sword and STROK him such a buffet on the  
 helmet."—*Ibid. chap. 111.*

" They lashed together with their swords, and sometime they  
 STROKE and sometime they foined."—*Ibid. 3d part. chap. 13.*

" And when this man might not preuayle  
 Jacob to ouerthrow,  
 He Jacob STROKE under the thigh."  
*Genesis, chap. xxxii. fol. 82. pag. 1.*

" Frets call you these, (quoth she) Ile fume with them :  
 And with that word she STROKE me on the head."  
*Taming of a Shrew, pag. 216.*

" Myselfe am STROOKE in yeeres I must confesse."  
*Ibid. pag. 217.*

" Ile haue an action of battery against him, if there be any law  
 in Illyria : though I STROKE him first, yet it's no matter for that."  
*Twelfth Night, pag. 270.*

" With endless grief perplext her stubborn breast she STRAKE."  
*Poly-olbion, song 7.*

[" STROKEN this knight no strokes againe replies."  
*Godfrey of Bulloigne, translated by R. C. Esq.*  
*Windet 1594. page 110. cant. 3. st. 24.*

“ Lifts up his hand as at her backe he ran,  
And where she naked show’d, STROKE at her there.”  
*Godfrey of Bulloigne*, page 113. cant. 3. st. 28.

“ Methinks these holy walls, the cells, the cloysters,  
Should all have STROOK a secret horror on you.”  
*Dryden. Love in a Nunnery*, act. 5. sc. 1.

“ And, as from chaos, huddled and deform’d,  
The God STROOK fire, and lighted up the lamps.  
*Dryden. Œdipus*, act 1. sc. 1.]

## SWIM.

“ Swear then how thou escap’dst.  
SWOM ashore (man) like a ducke.” *Tempest*, pag. 10.

“ You neuer SWOM the Hellespont.”  
*Two Gent. of Verona*, act 1. sc. 1.

“ Put myself to mercy of the ocean, and SWOM to land.”  
*B. and Fletcher. Knight of Malta*.

————— “ Fish under water  
Wept out their eyes of pearle, and SWOOM blind after.”  
*Camdens Remains*, pag. 338.

[“ The Norman usurper, partly by violence, partly by falshood,  
layd here the foundation of his monarchie in the people’s blood,  
in which it hath SWOM about 500 yeares.”

*Lyfe of Mrs. Lucy Hutchinson*, pag. 4.

“ Don Constantine de Braganza was now viceroy of India;  
and Camoens, desirous to return to Goa, resigned his charge. In  
a ship, freighted by himself, he set sail, but was shipwrecked in the  
gulph near the mouth of the river Mehon on the coast of China.  
All he had acquired was lost in the waves: his poems, which he  
held in one hand, while he SWIMMED with the other, were all he  
found himself possessed of, when he stood friendless on the un-  
known shore.”—*Enc. Brit.* vol. iv. page 63.]

## SWING\*.

"The fiery Tibalt, with his sword prepar'd,  
Which, as he breath'd defiance to my eares,  
He SWONG about his head, and cut the windes."

*Romeo and Juliet*, pag. 54.

## SWINK.

"Some put hem to the ploughe, pleden full selde,  
In settyng and sowynge SWONKEN full harde."

*Vision of Pierce Ploughman*, fol. 1. pag. 1.

"Thei had that thei han BESWONKE."

*Gower*, lib. 1. fol. 22. pag. 2. col. 2.

"Aleyn waxe wery in the dawning,  
For he had SWONKEN all the long nyght."

*Reeues Tale*, fol. 17. pag. 1. col. 2.

"Hast thou had fleen al nyght, or art thou *Dronke*,  
Or hast thou al nyght with some queen ISWONKE."

*Manciples Prol.* fol. 91. pag. 1. col. 2.

## WILL.

"And saide, if that he might acheue  
His purpos, it shall well be *Yolde*,  
Be so that thei hym helpe WOLED."

*Gower*, lib. 7. fol. 169. pag. 1. col. 2.

## WIND.

"And with the clothes of hir loue  
She *Hilled* all hir bedde aboute.  
And he, whiche nothyng had in doute,  
Hir wimple WONDE aboute his cheke."

*Gower*, lib. 5. fol. 121. pag. 2. col. 1.

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\* ["So we see that Princes not in gathering much money, nor in bearing ouer great SWING, but in keping of frendes, and good lawes, liue most merely, and raigne most surely."

*R. Ascham*, page 19.]

“Loue bounde hym in cradel and WONDE in cloutes ful poure.”  
*Diues and Pauper*, 10th comm. cap. 3

## WIT.

“For God it WOTE, he satte ful ofte and *Songe*  
 When that his shoe ful bitterly hym *Wronge*.”  
*Wife of Bathes Prol.* fol. 36. pag. 1. col. 2.

## WRING.

“Hunger in hast tho hent wastour by the maw,  
 And WRONG him so bi the wombe, that his eies watred.”  
*Vision of Pierce Ploughman*, pass. 7. fol. 33. pag. 2.

“For whiche he wept and WRONGE his honde,  
 And in the bedde the bloody knyfe he *Fonde*.”  
*Man of Lawes Tale*, fol. 21. pag. 2. col. 1.

“So hard him WRONG of sharpe desyre the payne.”  
*Troilus*, boke 3. fol. 210. pag. 2. col. 2.

“And but it the better be stamped, and the venomous ieuse out  
 WRONGEN, it is lykely to empoysonen all tho that therof tasten.”  
*Testament of Loue*, boke 3. fol. 332. pag. 1. col. 1.

“To moche trusted I, wel may I sayne,  
 Upon your lynage, and your fayre tonge,  
 And on your teares falsly out WRONGE.”  
*Chaucer. Phillis*, fol. 209. pag. 1. col. 2.

“The dome of God is lykened to a bowe, for the bowe is made  
 of ii thynges, of a WRONGE tree and ryght stryngge, &c. And as  
 the archer in his *Shetyng* taketh the WRONGE tree in hys lyfte  
 honde and the ryght stryngge in his ryght honde, and draweth them  
 atwynne” &c.—*Diues and Pauper*, 8th comm. cap. 15.

“And then Sir Palomides wailed and WRONG his hands.”  
*Hist. of P. Arthur*, 2nd part. chap. 73.

“And with my hand those grapes I tooke  
 That rype were to the show:  
 And WRONGE them into Pharos cuppe  
 And wyne therof did make.”  
*Genesis*, chap. 40. fol. 100. pag. 1.

" Wiues **WRONG** their hands."

*Songes &c. by the Earle of Surrey &c. fol. 89. pag. 1.*

" Give me those lines (whose touch the skilful ear to please)  
That gliding flow in state, like swelling Euphrates,  
In which things natural be, and not in falsely **WRONG** ;  
The sounds are fine and smooth, the sense is full and strong."  
*Poly-olbion. song 21.*

" When your ignorant poetasters have got acquainted with a strange word, they never rest till they have **WRONG** it in."

*B. Jonson. Cynthia's Revels, act 2. sc. 4.*

" Conuoy me, Sibyll, that I go not **WRANG**."

*Douglas. Prol. of boke 6. pag. 158.*

[ " But Messalina neuer more loose and dissolute in lusts, the autumne being well spent, celebrated in her house the feast of grape-gathering ; the presses were **WRONG**, the vessels flowed with wine, women danced about *kirt* with skins, like unto mad women, solemnizing the feasts of Bacchus."

*Tacitus Annales, translated by Greenwey, 1622.  
boke 11, 31. pag. 152.*

" Let false praise, and **WROONG** out by praiers, be restrained, no lesse than malice and cruelty."—*Ibid. pag. 228.*]

#### YIELD.

" And thus this tyranne there  
Beraft hir suche thyng, as men seyne,  
May neuer more be **YOLDEN** ageyne."

*Gower, lib. 5. fol. 114. pag. 1. col. 2.*

" And glader ought his frendes be of his deth,  
Whan with honour **YYOLDE** is up the breth."

*Knyghtes Tale, fol. 11. pag. 2. col. 1.*

" Ne had I er now, my swete herte dere,  
Ben **YOLDE**, iwis, I were nowe not here."

*Troilus, boke 3. fol. 179. pag. 1. col. 1.*

" The said Charles so sharply assaulted the towne of Dam, that in shorte processe after it was **YOLDEN** unto him."

*Fabian, pag. 154.*

“ Yf an other mannes good be not YOLDEN ayen whan it may be YOLDEN, he that stale it doth noo verry penaunce.”

*Diues and Pauper*, 7th comm. cap. 12.

[“ Because to yield him love she doth deny,

Once to me YOLD, not to be YOLDE againe.

*Fuerie Queene*, book 3. cant. 11. st. 17.

“ And in his hand a sickle he did holde,

To reape the ripened fruits the which the earth had YOLD.”

*Ibid. Two Cantos of Mutabilitie*, cant 7. st. 30.]

F.

Enough, enough. Innumerable instances of the same may, I grant you, be given from all our antient authors. But does this import us any thing?

H.

Surely much : if it shall lead us to the clear understanding of the words we use in discourse. For, as far as we “ know not our own meaning;” as far as “ our purposes are not endowed with words to make them known;” so far we “ gabble like things most brutish.” But the importance rises higher when we reflect upon the application of words to Metaphysics. And when I say Metaphysics; you will be pleased to remember, that all general reasoning, all Politics, Law, Morality and Divinity, are merely Metaphysic.

F.

Well. You have satisfied me that *Wrong*, however written, whether *Wrang*, *Wrong*, or *Wrung* (like the Italian *Torto* and the French *Tort*) is merely the past tense (or past participle, as you chuse to call it) of the verb *To Wring*; and has merely that meaning. And I collect, I think satisfactorily, from what you have said, that

SONG—i. e. Any thing *Singed*, *Sang*, or *Sung*, is the



past participle of the verb *To Sing*: as *Cantus* is of *Canere*, and *Ode* of *αἰδω*. That

BOND } —however spelled, and with whatever sub-  
 BAND } audition applied, is still one and the same  
 BOUND } word, and is merely the past participle of  
 the verb *To Bind*.

“As the custome of the lawe hem BONDE.”

*Lydgate. Lyfe of our Lady.* (1530.) pag. 29.

“We shall this serpent from our BONDES chase.”

*Ibid.* pag. 56.

“His power shall fro royalme to royalme

The BONDES stratche of his royalte

As farre in south as any flode or any see.” *Ibid.* pag. 156.

“As the custome and the statute BANDE.” *Ibid.* pag. 99.

“And false goddes eke through his worchyng

With royall might he shall also despise,

And from her sees make hem to arise,

And fro the BANDES of her dwellynge place

Of very force dryue hem and enchace.” *Ibid.* pag. 155.

“Droue them all out of the mayne lande into isles the uttermost BONDES of al Great Briteigne.”

*Epitome of the Kynges Title &c.*

[“Let him (quoth he) in BONDS goe plead his cace,

Thats BOND, and fit for bondage hath a graine,

I free was borne, and liue, and free in place

Will die, ere base cord hand or foot astraine.

Usde to my sword, and used palmes to beare

Is this right hand, and scornes vile gyues to weare.”

*Godfrey of Bulloigne, translated by R. C. Esq.*

cant. 5. st. 42. printed 1594.]

And that

BUNDLE—i. e. *Bondel*, *Bond-dæl*, is a compound of two participles *Bond* and *dæl*: i. e. a small *part* or *parcel Bound up*.

“Papistrie being an heresie, or rather a BUNDLE made up of an infinite number of heresies.”

*Warnyng agaynst the dangerous Practises of Papistes.* (1559.)

And that

BIT }—whether used (like *Morso*, *Morceau* or *Morsel*)

BAIT } for a small piece, part, or portion of any thing ;  
or for that part of a bridle (*imboccatura*) which is put into a horse’s mouth ; or for that hasty refreshment which man or beast takes upon a journey ; or for that temptation which is offered by treachery to fish or fool ;—is but one word differently spelled, and is the past participle of the verb *To Bite*.

“BAITS, BAITS, for us to *bite* at.” *Sejanus*, act 2.

[“She feeling him thus bite upon the BAYT,  
Yet doubting least his hold was but unsound.”  
*Faerie Queene*, book 5. cant. 5. st. 42.]

And that

BATTEL—(a term used at Eton for the small portion of food which, in addition to the College allowance, the collegers receive from their Dames,) is *Bat-dæl*. And

BAT-FUL—(a favourite term of Drayton,) is a similar compound of the two participles *Bat* and *Full*.

“That brook whose course so BATFUL makes her mould.”  
*Poly-olbion*. song 10.

“Of Bever’s BATFUL earth, men seem as though to fain,  
Reporting in what store she multiplies her grain.”  
*Ibid.* song 13.

“There’s scarcely any soil that fitteth by thy side,  
Whose turf so BATFUL is, or bears so deep a swath.”  
*Ibid.* song 21.

“Which for the BATFUL glebe, by nature them deny’d,  
With mighty mines of coal, abundantly are blest.”  
*Ibid.* song 23.

[“ The soile, although differing somewhat in kinde, yet generally is wilde with woods, or unpleasant and il-fauoured with marishes : moist towards Gallia : more windie towards Noricum and Pan-nony, BATFUL enough ; but bad for fruit-bearing trees.”

*Description of Germanie, translated from Tacitus,  
by Richard Greenwey. 1622.*

“ Whether or no ought we to folowe the nature of groundes that be BATWELL, which bringe moche more fruyte than they receyued.” *Roberte Whytinton. Translation of Tullyes Offyces. 1534. Wynkin Worde.*

“ The best advizement was, of bad, to let her  
Sleepe out her fill without encomberment ;  
For sleepe, they sayd, would make her BATTIL better.”  
*Faerie Queene, book 6. cant. 8. st. 38.]*

That

DRUNK—is the past participle of the verb *To Drink* :  
and

STROKE—of the verb *To Strike*.

Still this is but a very scanty portion of participles passing for substantives from the verbs in English whose characteristic letter is I or Y.

## H.

Scanty indeed, if these were all : especially if we include, as we ought to do, the numerous verbs which in the Anglo-Saxon have the same characteristic letters. But I will produce enough to you ; if you will promise me not to be tired with their abundance.

## F.

That is more than I can possibly undertake ; but I do engage to let you know it when it happens.

H.

THRONG—is the past participle of the verb *To Thring*.  
 Ðringan, comprimere, constringere.

F.

*Thring!* Where is that word to be found in English?

H.

In the antient New Testament, in Gower, in Chaucer,  
 in Douglas, and in all our old authors.

“He was THROGUN of the cumpanye.”

*Luke*, chap. 8. ver. 42.

“And Ihesu seyth, who is it that touchide me? sotheli alle men  
 denyng, Petir seide and thei that weren with him. Commaundour,  
 companyes THRYNGEN and tourmenten thee, and thou seist, who  
 touchide me.”—*Ibid.* ver. 45.

“A naked swerde the whiche she bare  
 Within hir mantell priuely,  
 Betwene hir hondes sodeinly  
 She toke, and through hir herte it THRONGE.”

*Gower*, lib. 7. fol. 171. pag. 2. col. 1.

“And sodainly anon this Damyan  
 Gan pullen up the smocke, and in he THRONGE  
 A great tent, a thrifty and a longe.”

*Marchauntes Tale*, fol. 33. pag. 2. col. 2.

“For there was many a birde singyng  
 Throughout the yerde al THRINGYNG.”

*Romaunt of the Rose*, fol. 123. pag. 1. col. 1.

“But in his sleue he gan to THRYNG  
 A rasoursh arpe and wel byting.”

*Ibid.* fol. 155. pag. 2. col. 2.

“When Calcas knew this tretise shulde helde  
 In consistorie amonge the Grekes sone

He gan in **THRINGE** forthe with lordes olde  
And set hyn there as he wont to done."

*Troylus*, boke 3. fol. 182. pag. 2. col. 2.

" But your glory that is so narowe and so straye **THRONGEN**  
into so lytel boundes."—*Boecius*, boke 2. fol. 230. pag. 1. col. 2.

" With blody speres rested neuer styl;  
But **THRONG** now here now there amonge hem bothe  
That euerich other slew, so were they wroth."

*Annelida and Arcite*, fol. 170. pag. 2. col. 2.

" But of my disease me lyst now a whyle to speke, and to in-  
forme you in what maner of blysse ye haue me **THRONG**."

*Testament of Loue*, boke 1. fol. 306. pag. 1. col. 2.

" What shal I speke the care but payne, euen lyke to hel, sore  
hath me assayled, and so ferforthe in payne me **THRONGE**, that I  
leue my tre is seer, and neuer shal it frute forth bring."

*Ibid.* boke 3. fol. 332. pag. 2. col. 1.

" Among the men he **THRANG**, and nane him saw."

*Douglas*, booke 1. pag. 26.

" Remoif all drede, Troianis, be not agast,  
Pluk up your hartis, and heuy thoughtis doun **THRING**."

*Ibid.* pag. 30.

" The Grekis ruschand to the thak on hicht  
Sa thik thai **THRANG** about the portis all nycht,  
That like ane wall they umbeset the yettis."

*Ibid.* booke 2. pag. 53.

" The rumour is, doun **THRUNG** under this mont  
Enceladus body with thunder lyis half *Bront*."

*Ibid.* booke 3. pag. 87.

" All folkis enuiroun did to the coistis **THRING**."

*Ibid.* booke 5. pag. 131.

" And euer his schynand swerd about him *Swang*  
Quhil at the last in Volscens mouth he **THRANG**."

*Ibid.* booke 9. pag. 292.

" And of hys inemys sum inclusit he,  
Ressauand al that **THRANG** to the entre :  
Ane full he was, and witles ane nothing,

Persaut not Turnus Rutuliane king  
So violentlie **THRING** in at the yet." *Douglas*, pag. 304.

"The bustuous *Strake* throw al the armour **THRANG**."  
*Ibid.* booke 10. pag. 334.

"The matrouns and young damysellis, I wys,  
That grete desire has sic thing to behald,  
**THRING** to the stretis and hie wyndoys thik fald."  
*Ibid.* booke 13. pag. 472.

"When Sir Launcelot saw his part goe to the worst, hee **THRONG**  
into the thickest presse with a sword in his hand."  
*Historie of Prince Arthur*, 2d part. chap. 127.

"Sir Launcelot **THRANG** in the thick of the presse."  
*Ibid.* 3d part. chap. 150.

"And so it hapt when Joseph came  
His brethren them amonge,  
They stript from him his partie coate  
And then with thrust and **THRONG**  
They cast him in an emptie pit."  
*Genesis*, chap. 37. fol. 93. pag. 2.

**STRONG**—is the past participle of the verb *To String*.  
A **STRONG** man is, a man well *Strung* \*.

"Orpheus, whose sweet harp so musically **STRONG**,  
Inticed trees and rocks to follow him along."  
*Poly-olbion*. song 21.

"And little wanted, but a woman's heart  
With cries and tears had testified her smart;  
But inborn worth, that fortune can controul,  
New **STRUNG**, and stiffer bent her softer soul."  
*Dryden. Sigismunda and Guiscardo.*

["I saw an harpe **STROONG** all with silver twyne.  
*Spenser. Ruines of Time.*

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\* ["He will the rather do it, whan he sees  
Ourselves well **SINEWED** to our defence."  
*King John*, pag. 23.]

" Phœbus shall be the author of my song,  
Playing on ivorie harp with silver **STRONG**.

*Spenser. Virgils Gnat.*

———— " nor fear I foil  
From the Phæacians, save in speed alone ;  
For I have suffer'd hardships, dash'd and drench'd  
By many a wave, nor had I food on board  
At all times, therefore am I much **UNSTRUNG**."

*Cowper's translation of Homer's Odyssey, pag. 211.]*

**BOLD**—is the past participle of the verb *To Build*.

**BOLT**—is the same.—You seem surprised : which does not surprise me ; because, I imagine, you are not at all aware of the true meaning of the verb *To Build* ; which has been much degraded amongst us by impostors. There seems therefore to you not to be the least shadow of corresponding signification between the verb and its participle. **HUTS** and **HOVELS**, as we have already seen, are merely things *Raised up*. You may call them habitations, if you please ; but they are not *Buildings* (i. e. *Buildens* :) though our modern architects would fain make them pass for such, by giving to their feeble erections a strong name. Our English word *To Build* is the Anglo-Saxon *Býlban*, to confirm, to establish, to make firm and sure and fast, to consolidate, to strengthen ; and is applicable to all other things as well as to dwelling places.

" Amyd the clois undar the heuin all bare  
Stude thare that time ane mekle fare altare,  
Heccuba thidder with hir childer for **BEILD**  
Ran all in vane and about the altare swarmes.  
Bot quhen she saw how Priamus has tane  
His armour so, as thocht he had bene ying ;  
Quhat fuliche thocht, my wretchit spous and kinge,  
Mouis the now sic wappynnis for to weild ?

Quhiddel haistis thou? quod sche, of ne sic BEILD  
Haue we now myster, nor sic defendoris as the."

*Douglas, booke 2. pag. 56.*

[———" Most noble Anthony,  
Let not the peece of vertue, which is set  
Betwixt us as the cyment of our loue  
To keepe it BUILDED, be the ramme to batter  
The fortresse of it." *Antony and Cleopatra*, p. 352. col. 1.]

And thus a man of confirmed courage, i. e. a confirmed heart, is properly said to be a *Builded*, *Built*, or *BOLD* man; who, in the Anglo-Saxon, is termed *Býlb*, *Býlbed*, *Ge-býlb*, *Ge-býlbed* as well as *Balb*. The Anglo-Saxon words *Bolb* and *Bolt*, i. e. *Builded*, *Built*, are both likewise used indifferently for what we now call a *Building* (i. e. *Builden*) or strong edifice.

**BOLT**, as we now apply it, is that by which a door, shutter, &c. is fastened or strengthened.

**DROP**—Any thing *Dripped*; the past participle of *To Drip*. So **DRIPPING** i. e. **DRIPPEN**.

**CHOP**—Any thing *Chipped*; the past participle of the verb *To Chip*.

**PLOT**—i. e. *Plighted*. A *plighted* agreement; any agreement to the performance of which the parties have *plighted* their faith to each other.

"Pilgrames and Palmers **PLYGHT** hem togyther  
For to seke S. James and sayntes at Rome."

*Vision of P. Ploughman*, fol. 1. pag. 2.

**PLEDGE**—i. e. *Pleght*: the past participle of the same verb *To Plight*. The thing *Plighted*; from the Anglo-Saxon verb *Plihtan*, *Exponere vel objicere periculo, spondere, oppignerare*.

**SPOT** } The past participle of the verb *To Spit*, A.-S.  
**SPOUT** } *Spittan*. **SPOT** is the matter *Spitten*, *Spate*,



or *Spitted*: and SPOUT is the place whence it was *Spitten* or *Spate*.

SNOT } Is the past participle of the verb *To Snite*,  
 SNOUT } A.-S. *Snýtan*, *emungere*, *To Wipe*. SNOT the  
 matter *Snited* or wiped away. SNOUT the part *Snited* or  
 wiped.

“He that SNITES his nose, and hath it not, forfeits his face to the king.”—*Ray's Proverbial Sayings*, pag. 68.

SHOT  
 SHOTTEN  
 SHUT  
 SHUTTLE  
 SHUTTLE cork  
 SHOOT  
 SHOUT  
 SHIT  
 SHITTEN  
 SHITTLE  
 SHEET  
 SCOT  
 Italian SCOTTO  
 French ESCOT, ÊCOT  
 Italian SCHIATTA  
 SCOUT  
 SCATES  
 SKIT  
 SKITTISH  
 Dutch SCHEET  
 SKETCH  
 Dutch SCHETS  
 Italian SCHIZZO  
 French ESQUISSE  
 Latin SAGITTA.

All these, so variously written, pronounced and applied, have but one common meaning: and are all the past participle, *ŕceat*, of the Anglo-Saxon and English verb *Scýtan*, *ŕcitan*, *To Shite*, i. e. *projicere*, *dejacere*, to throw, to cast forth, to throw out.

Under the article SHEET, Junius promised—“*Variarum vocabuli ŕceat acceptionum exempla, Deo vitam viresque largiente, Lectori suppeditabit lexicon nostrum Anglo-Saxonicum.*” But this has not been performed.

" About me than my swerde I belt agane,  
And SCHOTE my lefte arme in my scheild all mete."

*Douglas*, booke 2. pag. 61.

" Syne tuke his wand, quhare with, as that thai tel,  
The pail saulis he cauchis out of hell,  
And uthir sun thare gaith gan SCHETE ful hot  
Deip in the sorouful grisle hellis *Pot.*"

*Ibid.* booke 4. pag. 108.

" All kynd defensis can Troianis prouide,  
Threw stanis doun, and SHOTYS here and thare,  
At euery part or opin fenister." *Ibid.* booke 9. pag. 296.

" The archer SHETYNGE in this bowe is Cryste."

*Dives and Pauper*, 8th comm. cap. 15.

" Eke Hanniball when fortune him OUTSHIT  
Clene from his reigne, and from all his entent."

*Songes, &c. By the Earle of Surrey, &c.* fol. 20. pag. 1.

" 'Tis one of those odd tricks which sorow SHOTS  
Out of the minde." *Antony and Cleopatra*, pag. 358.

" I shall heare abide the hourelly SHOT  
Of angry eyes."

*Cymbeline*, p. 370.

" Another soul into my body SHOT."

*Beaumont and Fletcher.*

The French used formerly this same word in the same general meaning—

" Les autres Nes qui nerent mie cele par guenchies, furent entrés en boche d'Auie ; et ce est la, ou li Braz Sain Iorge CHIET en la grant mer."—*Ville Harduin*, edit. 1601. pag. 18.

I have already said, that it is common to all the verbs whose characteristic letter is I or Y, to form the past tense in this manner ; and our ancestors wrote it ad libitum, either with o, or A broad, or ou, or oo, or u, or I short.

That a SHOT—from a gun, or bow, or other machine,

means—something *Cast* or *Thrown* forth, needs neither instance nor explanation to persuade you. But a *SHOT* window may require both.

“ And forth he goth, ielous and amerous,  
Tyl he came to the carpenters hous,  
A lytel after the cockes had ycrowe,  
And dressed him by a *SHOT* wyndowe.”

*Myllers Tale*, fol. 13. pag. 1. col. 1.

“ Quharby the day was *dawing* wele I knew ;  
Bad bete the fyre, and the candyll alicht,  
Syne blissit me, and in my wedis dicht ;  
Ane *SCHOT* wyndo unschet ane litel *On Char*.”

*Douglas*, prol. to booke 7. pag. 202.

A *SHOT* window means a *projected* window, *thrown out* beyond the rest of the front : What we now call a *Bow* window. And this was a very common method in our antient houses (many of which still remain) ; and was a circumstance worth the painting poet's notice ; as affording a much better station for the serenading Clerk Absolon (whom I think I now see) than that which Mr. Urry and Mr. Tyrwhitt assign to him\*.

When Speed (in the *Two Gentlemen of Verona*, pag. 27.) says to Launce—“ Ile to the alehouse with you presently ; where for one *SHOT* of five pence, thou shalt haue five thousand welcomes ; ”——what else does he say, but that—For five pence *Cast down*, or, For one *Cast* of five pence, he shall have five thousand welcomes ?

A *SHOTTEN* herring, is a herring which has *Cast* or *Thrown forth* its spawn.

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\* Mr. Urry alters the text to “ *SHOP* ” window.

Mr. Tyrwhitt retains *SHOT* window ; but says—“ That is, I suppose, a window that was *SHUT*.”

A **SHOOT** of a tree, (In Italian **SCHIATTA**\*, which is the same participle) is—That which the tree has *Cast forth*, or *Thrown forth*.

“ Qubare stude ane wod, with **SCHOUTAND** bewis schene.”

*Douglas*, boke 6. pag. 189.

A **SHOUT** (“ a word,” says Johnson, “ of which no etymology is known”) is no other than the same participle differently spelled, and applied to sound *Thrown forth* from the mouth.

“ The nobles bended as to Ioue’s statue, and the commons made a shower and thunder, with their caps and **SHOWTS**.”

*Coriolanus*, pag. 11.

“ You **SHOOT** me forth in acclamations hyperbolical,  
As if I lou’d my little should be dieted  
In prayeses.”

*Ibid.* pag. 7.

“ ————— They threw their caps  
As they would hang them on the hornes o’ th’ moone,  
**SHOOTING** their emulation.”

*Ibid.* pag. 2.

“ **UNSHOOT** the noise that banish’d Martius;  
Repeale him.”

*Ibid.* pag. 29.

**SHUT** and **SHIT** are also the past tense (and therefore past participle) of the verb *To Shite*. And though, according to the modern fashion, we now write—*To Shut* the door—the common people generally pronounce it more properly and nearly to the original verb, and say—

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\* Ferrari derives **SCHIATTA** from “ *Caudex*, *Caudico*, *Ciocco*, *Caudicata*, *Schiatta* :” or from “ *Scaturiendo* :” or from “ *Scapus*.” —Menage disapproves these, and says—“ *Crederei piuttosto derivasse da “ Planta, Explantu, Schianta, Schiatta.”* And, upon second thoughts, is so well satisfied with this latter derivation from *Planta*; that his *Crederei piuttosto* is converted into—“ *Ne viene al sicuro.*”

*To Shet* the door : Which means to *Throw* or *Cast* the door to. But formerly it was otherwise written and pronounced : nor had a false delicacy proscribed a very innocent and decent word, till affectation made it otherwise.

“ Forsothe bifore the faith cam, we weren kepte undur the lawe SHIT togidir in to that faith that was to be shewid. And so the lawe was oure litel mastir in Crist.”

*Galathies*, chap. ii. (ver. 23, 24.)

“ These han power of SHITTYNG heuen, that yt reyne not in the daies of her prophecie.”—*Apocalips*, chap. xi. (ver. 6.)

“ There Christ is in kingedome to close and to SHIT,  
And to open it to hem, and heuens blisse shewe.”

*Vis. of P. Ploughman*, pass. 1. fol. 2. pag. 2.

“ Marchaunts meten with him and made him abide  
And SHITTE hym in her shoppes to shewen her ware.”

*Ibid.* pass. 3. fol. xi. pag. 1.

“ For there is none so lytel thyng  
So hyd ne closed with SHYTTYNG  
That it ne is sene.”

*Rom. of the Rose*, fol. 127. pag. 2. col. 1.

“ And the sothfast garner of the holy grayne,  
As sayth Guydo, was a mayde swete,  
In whome was SHYTTE, sothely for to sayne,  
The sacred store.” *Lydgate. Lyfe of our Lady*, pag. 128.

“ For of her wombe the cloyster virginall  
Was euer eliche bothe firste and laste  
Closed and SHYTTE, as castell pryncipall,  
For the holy ghoste deuised it and caste,  
And at bothe tymes SHYTTE as lyke faste  
In her chyldyng no more through grace ybroke  
Than at her conceyunge than it was unloke.”

*Ibid.* pag. 210.

"Fader Joseph, ye knowe well that ye buryed the body of Jhesu, and, fader, ye knowe well that we SHYTTE you in prison, and we coude not fynde you therin, and therfore tell us what befell there. Then Joseph answered and sayd, Whan ye dyde SHYTTE me in the close pryson" &c.—*Nychodemus Gospell*, chap. 13.

"Than they lad them in to theyr synagoge, and whan they had SHYTTE the dores surely they toke theyr lawes," &c.

*Ibid.* chap. 15.

"SHYTTE myghtely your gates with yren barres."

*Ibid.* chap. 15.

"All the gates and SHYTTYNGES with yren barres and boltes all to *braste* in his holy comynge."—*Ibid.* chap. 16.

"Whan man or woman sholde pray, they sholde go in to theyr chambre and SHYTTE the dore to them. The dore that we sholde SHYTTE ben our fyue wyttes outwarde, to flee distraccion."

*Dives and Pauper*, fyrste comm. cap. 54.

"She saye, that she hadde leuer to SHYTTE herselfe all quyk in the graue, than to harme eny soule that God made to his lykenesse."—*Ibid.* 10th comm. cap. 4.

"The yates of this cyte shall neuer be SHYTTE."

*Ibid.* chap. 11.

"Sometymes the mouth of the matrice is so large and ample that it cannot conueniently SHYTTE itselfe together, nether contayne the feture or conception."

*Byrth of Mankynde*, fol. 41. pag. 1.

"And holding out her fyngers, SHYTTING together her hand," &c.—*Ibid.* fol. 51. pag. 1.

"The woman sealeth her matrice verye fastelye enclosed and SHYTTE, in so muche" &c.—*Ibid.* fol. 84. pag. 2.

"The foure sayde bishoppes denounced kynge Ihon with his realme of Englande accursed, and SHITTE faste the doores of the churches."—*Fabian*, pag. 28.

"That boke whiche as saint Iohan saith in the Apocalyps is so SHYT with vii clapses, that it cannot be opened but by the

lambe, that whan he SHYTTETH, then can no man open it, and whan he openeth it, than can no man SHYT it."

*Sir T. Mores Workes. A Dialogue &c. 1st boke. pag. 111.*

"The temple of Christ is mans harte, and God is not included nor SHIT in any place."—*Ibid. pag. 122.*

["Syr Thomas More being SHIT up so close in prison."—*Letters of Sir Thomas More to his Daughter, Feb. 1, 1532. p. 142.*]

"Goddess determinacions be hydden frome us, and euery wyndowe SHYT up, where we myghte pere into them."

*Gardeners Declaration against Ioye, fol. 45. pag. 2.*

"His disciples knew not how he entryd, the dores being SHIT."

*A Declaration of Christe. By Iohan Hoper. cap. 8.*

["Ne is there place for any gentle wit,  
Unlesse, to please, it selfe it can applie;  
But shouldred is, or out of doors quite SHIT."

*Spenser. Colin Clouts come home againe.]*

I do not know that it is worth while; but it can do no harm to notice, that the expression of—getting SHUT of a thing—means—to get a thing THROWN off or *Cast* from us\*. And that a Weaver's SHUTTLE or SHITTLE

\* [———"This outward sainted deputie,  
Whose settled visage, and deliberate word  
Nips youth i' th' head, and follies doth emmew  
As falcon doth the fowle, is yet a divell:  
His filth within being CAST, he would appeare  
A pond, as deepe as hell."

*Measure for Measure, 1st folio. act 3. sc. 1. pag. 71.*

See Malone's edition, volume 2; and Johnson's foolish note.

"To CAST a pond is to empty it of mud."

Aristophanes in the first scene of his comedy, intituled '*Peace*,' speaks of *Διος Καταβαν*. The epithet has exceedingly puzzled the commentators. It means merely, Jupiter the SHITER.]

(*Shut-del, Shit-del*) means a small instrument SHOT, i. e. *Thrown or Cast*.

“ An honest weaver, and as good a workman  
As e'er SHOT SHUTTLE.”

*B. and Fletcher. The Coxcombe, pag. 334.*

A SHUTTLE-cork or SHITTLE-cork has the same meaning, i. e. A cork *Thrown or Cast* (backward and forward).

SHEET, (whether a SHEET for a bed, a SHEET of water, a SHEET of lightning, a SHEET anchor, &c.) is also the same participle *ŕceat*.

What we now write SHEET anchor was formerly written SHOT anchor.

“ Certaine praiers shoulde ther be sayd : and thys was against the stone the very SHOTE anker.”

*Sir T. Mores Workes. A Dialogue &c. 2d booke. pag. 195.*

“ Thei runne to the heresie of the Donatistes as to a SHOOTE anker.”—*Traictise of the pretended Marriage of Priestes*, chap. 2.

But, besides the above different ways of writing and pronouncing this same participle, as with other verbs; we have, with this verb, another source of variation. The Anglo-Saxon *ŕc* was pronounced both as *sh* and as *sk*. The participle therefore of *ŕcitan*, upon that account, assumes another apparently different form: and this different pronunciation (and consequently different writing) has given us SCOT, SCOUT, SCATE, and SKIT\*.

SCOT and SHOT are mutually interchangeable. They are merely one and the same word, viz. the Anglo-Saxon *ŕceat*,

\* [See the *Plutus* of Aristophanes, act 3. sc. 2.

*Σκατο-φαγος*, merdi-vorus.

See also *Σκατος*, merda; and *Σκιταλοι* in Aristophanes.]



the past participle of *scitan*; the *sc* being differently pronounced. *Scot* free, *scot* and *lot*, *Rome-scot*, &c. are the same as *shot* free, *shot* and *lot*, *Rome-shot*, &c.

The Italians have (from us) this same word *scotto*, applied and used by them for the same purpose as by us. Dante uses it in his *Purgatory*\*: and is censured for the use of it, by those who, ignorant of its meaning, supposed it to be only a low, tavern expression; and applicable only to a tavern reckoning. And from this Italian *scotto*, the French have their *Escot*, *Écot*, employed by them for the same purpose.

This word has extremely puzzled both the Italian and French etymologists. Its use and application they well knew: they could not but know: it was—"L'argent *jetté* † sur la table de l'hôte, pour prix du repas qu'on a pris chez lui."—But its etymology, or the real signification of the word, taken by itself, (which alone could afford the reason why the word was so used and applied,) intirely escaped them. Some considered that, in a tavern, people usually pay for what they have *eaten*: these therefore imagined that *scotto* might come from *Excoctus* of *Coquere*; and that it was used for the payment of *Excoctus cibus*. *Excocto*, *Escotto*, *Scotto*.

Others considered that men did not always *eat* in a

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\* [" L'alto fato di Dio sarebbe rotto  
Se Lete si passasse, e tal vivanda  
Fosse gustata senza alcuno SCOTTO  
Di pentimento, che lagrime spanda."

*Il Purgatorio di Dante*, cant. 30.]

† [Ital. *Gittare*. French *Jetter*.]

tavern; and that their payment, though only for wine, was still called *scorrotto*. These therefore fixed upon a common circumstance, viz. that, whether eating or drinking, men were equally forced or compelled to pay the reckoning: they therefore sought for the etymology in *Cogere* and *Excogere*. *Coacto*, *Excoacto*, *Excocto*, *Excotto*, *Scotto*.

Indeed, if the derivation must necessarily have been found in the Latin, I do not know where else they could better have gone for it. But it is a great mistake, into which both the Italian and Latin etymologists have fallen, to suppose that all the Italian must be found in the Latin, and all the Latin in the Greek: for the fact is otherwise. The bulk and foundation of the Latin language is Greek; but great part of the Latin is the language of our Northern ancestors, grafted upon the Greek. And to our Northern language the etymologist must go, for that part of the Latin which the Greek will not furnish: and there, without any twisting or turning or ridiculous forcing and torturing of words, he will easily and clearly find it. We want therefore the testimony of no historians to conclude that the founders of the Roman state and of the Latin tongue came not from Asia, but from the North of Europe. For the language cannot lye. And from the language of every nation we may with certainty collect its origin. In the same manner; even though no history of the fact had remained; and though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas from another Troy to settle modern Italy, after the destruction of the Roman government; yet, in spite of such false history, or silence of history, we should be able, from the modern language of the country (which

cannot possibly lye) to conclude with certainty that our Northern ancestors had again made another successful irruption into Italy, and again grafted their own language upon the Latin, as before upon the Greek. For all the Italian, which cannot be easily shewn to be Latin, can be easily shewn to be our Northern language.

It would therefore, I believe, have been in some degree useful to the learned world ; if the present system of this country had not, by a\* [shameful persecution and a most unconstitutional, illegal, and cruel sentence, destroyed] that virtuous and harmless good man, Mr. Gilbert Wakefield. For he had, shortly before his death, agreed with me to undertake, in conjunction, a division and separation of the Latin tongue into two parts : placing together in one division all that could be clearly shewn to be Greek ; and in the other division, all that could be clearly shewn to be of Northern extraction. And I cannot forbear mentioning to you this circumstance ; not to revive your grief for the loss of a valuable man who deserved [reward rather than punishment ;] but because, he being dead and I speedily to follow him, you may perhaps excite and encourage some other persons more capable to execute a plan, which would be so useful to your favourite etymological amusement. I say, *you* must encourage them : for there appears no encouragement in this country at present [but for the invention of new taxes and new penalties, for spies and informers ;] which swarm amongst us as numerously as our volunteers [in this our present state of siege ;] with this advantage, that none of the former, [neither taxes, nor penalties, nor spies,] are ever rejected on account of their principles.

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\* [The words in brackets were omitted in the first edition.—ED.]

Good God ! This country [in a state of siege] !—  
 What cannot an [obstinate system of despotism and corruption] achieve ! America, [Ireland,] Corsica, Hanover, with all our antient dependents, friends and allies, [All lost, All gone !] And in how short a time ! And the inhabitants of this little [persecuted and plundered] island (the only remaining spot) [now in a state of siege !] Besieged collectively by France from without : [and each individual at home, more disgracefully and daily besieged] in his house by swarms of [tax collectors, assessors, and supervisors, armed with degrading lists, to be signed under precipitated and ensnaring penalties ;] whilst his growing rents, like the goods of an insolvent trader, are [prematurely attached] in the hands of his [harassed tenants,] who now suddenly find that they too have a new and additional rent, beyond their agreement, to pay to a new and unforeseen landlord.

## F.

Turn your thoughts from this subject. Get out of the way of this vast rolling mass, which might easily have been stopped at the verge of the precipice ; but must now roll to the bottom. Why should it crush you unprofitably in its course ? [The die is certainly cast, although we had not a foreign enemy in the world.]

## H.

“ Ever right, Menenius. Ever, Ever.”

A scout has been supposed, in some manner (but it is not attempted to be shewn in what manner) to belong to the verb *Ecouter*, *Escouter*, auscultare, *To Listen* : and this, merely because of a resemblance in the sound

and letters of that verb. But is *listening* the usual business of a scout? Are his ears all, and his eyes nothing? Is he no good scout who returns with intelligence of what he has seen \* of the enemy, unless he has likewise overheard their deliberations? Is an *Out-scout* at Cricket *sent* to a distance, that he may the better listen to what is passing? A scout means (subaud. some one, any one) *SENT* out, Say before an army, to collect intelligence by any means: but, I suppose, by his eyes rather than by his ears; and to give notice of the neighbourhood or position &c. of an enemy. *SENT* out, (which I have here employed, because it is the word most used in modern discourse) is equivalent to *Thrown* or *Cast*. The Anglo-Saxon *Sendan* was used indifferently for *Scitan*: and *SEND*, in Old English, for *Thrown* or *Cast*. In the ninth chapter of St. Mark, verse 22, our modern translation says—"Oft times it hath *Cast* him into the fire and into the waters." Which our Old English translation renders—"Ofte he hath *SENTE* him bothe in to fier and in to watir." And the Anglo-Saxon has it—"He hýne gelomlice on fýp and on pæteƿ rende." But the plainest instance I can recollect of the indifferent use of *SEND* and *Cast* or *Thrown*, is in the 12th chapter of Mark.—

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\* ["*Caliga*, in Roman antiquity, was the proper soldier's shoe, made in the sandal fashion, without upper leather to cover the superior part of the foot, tho' otherwise reaching to the middle of the leg, and fastened with thongs. The sole of the caliga was of wood, like the sabot of the French peasants, and its bottom stuck full of nails; which *clavi* are supposed to have been very long in the shoes of the scouts and sentinels; whence these were called by way of distinction *caligæ speculatoriæ*; as if by mounting the wearer to a higher pitch, they gave a greater advantage to the sight."

*Encyclopædia Britannica*, vol. 4. p. 42.]

“ And Ihesu sittenge ayens the tresorie bihelde hou the cumpany *Castide* money into the tresorie: and many riche men *Castiden* manye thingis. Sotheli whanne a pore widewe hadde come, she *SENTE* twey mynutis, that is, a ferthing. And he clepinge togidre hise disciplis, seide to hem; treuly I seie to you, for this pore widewe *SENTE* more than alle men that *SENTEN* in to the tresorie: for alle *SENTEN* of that thing that was plenteuose to hem: sotheli this *SENTE* of hir pouert, alle thingis that she hadde, al hir lyflode.”

“ And Jesus sat over against the treasury, and beheld how the people *CAST* money into the treasury; and many that were rich *CAST* in much. And there came a certain poor widow, and she *THREW* in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath *CAST* more in, than all they which have *CAST* into the treasury. For all they did *CAST* in of their abundance; but she of her want did *CAST* in all that she had, even all her living.”

As a *WRIT*, the past participle of *To Write*, means (subaud. something) *Written*\*; so a *SKIT*, the past participle of *rcitan*, means (subaud. something) *Cast* or

- 
- \* [“ With flying speede, and seeming great pretence,  
Came running in, much like a man dismayd,  
A messenger with letters, which his message sayd.”

“ Then to his handes that *WRITT* he did betake,  
Which he disclosing, read thus, as the paper spake.”

*Faerie Queene*, book 1. cant. 12. st. 24, 25.

“ O cursed Eld, the canker-worme of *WRITS*!  
How may these rimes, so rude as doth appeare,

*Thrown*. The word is now used for some jeer or jibe or covered imputation *Thrown* or *Cast* upon any one. The same thing in jesting conversation is also called a *Fling* \*. But, as the practice itself has long been banished from all liberal society, so the word is not easily to be found in liberal writings: and I really cannot recollect an instance of its use. But the adjective *SKITTISH*, applied to a horse or jade of any kind, is common enough †.

The Dutch *Scheet*, peditus, is the same participle, and means merely (subaud. Wind) *Cast out*.

Our English word *Sketch*, the Dutch *Schets*, the Italian *Schizzo*, and (though further removed) the French *Esquisse*, are all the same participle. And, besides the application still common to all those languages, viz. “spezie di disegno non terminato,” the Italians likewise apply *Schizzo* very properly to—“Quella macchia di

Hope to endure, sith workes of heavenly wits  
Are quite devourd.” *Faerie Queene*, book 4. cant. 2. st. 33.

“Ne may this homely verse, of many meanest,  
Hope to escape his venemous despite,  
More than my former WRITS, all were they cleanest  
From *blamefull* blot.” *Ibid.* book 6. cant. 12. st. 41.]

\* [“Plantagenet I see must hold his tongue,  
Least it be said, Speake Sirha when you should:  
Must your bold verdict enter talke with lords?  
Else would I have a FLING at Winchester.”  
1st Part of *Henry VI.* pag. 106.]

† [“For such as I am, all true louers are,  
Unstaid and SKITTISH in all motions else,  
Saeue in the constant image of the creature  
That is belou’d.” *Twelve Night*, pag. 262. col. 1.]

*fango, d'acqua, o d'altro liquore che viene dallo Schizzare:*" any spot of dirt, or water, or other liquor spirited out upon us.

The Latin (*Sagitta* pronounce *Saghitta*) is likewise this same participle SKIT, with the Latin terminating article A: and it means (subaud. something) *Cast, Thrown*, i. e. *Shot*. *Skit, Skita, Sakita, Sagita*: (The earlier Romans never doubled their letters.) And *Sagitta* comes not (as Isidorus, C. Scaliger, Caninius, Nunnesius and Vossius dreamed) from *sagaci ictu*, or *σαγμα*, or *ακιδος*, or *σαγη* \*.

[SHOE, in Anglo-Saxon *Scoe*, and *Scoh*, and *Le-ƿcý*, means *sub-position*. It is the past participle of *Scýan*, *Le-ƿcýan*, *To place under*. S. Johnson, with his usual good luck, calls it—"the Cover of the foot." It means merely—*Underplaced*. See page 65.—"calbe ƿercý." *Le-ƿcōð*, *Shod*, *calceatus*.]

SOP  
SOUP } —are the past participle of the Anglo-Saxon and  
SUP } English verb *ðipan*, *To Sip*, *sorbere*, *macerare*.  
SIP }

KNOT  
KNIGHT } —are the past participle of *Enýttan*, *To*  
NET } *Knit*, *nectere*, *alligare*, *attacher*.

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\* "SAGITTA M, a *sagaci ictu*, hoc est, *veloci ictu*, ita appellari scribit Isidorus. Cæsar Scaliger putat a *σαγμα*, eliso M, fieri *saga*; unde *Sagitta*. Angelus Caninius et Pétrus Nunnesius aiunt venire ab obliquo *ακιδος*, præmisso S. Sane vel hoc verum est; vel est *Sagitta* a *Σαγη*. Ut omnino *σαγης* nomine contineantur *Omnia armorum genera*."—Vossius.



" To by a bell of brasse or of bryght syluer  
And KNYT it on hys coller."

*Vision of P. Ploughman*, fol. 3. pag. 2.

" I would he had continued to his country  
As he began, and not UNKNITTE himselfe  
The noble KNOT he made."

*Coriolanus*, pag. 20.

" Ile have this KNOT KNIT up tomorrow morning."

*Romeo and Juliet*, pag. 71.

" So often shall the KNOT of us be call'd  
The men that gaue their country Liberty."

*Julius Cæsar*, pag. 119.

[" The KNOT was KNIT by faith, and must onely be UNKNIT  
of death."—*Galathea (by Lily)*, act 4. sc. 2.

" His owne two hands the holy KNOTTS did KNITT."

*Faerie Queene*, book 1. cant. 12. st. 37.

" Then thinke not long in taking litle paine  
To KNIT the KNOT that ever shall remaine."

*Spenser*, sonnet 6.]

KNIGHT—is Lnyτ, Un attaché.

" And KNITTE, upon conclusion,  
His argument in suche a forme  
Whiche maie the pleyne trouth enforme."

*Gower*, lib. 7. fol. 149. pag. 2. col. 1.

" Ye knowe eke howe it is your owne KNIGHT."

*Troylus*, boke 3. fol. 177. pag. 2. col. 1.

" Yf it were lefull to syngell man and syngell woman to medle  
togydre and gendre, God hadde made matrymonye in vayne, and  
there wolde no man KNITTE hym undepartably to ony woman."

*Dives and Pauper*, 6th comm. cap. 3.

" In all places I shall bee my lady your daughters seruant and  
KNIGHT in right and in wrong."

*Historie of Prince Arthur*, 2d part. chap. 12.

“ O, find him, giue this ring to my true KNIGHT.”

*Romeo and Juliet*, pag. 66.

NET—is (subaud. something) *Knitted*.

“ Thei ben to gether KNET.”

*Gower*, lib. 7. fol. 142. pag. 1. col. 1.

“ The goodlyhede or beaute which that kynde

In any other lady had ysette

Cannot the mounenance of a gnat unbynde

About his hert, of al Creseydes nette

He was so narowe ymashed and YKNETTE.”

*Troilus*, boke 3. fol. 181. pag. 2. col. 2.

SLOP }  
SLOPE } —are the past participle of *Slipan*, *To Slip*.  
SLIP }

SLIT } —Fissura pedis cervini, is the past participle  
SLOT } of *Slitan*, *findere*, *To Slit*.

“ Here's Little John hath harbour'd you a Deer,

I see by his tackling. And a hart of ten,

I trow he be, Madam, or blame your men :

For by his SLOT, his entries, and his port,

His frayings, fewmets, he doth promise sport

And standing 'fore the dogs.” *Sad Shepherd*, act 1. sc. 1.

“ Where harbor'd is the hart ; there often from his feed

The dogs of him do find ; or thorough skilful heed,

The huntsman by his SLOT, or *breaking earth*, perceives

Where he had gone to lodge.” *Poly-olbion*, song 13.

WHORE—is the past participle of *Hýpan*, *To Hire*.  
The word means simply (subaud. some one, any one)  
*Hired*. It was formerly written without the w. How,  
or when, or by whom, the w was first absurdly prefixed,  
I know not.

"Treuli I sey to you, for pupplicants and HOORIS shulen go bifore you in to the rewme of God. For John came to you in the wey of rightfulnessse, and ye bileuyde not to hym ; but pupplicants and HOORIS bileuiden to him."—*Mattheu*, chap. 21.

"This thi sone whiche deuouride his substaunce with HOORIS."  
*Luk.* chap. 15.

"Takyngne membris of Crist, shal I make membris of an HOORE."  
*1 Corinthians*, chap. 6.

"Bi feith Raib HOOR perishide not."—*Hebrewes*, chap. 11.

"Also forsothe and Raib HOORE, wher she was not iustified of werkis."—*James*, chap. 2.

"I shal shewe to thee the dampnacion of the great HORE."  
*Apocalips*, chap. 16.

"The wattris that thou hast seyn where the HORE sittith, ben pupplis, folkis and tungis or langagis. These shulen hate the fornycarie or HOORE."—*Apocalips*, chap. 17.

"Shal I make the membres of Christ, partes of the HORES bodye."—*Detection of the Deuils Sophistrie*, fol. 96. pag. 2.

In confirmation of this explanation of the word (though it needs none, for it is in the regular and usual course of the whole language,) we have the practice of other languages: which, on the same score, give the same denomination to the same thing. Thus, as Vossius has well observed, *Meretrix* in Latin is so denominated a *Merendo*; and Πορνός, Πορνή, in Greek, a Πιστων (quod a Πισσω) vendo.

## F.

Am I then to understand that all the other words of reproach (so numerous and dissimilar) which are cast upon unchaste women, have a similar etymology? And that all those denominations (*Harlot*, *Prostitute*, *Concu-*

*bine, Wench, Trull, Punk, Drab, Strumpet*) have also a reference to *Sale* and *Hire*?

## H.

Not so. In one respect they have all a resemblance ; inasmuch as they are all past participles ; but they do not all relate to the circumstance of *Sale* or *Hire*, as *WHORE* and *HARLOT* do.

*HARLOT*—I believe with Dr. Th. Hickes, is merely *Horelet*, the diminutive of *HORE*. The word was formerly applied (and commonly) to a very different sort of *Hireling*, for that is all which it means, to Males as well as Females. In *Troilus and Cressida*, Thersites tells Patroclus,

“Thou art thought to be Achilles male *VARLOT*.

*P.* Male *VARLOT*, you rogue, What's that?

*Th.* Why his masculine *WHORE*.”

*VARLET* } The antient *VARLET*\* and the modern *VALET*  
*VALET* } for *Hireling*, I believe to be the same word as *HARLOT* ; the aspirate only changed to v, and the r, by effeminate and slovenly speech, suppressed in the latter : as *Lord*, by affectation, is now frequently pronounced *Lod* or *Lud*.

## F.

You do not surely produce to me these words of Thersites, to shew that *HARLOT* was applied to males as well as to females : for they contain an infamous charge

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\* [Mr. Todd in a note, to Spenser's *Faerie Queene*, book 1, canto 8, stanza 13, tells us, that—“the word *VARLET*, in old French, signifies a *Youth*.” But Mr. Todd knew as little as heart can wish, concerning the signification of any words.]

against Patroclus, and intended to give him a female appellation and office.

## H.

Agreed. But they shew that VARLOT and WHORE were synonymous terms. For the common application of HARLOT to men, merely as persons receiving wages or hire, I must produce other instances.

“ He was a gentel HARLOT and a kynde,  
A better felowe shulde a man nat fynde.”

*Chaucer: Prologues. The Sompnour.*

“ Ye: false HARLOT (quod the Miller) haste.  
A false traytour, false clerke (quod he).”

*Reues Tale, fol. 17. pag. 1. col. 2.*

“ A sturdy HARLOT went hem ay behynde,  
That was her hostes man, and bare a sacke.”

*Sompners Tale, fol. 42. pag. 2. col. 1.*

“ Suche HARLOTES shul men disclaunder.”

*Plowmans Tale, fol. 94. pag. 2. col. 2.*

“ False Semblant (quod Loue) in thys wyse  
I take the here to my seruyce, &c.  
My kyng of HARLOTES shalt thou be.”

*Rom. of the Rose, fol. 149. pag. 1. col. 1.*

“ The bissy knapis and VERLOTIS of his stabil  
About thaym stude.”

*Douglas, booke 12. pag. 409.*

“ This day (great duke) she shut the doores upon me,  
While she with HARLOTS feasted in my house.”

*Comedy of Errors, pag. 98.*

“ The HARLOT-king is quite beyond mine arme.”

*Winters Tale, pag. 284.*

V. “ Let not your too much wealth, Sir, make you furious.

Corb. Away, thou VARLET.

V. Why, Sir?

Corb. Dost thou mock me?

V. You mock the world, Sir. Did you not change wills?

Corb. Out, HARLOT.”

*Volpone. The Fox, act 2. sc. 6.*

"It is written in Solinus *De mirabilibus mundi*, that in the Island of Sardinia there is a well; whereof if a true man doe drinke, his eie sight straight waie waxeth cleere; but if a false HARLOT doe but sup of it, hee waxeth starke blinde out of hande, although hee did see neuer so well before."—*Wilson upon Usurie*, fol. 186.

PROSTITUTE } need no explanation.  
CONCUBINE }

WENCH—is the past participle of *Wincian*, *To Wink*; i. e. One that is *Winked at*; and, by implication, who may be had by a nod or a *Wink*. Observe, that great numbers of words in English are written and pronounced indifferently with CH or K. As *Speak* and *Speech*, *Break* and *Breach*, *Seek* and *Seech*, *Dike* and *Ditch*, *Drink* and *Drench*, *Poke* and *Pouch*, *Stink* and *Stench*, *Thack* and *Thatch*, *Stark* and *Starch*, *Wake* and *Watch*, *Kirk* and *Church*, &c.

[“ K. Yet they doe WINKE and yeeld, as loue is blind and enforces.

B. They are then excus'd, my lord, when they see not what they doe.

K. Then, good my lord, teach your cousin to consent WINKING.

B. I will WINKE on her to consent, my lord, if you will teach her to know my meaning.”—*Henry fift*, pag. 94.

“ If some alluring girl, in gliding by,  
Shall tip the WINK, with a lascivious eye\*,  
And thou, with a consenting glance, reply.”

*Dryden's translation of the 4th Sat. of Persius.*

“ I pray God that neuer dawe that day  
That I ne sterue, as foule as woman may,  
Yf euer I do to my kynne that shame  
Or els that I empayre so my name

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[\*———“ Wanton looks  
And privy *Becks*, savouring incontinence.”

*Heywood's Rape of Lucrece* (1630).

That I be false; and if I do that lacke,  
 Do stripe me, and put me in a sacke  
 And in the next ryuer do me drenche;  
 I am a gentyl woman, and no WENCHE."

*Marchauntes Tale*, fol. 33. pag. 1. col. 1.

" But for the gentyl is in estate aboue  
 She shal be called his lady and his loue,  
 And for that tother is a poore woman  
 She shal be called his WENCHE, or his lemman."

*Manciplus Tale*, fol. 92. pag. 1. col. 2.

" But to weake WENCH did yield his martiall might:  
 So easie was to quench his flamed minde  
 With one sweete drop of sensuall delight."

*Faerie Queene*, book 2. cant. 6. st. 8.]

#### TRULL.

" I scar'd the dolphin and his TRULL."

*1st Part Henry 6*, pag. 102.

" Only th' adulterous Anthony, most large  
 In his abhominations turnes you off,  
 And giues his potent regiment to a TRULL."

*Anthony and Cleopatra*, pag. 354.

" Amyddis Itale, under the hillis law,  
 Thare standis ane famous stede wele beknew,  
 That for his brute is namyt in mony land,  
 The vale Amsanctus hate, on ather hand  
 Quham the sydis of ane thik wod of tre  
 Closis all derne with skuggy bewis hie:  
 Ane routand burn amydwart therof rynniss,  
 Rumland and soundand on the craggy quhynniss:  
 And eik forgane the brokin brow of the mont  
 Ane horribill caue with brade and large front  
 Thare may be sene ane THROLL, or aynding stede  
 Of terribill Pluto fader of hel and dede,  
 Ane rift or swelth so grislie for to se,  
 To Acheron ruin doun that hellis sye,  
 Gapand with his pestiferus goule full wyde."

*Douglas*, boke 7, pag. 227.

“ Est locus, Italiæ in medio sub montibus altis,  
 Nobilis, et fama multis memoratus in oris,  
 Amsancti valles : densis hunc frondibus atrum  
 Urget utrinque latus nemoris, medioque fragosus  
 Dat sonitum saxis et torto vortice torrens :  
 Hic specus horrendum, et sævi spiracula Diūs  
 Monstrantur : ruptoque ingens Acheronte vorago  
 Pestiferas aperit fauces.” *Virg. Æn. lib. 7. line 563.*

TRULL, applied to a woman, means *perforata*. ðýnel, ðýnl; the past participle of the Anglo-Saxon verb ðýnlian, perforare. And as ðýnlian or ðiplian, by a very common transposition of R, is in English *Thrill*; so the regular past participle of ðiplian, viz. ðýnl or ðupl, is become the English THROLL, *Thrul*, or TRULL\*.

“ All were they sore hurte, and namely one  
 That with a spere was THROULED his brest bone.”  
*Knyghtes Tale, fol. 9. pag. 2. col. 2.*

“ He coude hys comynge not forbeare,  
 Though he him THRYLLED with a speare.”  
*Rom. of the Rose, fol. 156. pag. 2. col. 2.*

“ So THYRLED with the poynt of remembraunce  
 The swerde of sorowe.”  
*Complaynt of Annelyda, fol. 272. pag. 2. col. 1.*

“ Howe that Arcite, Annelyda so sore  
 Hath THRILLED with the poynt of remembraunce.”  
*Ibid. fol. 273. pag. 1. col. 2.*

“ The speare, alas, that was so sharpe withal,  
 So THRILLED my herte.”  
*Mary Magdaleyne, fol. 336. pag. 1. col. 2.*

[\* “ Già veggia, per mezzul perdere, o lulla,  
 Com' io vidi un, così non si pertugia,  
 Rotto dal mento insin dove si TRULLA.”

*Dante. L'Inferno, cant. 28.*

“ TRULLO (says Menage) Peto, Coreggia. TRULLARE, Lat. pedere, sonitum ventris emittere. Forse da Peto, Peditus, Peditulus, Tulus, Tullus, Trullus, TRULLO”!!—*Menage, Orig. Ital.*



"But wel I wot the speare with euery nayle  
THIRLED my soule."

*Mary Magdaleyne*, fol. 336. pag. 2. col. 1.

"The knight his THRILLANT speare again assayd."

*Faerie Queene*, book 1. cant. 11. st. 20.

"For she was hable with her wordes to kill,  
And rayse againe to life the hart that she did THRILL."

*Ibid.* cant. 10. st. 19.]

"How ill-beseeming is it in thy sex  
To triumph like an Amazonian TRULL."

*3d Part of Henry 6*, pag. 151. col. 2.

"Tho' yet you no illustrious act have done,  
To make the world distinguish Julia's son  
From the vile offspring of a TRULL, who sits  
By the town-wall."

*Dryden's Juvenal. By G. Stepny*, sat. 8.

#### PUNK.

"She may be a PUNCKE: for many of them are neither maid,  
widow, nor wife."—*Measure for Measure*, pag. 81.

"Squiring PUNCK and *Puncklings* up and down the city."

*B. and Fletcher. Martial Maid.*

PUNK is the regular past participle of Pŷngan, pun-  
gere: and it means (subaud. a female) *Pung* or *Punc*,  
i. e. *Puncta*.

"Lo, he cometh with cloudis, and ech ige shal see him, and thei  
PUNGIDEN or prickiden hym."—*Apocalips*, chap. 1.

"Behold, he cometh with clouds, and every eye shall see him,  
and they also which *Pierced* him."—*Revelations*, chap. 1. ver. 7.

DRAB—is the past participle of AKEIBAN, ejicere,  
expellere.

"They say he keepes a Troyan DRAB, and uses the traitour  
Chalcas his tent."—*Troilus and Cressida*.

Thersites here gives Cressida the appellation of **DRAB**; with peculiar propriety : for, according to his slanderous speech, who never omitted a circumstance of reproach, she was so in more senses than one. She was **Dnabbe**, as *faeces* (for so our ancestors applied this participle) : and she was **Dnab** and **Trojan Dnab**, as being expelled and an *Out-cast* from Troy.

**STRUMPET**—i. e. *Stronpöt*\*; a compound of two Dutch participles. Which, being Dutch, let Cassander and his associate explain.

## F.

Speaking of *Varlets*, you mentioned the word **LORD**, That word is not yet become quite an opprobrious term, whatever it may be hereafter ; which will depend intirely upon the conduct of those who may bear that title, and the *means* by which it may usually be obtained. But what does the word mean ? For I can never believe, with Skinner, that it proceeds from—" **Blap**, panis, et *Ford* (pro *Afford*) suppeditare : quia scilicet multis panem largitur, i. e. multos alit." \* For the animal we have lately known by that name is intirely of a different description.

## H.

You know, it was antiently written **Blapond** ; and our etymologists were misled by **Blap**, which, as they truly

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[\* *Strontpot*, lasanum : Skinner.—ED.]

† " **LORD**, ab A.-S. **Blapond**, postea **Lovepd**, Dominus : hoc a **Blap**, panis, et *Ford* pro *Afford*, suppeditare. Quia sc. dominus, i. e. nobilis multis panem largitur, i. e. multos alit."—*Skinner*.

Junius and Verstegan concur with this derivation ; though Junius acknowledges a difficulty—" quoniam nusquam adhuc incideram in vocabulum A.-Saxonicum quod responderet Angl. *Afford*."

said, certainly means and is our modern LOAF. But when they had told us that LOAF came from Ðlap, they thought their business with that word was compleated. And this is their usual practice with other words. But I do not so understand etymology. I could as well be contented to stop at LOAF in the English, as at Ðlap in the Anglo-Saxon: for such a derivation affords no additional nor ultimate meaning. The question with me is still, why Ðlap in the Anglo-Saxon? I want a meaning, as the cause of the appellation; and not merely a similar word in another language.

Had they considered that we use the different terms BREAD and DOUGH and LOAF for the same material substance in different states; they would probably have sought for the etymology or different meanings of those words, in the circumstances of the different states. And had they so sought, they probably would have found: and the meaning of the word Ðlap would have saved them from the absurdity of their derivation of LORD.

BREAD we have already explained: It is *Brayed* grain. After breaking or pounding the grain, the next state in the process towards LOAF is DOUGH. And

DOUGH—is the past participle of the Anglo-Saxon verb Deapian, to moisten or to wet. DOUGH therefore or DOW means *Wetted*.

You will not fail to observe *en passant*, that DEW—(A.-S. Deap) though differently spelled and pronounced, is the same participle with the same meaning.

“ Ane hate fyry power, warme and DEW,  
Heuinly begynnynge and original  
Bene in thay sedis quhilke we saulis cal.”

Douglas, lib. 6. pag. 191.

“ Of Paradise the well in sothfastnes  
 Foyson that floweth in to sondry royames  
 The soyle to ADEWE with his swete streames.”  
*Lyfe of oure Lady*, pag. 165.

“ Wherefore his mother of very tender herte  
 Out *Braste* on teres and might herselfe nat *Stere*,  
 That all BYDEWED were her eyen clere.”  
*Ibid.* pag. 167.

“ And let my breste, benigne lorde, be DEWED  
 Downe with somme drope from thy mageste.”  
*Ibid.* pag. 182.

“ With teares augmenting the fresh mornings DEAW.”  
*Romeo and Juliet*, pag. 54.

“ Her costly bosom strew’d with precious orient pearl,  
 Bred in her shining shells, which to the DEAW doth yawn,  
 Which DEAW they sucking in, conceive that lusty spawn.”  
*Poly-olbion*, song 30.

[“ The drouping night thus creepeth on them fast :  
 And the sad humor loading their eye-liddes,  
 As messenger of Morpheus, on them cast  
 Sweet slombring DEAW, the which to sleep them biddes.”  
*Faerie Queene*, book 1. cant. 1. st. 36.

———“ There Tethys his wet bed  
 Doth ever wash, and Cynthia still doth steepe  
 In silver DEAW his ever-drouping hed.” *Ibid.* st. 39.

“ Now when the rosy-fingred morning faire,  
 Weary of aged Tithones saffron bed,  
 Had spread her purple robe through DEAWY aire.”  
*Ibid.* cant. 2. st. 7.

“ From that first tree forth flow’d, as from a well,  
 A trickling streame of balme, most souveraine  
 And dainty deare, which on the ground still fell,  
 And overflowed all the fertile plaine,  
 As it had DEAWED bene with timely raine.”  
*Ibid.* cant. 11. st. 48.

"The ioyous day gan early to appeare;  
And fayre Aurora from the DEAWY bed  
Of aged Tithone gan herselfe to reare."

*Faerie Queene*, book 1. cant. 11. st. 51.

"As fresh as flowres in meadow greene doe grow,  
When morning DEAW upon their leaves doth light."

*Ibid.* cant. 12. st. 6.

"She alway smyld, and in her hand did hold  
An holy-water-sprinkle, dipt in DEOWE."

*Ibid.* book 3. cant. 12. st. 13.

"And all the day it standeth full of DEOW,  
Which is the teares that from her eyes did flow."

*Spenser.*

"Like as a tender rose in open plaine,  
That with untimely drought nigh withered was,  
And hung the head, soone as few drops of raine  
Thereon distill and DEAW her daintie face,  
Gins to look up." *Faerie Queene*, book 5. cant. 12. st. 13.

"Now sucking of the sap of herbe most meet,  
Or of the DEAW, which yet on them does lie."

*Spenser's Muirpotmos*, st. 23.

"Whose beautie shyneth as the morning cleare,  
With silver DEAW upon the roses pearling."

*Spenser. Colin Clouts come home again.*

After the BREAD has been *wetted* (by which it becomes DOUGH) then comes the *Leaven* (which in the Anglo-Saxon is termed *Dæpe* and *Dapen*); by which it becomes LOAF.

LOAF—in Anglo-Saxon *Blaf*, a broad) is the past participle of *Blifian*, to raise; and means merely *Raised*. So in the Mæso-Gothic, *hlaibs* is LOAF; which is the past participle of *hlaibgan*, to raise, or to lift up.

In the old English translation we read—"He hauynge

mynde of his mercy *Took up* Israel his child." In the modern version—"He hath *holpen* his servant Israel in remembrance of his mercy." *Luke*, chap. 1. ver. 54. But in the Gothic it is **HALIBIDA ISKAGAA**, He hath raised or lifted up Israel.

When the etymologist had thus discovered that **Blap** meant *Raised*; I think he must instantly have perceived that **Blapond** was a compound word of **Blap** (*raised* or *exalted*) and **Orð**, *Ortus*, source, origin, birth.

**LORD**—therefore means *High-born*, or of an *Exalted Origin*. With this explanation of the word, you will perceive, that [kings] can no more make a **LORD**, than they can make a *Traitor*. They may indeed place a *Thief* and a *Traitor* amongst **LORDS**; and destroy an innocent and meritorious man as a *Traitor*. But the *theft* and *treachery* of the one, and the innocence and merits of the other, together with the infamy of thus mal-assorting them, are far beyond the reach and power of any [kings] to do away.

#### F.

If **Blapond**, i. e. **LORD**, does not mean (as I before suspected, and you have since satisfied me it does not mean) an *Afforder of Bread*; neither can **Blapdig**, i. e. **LADY**, mean a *Distributor* or *Server out of that Bread*\*: as (still

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\* Verstegan, in his *Restitution of Decayed Intelligence*, edit. 1634, pag. 316, gives us the following account of **LORD** and **LADY**.

#### " LORD.

" I finde that our ancestors used for **LORD** the name of *Laford*, which (as it should seeme) for some aspiration in the pronouncing, they wrot *Hlaford* and *Hlafurd*. Afterward it grew to be written

misled by *Hlaf*) the same etymologists have supposed. Yet in *Hlafdig* there is no *Opð*, nor any equivalent word to make her name signify *High-born*.

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*Loverd*: and by receiving like abridgment as other our ancient appellations have done, it is in one syllable become *LORD*.

“To deliver therefore the true etymology, the reader shall understand, that albeit wee have our name of *Bread* from *Breod*, as our ancestors were wont to call it, yet used they also, and that most commonly, to call *Bread* by the name of *Hlaf*; from whence we now only retain the name of the forme or fashion wherein *Bread* is usually made, calling it a *Loaf*; whereas *Loaf* comming of *Hlaf* or *Laf*, is rightly also *Bread* it selfe, and was not of our ancestors taken for the forme only, as now we use it.

“Now was it usuall in long foregoing ages, that such as were endued with great wealth and meanes above others, were chiefly renowned (especially in these Northerne regions) for their house-keeping and good hospitality; that is, for being able and using to feed and sustaine many men; and therefore were they particularly honoured with the name and title of *Hlaford*, which is as much to say as *An Aforder of Laf*, that is a *Bread-giver*: intending (as it seemeth) by *Bread*, the sustenance of man; that being the substance of our food, the most agreeable to nature, and that which in our daily prayers we especially desire at the hands of God.

“And if we duly obserue it, wee shall finde that our nobility of England, which generally doe beare the name of *LORD*, have alwaies, and as it were of a successive custome (rightly according unto that honourable name) maintayned and fed more people, to wit, of their servants, retayners, dependants, tenants, as also the poore, than the nobility of any country in the continent, which surely is a thing very honourable and laudable, and most well befitting noblemen and right noble minds.

“*LADY*.

“The name or title of *Lady*, our honourable appellation generally for all principall women, extendeth so farre, as that it not only mounteth up from the wife of the knight to the wife of the king, but

## H.

Nor does it so signify. *Hlaþdīg* signifies and is merely *Lofty*, i. e. *Raised* or *Exalted*: her birth being intirely out of the question; the wife following the condition of the husband. But I wish you here to observe, that the past participle of the verb *Hlīþian*, besides *LOAF*, *LORD*, and *LADY*, has furnished us with two other supposed substantives; viz. *LIFT* (*Lýft*) and *LOFT*.

The former of these, *LIFT*, is not used at present in England; but, I am told, is still common in Scotland.

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remaineth to some women whose husbands are no knights, such as having bin Lord Majors are afterward only called Masters, as namely the Aldermen of York.

“It was anciently written *Hleafdian* or *Leafdian*, from whence it came to be *Lafdy*, and lastly *Lady*. I have shewed here last before how *Hlaf* or *Laf* was sometime our name of *Bread*, as also the reason why our noble and principall men came to be honoured in the name of *Laford*, which now is *LORD*, and even the like in corespondence of reason must appeare in this name of *Leafdian*, the feminine of *Laford*: the first syllable whereof being anciently written *Hleaf* and not *Hlaf*, must not therefore alienate it from the like nature and sense; for that only seemeth to have bin the feminine sound; and we sea that of *Leafdian* we have not retained *Leady* but *Lady*. Well then both *Hlaf* and *Hleaf* we must here understand to signifie one thing, which is *Bread*: *Dian* is as much to say as *Serve*; and so is *Leafdian*, a *Bread-server*. Whereby it appeareth that as the *Laford* did allow food and sustenance, so the *Leafdian* did see it served and disposed to the guests. And our ancient and yet continued custome that our *Ladies* and *Gentlewomen* doe use to carue and serve their guests at the table, which in other countries is altogether strange and usuall, doth for prooffe hereof well accord and corespond with this our ancient and honourable feminine appellation.”



- “ ——— With that the dow  
Heich in the LIFT full glaide he gan behald.”  
*Douglas*, booke 5. pag. 144.
- “ Under the LIFT the maist gentyl riure.”  
*Ibid.* booke 8. pag. 241.
- “ Nane uthir wyse, than as sum tyme we se  
The schynand brokin thunderis lichtyng fle,  
Peirsand the wattry cloudis in the LIFT.” *Ibid.* pag. 255.
- “ For suddanlie thay se, or thay be war,  
The fyre flaucht beting from the LIFT on fer,  
Cum with the thunderis hidduous rumbling blast.”  
*Ibid.* pag. 261.
- “ And on that part quhar the LIFT was maist clere  
Toward the left hand maid ane thundering.”  
*Ibid.* booke 9. pag. 300.
- “ Wyth stormy tempestis and the northin blastis,  
Quhilk cloudis skatteris, and al the LIFT ouercastis.”  
*Ibid.* pag. 302.
- “ Ane huge clamour thay rasis and womenting,  
Beting thare breistis, quhil all the LIFT did ryng.”  
*Ibid.* booke 11. pag. 360.
- “ The sparrow chirmis in the wallis clyft  
Goldspink and lintquhite fordynnand the LYFT.”  
*Ibid.* Prol. to booke 12. pag. 403.
- “ Believe ouer al the LIFT upsemyt rise  
The fell tempest.” *Ibid.* booke 12. pag. 418.
- “ But lo ane sworl of fyre blesis up thraw  
Lemand toward the LIFT the flamb he saw.”  
*Ibid.* pag. 435.
- “ And as I lukit on the LIFT me by,  
All birnand rede gan waxin the euin sky.”  
*Ibid.* Prol. to booke 13. pag. 449.

LIFT—is the past participle *Ḥl̥pōd* or LIFED ; obtained, in the usual manner, by adding the participial termina-

tion *od* or *ED* to *Ḥlif* or *Lif*, *Lifed*, *Lif'd*, *Lift*. Seeing the signification of the word *LIFT*, you will not wonder that it is perfectly equivalent to *HEAVEN* ; and that in all the foregoing passages you may, if you please, substitute *Heaven* for *Lift* : One being the past participle of *Ḥlifian*, and the other of *Ḥeapan*.

*LOFT* (our common name for a *Raised*, *Elevated* or *High* room or chamber)—is likewise the past participle of *Ḥlifian* ; obtained in the same manner, by adding the participial termination *ED* to the past tense *Ḥlap* or *Lawf*.

*Lafed* (A broad) *Laf'd*, *Laft*—or *LOFT*.

“ A heart where dread was neuer so imprest,  
To hide the thought that might the truth aduance,  
In neither fortune *LOFT*, nor yet repress,  
To swell in wealth, or yeeld unto mischaunce.”

*Songes and Sonets. By the Earl of Surrey*, fol. 16. pag. 2.

“ Absence, my friende, workes wonders oft,  
Now brings full low, that lay full *LOFT*.” *Ibid.* fol. 87. pag. 1.

Being thus in possession of the supposed substantive *LOFT*, the language proceeded in its usual way of forming an adjective by adding *ix* to it ; which our modern language uniformly, in all cases, changes to *y*. Hence the Adjective *LOFTY*.

*LOFTY* } are the same word, the same participle, the  
and } same adjective ; and mean merely *Raised*,  
*LADY* } *Elevated*, *Exalted*.

F.

I cannot take this leap with you at once from *LOFTY* to *LADY* : They are too distant for me. I must have

some station or some steps between, or I shall never reach it. I do not boggle at the difference between o and A, or, as it was pronounced, AW. That change is perpetually made. But the FT in the one, instead of D in the other, I cannot so easily get over. Besides, we use the one as a substantive, and the other as an adjective.

## H.

It is the F alone which, being retained in the one and suppressed in the other, causes all your difficulty, and all the difference between the words.

Ḥlap, Ḥlapod, Ḥlapd, Ḥlapd ɪz

omitting the incipient H, is in our modern character,

Laf, Lafed, Laf'd, Lafd-y

if the F is retained in the word, the immediately subsequent D is, as usual, changed to T : and the word will be *Lafty* (A broad) or LOFTY.

If the F is suppressed, no cause remains for changing the D, and the word will be LADY.

It is not necessary, I suppose, to say one word to explain why LADY is used as a substantive. Their frequent recurrence causes the same to numberless other adjectives which are now considered as substantives.

## F.

It seems rather extraordinary to me, that you should derive from one common stock so many different words, which in their common use and application do not, at first sight, appear to have any the smallest relation to each other. That *Lord* and *Lady* however might have

a common origin, and be derived from the same source, I could very well suppose. But how their meaning should be connected with *the Lift, a Loft, and a Loaf*, I confess I had not imagined. I do see at present the common link which holds them together. But, though you did the same thing before with the verbs *Deapan* and *Scitan*, yet, I suppose, such coincidences are rare.

H.

No. It is the necessary condition of all languages. It is the lot of man, as of all other animals, to have few different ideas (and there is a good physical reason for it), though we have many words : and yet, even of them, by no means so many as we are supposed to have. I mean, of words with different significations. What you now notice would have happened often before, if I had not been careful to keep it out of sight, till you should be ripe for it.

At first, if you remember, we were led to a discovery of these hidden participles only by the participial terminations *ED, EN, and T*. But we have now proceeded a little further, and have discovered another set of participles which we obtain by a change of the characteristic letter of the verb. We may now therefore look back to those participles we at first noticed ; and add to them those which are derived from the same common stock, and which I forbore at that time to mention. Thus

BROWN	}	as well as BRAND*, are the past participle of
and		the verb <i>To Bren</i> , or <i>To Brin</i> . The French
BRUNT		and Italians have in their languages this

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\* In BRANDY, (German *Brand-wein*) *Brand* is the same participle.

same participle; written by them *Brun* and *Bruno*. *BROWN* means *Burned*, (subaud. colour). It is that colour which things have that have been *Burned*.

[“ Come procede innanzi dall’ ardore  
Per lo papiro suso un color BRUNO,  
Che non è nero ancora, e ’l bianco muore.”

*L’ Inferno di Dante*, cant. 25.]

“ Newe grene chese of smalle clammynes comfortethe a hotte stomake, as Rasis sayth, it repressethe his BROUNES and heate.”

*Regiment of Helthe. By T. Paynel.* (1541.) fol. 61. pag. 1.

“ It BOURNETH ouer moche.”—*Ibid.* fol. 62. pag. 1.

(Hence also the Italians have their *Bronzo*: from which the French and English have their *Bronze*.)

Nor is this peculiar to our language alone; not to this colour only. All colours in all languages must have their denomination from some common object, or from some circumstances which produce those colours. So Vossius well derives FUSCUS—“ *παρὰ το φασκιν*, quod Hippocrati est *Ustulare*. Nam quæ ustulantur *Fusca* reddunt.” In the same manner,

YELLOW—(*Œælgæd*, *Œælg*) is the past participle of *Œælan*\*, *accendere*. The Italian *Giallo* and the French (*Œælgæn*) *Gialne*, *Jaune*, are the same participle. So the Latin words *Flammeus* and *Flavus* from *Φλεγω*, *Φλεγμα*, *Flamma*.

GREEN—is the past participle of *Œrenian*, *virescere*: as *Viridis* of *virere*, and *Prasinus* from *Πρασιν*.

WHITE—is the past participle of *Θαψγαν*, *spumare*.

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\* [Ale; Yellow; Yelk, Yolk; Gold.]

GREY—of *Gepegnan*, *inficere*, &c.

BRUNT—(*Brun-ed*, *Brun'd*, *Brunt*) i. e. *Burnt*, is the same participle as BROWN or *Brun*. In speaking of a battle, To bear the BRUNT of the day—is to bear the *Heat*, the *Hot* or *Burnt* part of it.

[Skinner says—“BRUNT, To bear the BRUNT of the day: *maximum prælii impetum sustinere*. Procul dubio a Teut. et Belg. BRUNST, ardor, fervor, calor, æstus, i. e. The Heat of the day.”]

“Enceladus body with thunder lyis half BRONT.”

*Douglas*, booke 3. pag. 87.

“I report me unto the kynges maiestye that ded is, whiche at the fyrst BROUNT, as sone as he toke Godes cause in hand, that leopard and dragon of Rome, did not only solicitat thole forene worold against him, but &c.”

*Declaracion of Christe. By Johan Hoper. (1547.)*

“With what reason could ye thinke, that if ye bode the *hote* BRUNT of battaile, but ye must needs feele the smart.”

*The Hurt of Sedition. By Sir John Cheke.*

LOG } as well as LAW—are also the past participle of  
and } **LAEGAN**, *Leczan*, *ponere*, *To Lay*. **Læg** (A  
LOAD } broad, and retaining the sound of the *g*) **LOG**,  
from the Anglo-Saxon, corresponds with *post* from the Latin. We say indifferently—“To stand like a *post*,” or “To stand like a *LOG*” in our way. *Lag-ed* or *Lag'd* (dismissing the sound of the *g*) becomes *Lad* (A broad) or **LOAD**. And you will not fail to observe, that, though *Weight* is subaud. and therefore implied in the word **LOAD**; yet *Weight* is not **LOAD**, until cuivis *Impositum*.

SHEER  
 SHERD  
 SHRED  
 SHORE and SCORE  
 SHORT  
 SHORN  
 SHOWER  
 SHARE and SCAR  
 SHARD  
 SHIRE  
 SHIRT and SKIRT

All these, so variously written and pronounced; and now so differently and distinctly applied; are yet merely the past participle of *Scipan*, *To Shear*, to cut, to divide, to separate. And they were formerly used indifferently.

Nor have we any occasion to travel for their etymology (I cannot say *with* Dr. Johnson, for he himself never advanced a single footstep towards any of them, but by his ignorant direction) to the Dutch, the Swedish, the Icelandic, the French, or the Frisick. It is true that all these languages, as well as the German, the Danish, and even the Italian and the Spanish, share this participle in common with ourselves: and if that be Etymology, barely to find out a similar word in some other language, the business of the etymologist is perfectly idle and ridiculous. For they might all refer, each to the other, without any one of them ever arriving at a meaning. But the Italian, the French and the Spanish have this participle from our Northern ancestors: and in our own language the etymology of all these words is to be found: and from a Northern language only can they be rationally explained. The Italian and French etymologists are therefore in some sort excusable for the trash they have written on the Northern words in their language: If I was not afraid of being condemned by my own sentence, I should add, an Englishman has no excuse.

To exemplify and confirm what I have said, I will give you a few instances ; your own reading will furnish you with as many more as you please.

“ Bot thare was na dynt mycht thare federis **SCHER.**”

*Douglas*, booke 3. pag. 75.

“ And thay that with scharp cultir **Teile** or **SCHERE**  
Of Rutuly the hilly knollis hie.” *Ibid.* booke 7. pag. 237.

“ Than the reuthful Eneas kest his spere,  
Quhilk throw Mezentius armour dyd all **SCHERE.**”

*Ibid.* booke 10. pag. 347.

“ And had thay suld with ane scharp knyfe that tyde  
**SCHERE** down the wound and mak it large and wyde.”

*Ibid.* booke 12. pag. 423.

“ And with that word his **SCHERAND** swerd als tye  
**Hynt** out of sceith.”

*Ibid.* booke 4. pag. 120.

“ And with ful flude flowing fra **toun** to **toun**  
Throw feril feildis **SCHERING** thare and here.”

*Ibid.* booke 8. pag. 241.

“ But with no craft of combes brode,  
Thei might hir hore lockes shode,  
And she ne wolde not be **SHORE.**”

*Gower*, lib. 1. fol. 17. pag. 2. col. 1.

“ Like as the Nazareans, as sone as euer they had vowed, thei  
**SHORE** of streight ways their heare.”

*Dr. Martin. Of Priestes unlaful Mariages*, chap. 8. pag. 117.

“ ——— I am glad thy father's dead.

Thy match was mortal to him : and pure greefe

**SHORE** his old thred in twaine.”

*Othello*, pag. 337.

“ O sisters three, come, come to mee,

With hands as pale as milke,

Lay them in gore, since you haue **SCHORE**

With **SHEERES** his thred of silke.”

*Mids. Nights Dreame*, pag. 161.



- [" Eftsoones her shallow ship away did slide,  
More swift than swallow **SHERES** the liquid skye."  
*Faerie Queene*, book 2. cant. 6. st. 5.
- " With rugged beard, and hoarie shagged heare,  
The which he never went to combe, or comely **SHEARE**."  
*Ibid.* book 4. cant. 5. st. 34.
- " For with his trenchant blade at the next blow  
Halfe of her shield he **SHARED** quite away."  
*Ibid.* book 5. cant. 5. st. 9.
- " So soone as fates their vitall thred have **SHORNE**."  
*Spenser's Ruines of Time*.
- " His snowy front, curled with golden heares,  
Like Phoebus face adorn'd with sunny rayes,  
Divinely shone; and two sharpe winged **SHEARES**,  
Decked with diverse plumes, like painted jayes,  
Were fixed at his backe to cut his ayery wayes.  
*Faerie Queene*, book 2. cant. 8. st. 5.]
- " On cais thare stude ane meikle schip that tyde,  
Hir wail joned til ane **SCHORE** rolkis syde."  
*Douglas*, booke 10. pag. 342.
- " And fra hir hie windois can espy  
With bent sail caryand furth the nauy,  
The coistis and the **SCHORE** all desolate."  
*Ibid.* booke 4. pag. 120.
- " Smate with sic fard, the airis in flendris lap,  
Hir forschyp hang, and sum dele **SCHORIT** throw."  
*Ibid.* booke 5. pag. 134.
- " With mantil rent and **SCHORNE** men nicht hir se."  
*Ibid.* booke 8. pag. 269.
- " His berdles chekis or his chaftis round  
In sunder **SCHORNE** has with ane greslie wound."  
*Ibid.* booke 9. pag. 305.
- " Syne smate he Lycas, and him has al to lorne,  
That of his dede moderis wame furth was **SCHORNE**."  
*Ibid.* booke 10. pag. 326.

" And lyke as sum tyme cloudis *bristis* attanis,  
The **SCHOURE** furth yettand of hoppand halestanys."

*Douglas*, booke 10. pag. 348.

" His feris has this pray ressaut *raith*,  
And to thare meat addressis it to graith,  
*Hynt* of the hydis, made the boukis bare,  
Rent furth the entrellis, sum into *talyeis* **SCHARE**."

*Ibid.* booke 1. pag. 19.

" The god of loue, whiche al to **SCHARE**  
Myn herte with his arowes kene."

*Rom. of the Rose*, fol. 128. pag. 2. col. 2.

" I had my feather shot **SHAER** away."

*B. and Fletcher. Knight of the Burning Pestle.*

" And eke full ofte a littel **SKARE**  
Upon a banke, or men be ware,  
Let in the streame, whiche with gret peine  
If any man it shal restreine."

*Gower. Prol.* fol. 3. pag. 2. col. 2.

" I dare aduenture mee for to keepe her from an harder **SHOURE**  
than euer I kept her."—*Hist. of Prince Arthur*, 3d part. chap. 155,

" Yet Lug, whose longer course doth grace the goodly  
**SHEERE**." *Poly-olbion*, song 6.

" Which manly Malvern sees from furthest of the **SHEER**."

*Ibid.* song. 7.

" Yet both of good account are reckned in the **SHIERE**."

*Ibid.* song. 7.

**SHERD** and **SHRED** have been already explained, (p. 44.)  
**SHEER**, as we now use it, means *separated* from every  
thing else. As when we say—" **SHEER** ignorance," i. e.  
*separated* from any the smallest mixture of information;  
or, *separated* from any other motive. So in the instance  
from Beaumont and Fletcher (who write it **SHAER**) it  
means, that the feather was so *separated* by the shot, as  
not to leave the smallest particle behind.

SHORE, as the sea-*shore* or *shore* of a river (which latter expression Dr. Johnson, without any reason, calls "a licentious use" of the word) is the place where the continuity of the land is interrupted or *separated* by the sea or the river. Observe, that SHORE is not any determined spot, it is of no size, shape nor dimensions ; but relates merely to the separation of land from land.

Shored, Shor'd, SHORT (or, as Douglas has written it, SCHORIT) cut off ; is opposed to LONG, which means *Extended* : LONG being also a past participle of *Lengian*, to extend, or to stretch out.

SHIRT and SKIRT (i. e. *rcipeb*) is the same participle, differently pronounced, written, and applied.

SHOWER (in Anglo-Saxon *rcýun* and *rcup*) means merely *broken, divided, separated* : (subaud. clouds). Junius and Skinner had some notion of the meaning of this word ; Johnson none.

SCORE, when used for the number *Twenty*, has been well and rationally accounted for, by supposing that our unlearned ancestors, to avoid the embarrassment of large numbers, when they had made twice ten notches, cut off the piece or *Talley* (*Taglié*) containing them ; and afterwards counted the SCORES or pieces cut off ; and reckoned by the number of *separated* pieces, or by SCORES.

SCORE, for account or reckoning, is well explained, and in the same manner ; from the time when divisions, marks or notches, cut in pieces of stick or wood, were used instead of those Arabian figures we now employ. This antient manner of reckoning is humourously noted by Shakspear.

"Thou hast most traiterously corrupted the youth of the realme, in erecting a Grammer Schoole; and whereas before our forefathers had no other bookes but the SCORE and the TALLY, thou hast caused printing to be used."—*2d part Henry 6.* pag. 141.

["And on his brest a bloodie crosse he bore,  
The deare remembrance of his dying Lord,  
Upon his shield the like was also SCOR'D."  
*Spenser's Faerie Queene*, book 1. cant. 1. st. 2.]

SHARE, SHIRE, SCAR, one and the same past participle, mean *separated, divided*. SHARE, any *separated* part or portion. SHIRE, a *separated* part or portion of this realm. And though we now apply SCAR only to a cicatrix, or the remaining mark of a *separation*; it was formerly applied to any *separated* part\*.

["— Stay, Sir King,  
This man is better than the man he slew,  
As well descended as thyselfe, and hath  
More of thee merited, then a band of Clotens  
Had euer SCARRE for. *Cymbeline*, pag. 397. col. 2.

"Tho him she brought aboard, and her swift bote  
Forthwith directed to that further strand:  
Upon that SHORE he spyed Atin stand,  
There by his maister left, when late he far'd  
In Phædrias flitt barck over that perlous SHARD."  
*Faerie Queene*, book 2. cant. 6. st. 38.]

In the instance I produced to you from Gower, he calls

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\* [Skinner says,—“A SCAR, a Fr. G. Escare, Escarre, cicatrix, utr. detorto sensu, a Gr. *Εσχαρα*, Crusta post adustionem relicta. Medicis Escara, vel, ut Minsh. vult, a Belg. Schorre, Schoore, ruptura; sed prius præfero: Escara enim cicatrici propter duritiem affinis est. Verum si Camdeno credendum sit, Scap, A.-S. cautem signare, longe optimum esset ab isto Scap deducere: nam instar cautis dura est. V. *Camden*, in agro Ebor. reddentem etymon portûs Scarboroughh.”]

it—"a littel **SKARE** upon a **bánke** that lets in the streame." So you will find in Ray's North-country words (pag. 52.) that what we now call *Pot-sherds*, or *Pot-shards*, are likewise called *Pot-SCARS* or *Pot-SHREDS*\*. You will find, too, that where we now use **SCAR**, was formerly used **SCORE**, with the same meaning: as in *Ray's Proverbs* (pag. 19.)—"Slander leaves a **SCORE** behind it."—So the "*cliffe* of a rocke" (i. e. the *cleaved* part of it) as Ray informs us, is still called a "**SCARRE**." Douglas, we have seen, calls it—"ane **SCHORE** rolkis syde."

" And northward from her springs haps **SCARDALE** forth to find,  
Which like her mistress Peake, is naturally inclin'd  
To thrust forth ragged **CLEEVES**, with which she scattered lies,  
As busy nature here could not herself suffice,  
Of this oft-alt'ring earth the sundry shapes to show,  
That from my entrance here doth *rough* and *rougher* grow,  
Which of a lowly dale although the name it bear,  
You, by the rocks, might think that it a mountain were,  
From which it takes the name of **SCARDALE**."

*Poly-olbion*, song 26.

" As first without herself at sea to make her strong,  
And fence her farthest point from that rough Neptune's rage,  
The isle of Walney lies; whose longitude doth swage  
His fury, when his waves on Furnesse seems to war,  
Whose crooked back is arm'd with many a rugged **SCAR**  
Against his boist'rous shocks." *Ibid.* song 27.

The **SHARE-BONE** is so called, because it is placed

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[\* " They hew'd their helmes, and plates asunder brake,  
As they had **POTSHARES** bene."

*Faerie Queene*, book 6. cant. 1. st. 37.]

[" The *shard*-borne beetle;" " *sharded* beetle;" " They are his *shards*, and he their beetle."—*Shakespear*. ED.]

where the body is *separated* or *divided*. So Douglas, booke 3, pag. 82, says,

“Ane fair virginis body doune to hir SCHERE.”

PLOUGH-SHARE is a *Plough-sheerer*, contracted to avoid the repetition ER, ER.

A pair of SHEERS, a pair of SHEERERS.

“Quhais woll or fleis was neuer clepit with SCHERE.”

*Douglas*, booke 12. pag. 413.

The Italian *Scerre*, *Sciarrare*, and *Schiera*; and the French *a l'Ecart*, and *Dechirer*, sufficiently speak the same Northern origin; and none other has been or can be found for them\*.”

BLUNT—As BLIND has been shewn to be *Blin-ed*; so BLUNT is *Blon-ed*, the past participle of the Anglo-Saxon verb *Blinnan*, *To Blin*, to stop. *Blon* is the regular Anglo-Saxon past tense; to which by adding ED, we have *Blon-ed*, *Blon'd*, *Blont* or BLUNT: i. e. *Stopped* in its decreasing progress towards a *point* or an *edge*.

[“For God he often saw from heavens hight,  
All were his earthly eien both BLUNT and bad,  
And through great age had lost their kindly sight.”

*Faerie Queene*, book 1. cant. 10. st. 47.]

\* *Scerre* Menage derives from *Eligere*.

*Sciarrare* from the French *Escarter*.

*Schiera* from the Latin *Spira*.

*E'cart* from *Ex parte*.

And *Dechirer* from *Dilacerare*.

[“Or ecco Draghinazza a fare SCIARRA.”

*Orlando Innam. (da Berni)* lib. 1. cant. 5. st. 44.

“Impon, che 'l dì seguente in un gran campo

Tutto si mostri à lui SCHIERATO il campo.”

*Gierusalemme Liberata*, cant. 1. st. 34.]

FOE } Upon a former occasion, you may remember,  
 FOH! } I considered the adverb or interjection FIE!  
 FAUGH! } as the Imperative of the verb Fian, *To Hate*:  
 and I have very lately shewn FIEND, fianð, to be the  
 present participle of the same verb. Now that we have  
 noticed the usual and regular change of the characteristic  
 letter of the verbs, I suppose that you are at once aware  
 that FOE, fa, is the past tense, and therefore past parti-  
 ciple, of the same verb fian; and means (subaud. any  
 one,) *Hated*.

I think you must at the same time perceive, that the  
 nauseating (Interjection, as it is called) FOH! or FAUGH!  
 is merely the same past participle\*.

" FOH! one may smel in such, a will most ranke,  
 Foule disproportions, thoughts unnaturall."

*Othello*, pag. 324.

FEN } In the explanation of *Fenowed*, *Vinewed* or  
 FAINT } *Whinid*, the past participle of fȳnizean; I  
 mentioned FEN and FAINT, as past participles of the same  
 verb. But I forbore at that time to consider them more  
 particularly, because no mention had then been made of  
 the change of the characteristic letter.

FAN or FEN is the past tense, and therefore past par-  
 ticiple, of fȳnizean; and means *corrupted*, *spoiled*, *de-  
 cayed*, *withered*. In modern speech we apply FEN only  
 to stagnated or corrupted water; but it was formerly ap-  
 plied to any corrupted or decayed, or spoiled substance.

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\* " *Mη γινωτο*, in Greake, sygnyfyeth detestacyon, as we speake  
 wyth one syllable in Englyshe, FYE."—*Detection of the Devils So-  
 phistrie*. By Steuen Gardiner, Bp. of Winchester, fol. 64. pag. 1.

“ Quben that Nisus fallis unhappely  
 Apoun the glouit blude, quhar as fast by  
 The stirkis for the sacrifyce per case  
 War newly brytnit, quhareof all the place  
 And the grene *gers bedewit* was and wet :  
 As this younghere hereon tredeand fute set,  
 Ioly and blyith, wening him victour round,  
 He *slaid* and stummerit on the sliddry ground,  
 And fell at erd grufelingis amid the **FEN**,  
 Or beistis blude of sacrifyce.” *Douglas*, booke 5. pag. 198.

**FAINT** is *Faned, Fand, Fant, or Fened, Fend, Fent*.  
 The French participle *Fané*, of the verb *Faner* or *Fener*  
 is also from Fýnigean.

“ La rose est ainsi appelée pour ce qu'elle jette un grand flux  
 d'odeur, aussi est ce pourquoy elle se **FENE** et se passe bientost.”  
*Amyot: Morales de Plutarque*. 3 liv. Des propos de table.

[ “ E comê donna onesta, che permâne  
 Di se sicura, e per l'altrui fallanza,  
 Pure ascoltando timida, si **FANE** ;  
 Così Beatrice trasmutò sembianza.”  
*Il Paradiso di Dante*, cant. 27.

“ C'est comme dans un jardin où les roses **FANÉES** font place  
 aux roses nouvelles.”—*Jacques le Fataliste et son Maître: par*  
*Diderot*, tom. 2. pag. 10.

Fýnigean.

*English.* Fen.

Faint.

Fenowed. Vinewed. Whinid. Vinny.

*Latin.* Vanus. Vanesco.

*Italian.* Fango. Affanno. Affannare.

*French.* Faner. Se Fener. Fange. Evanouir.]



RAFT—As RIFT (*Riv'd*) was shewn to be the past participle of *To Rive*; so RAFT (*Rafed*) is the past participle of *Rejan*, *Reapian*, *rapere*, *To Rive*, *To Reave* or *Bereave*, *To Tear away*.

ROUGH (nop) and RIFF-RAFF are the same participle.

“What gylte of me? what fel experience  
Hath me RAFFE, alas, thyne aduertence?  
O trust, O faythe, O depe assuraunce  
Who hath me RAFFE Creseyde.”

*Troilus*, boke 5. fol. 197. pag. 1. col. 2.

“But priuely she cought forth a knyfe,  
And therwithal she RAFFE herselfe her lyfe.”

*Lucrece*, fol. 216. pag. 1. col. 1.

[“Mischiefe ought to that mischaunce befall,  
That so hath RAFT us of our merriment.”

*Shepheards Calender*: August.

“And stroke at her with more than manly force,  
That from her body, full of filthie sin,  
He RAFT her hatefull heade without remorse.”

*Faerie Queene*, book 1. cant. 1. st. 24.]

CLOUGH } as well as *Cleeve*, *Cleft*, *Cliff*, *Clift*, and  
CLOUT } *Clouen*, are the past participle of *Elhopian*,  
*findere*, *To Cleave*.

“She fayned her, as that she must gon  
There as ye wote, that euery wight hathe nede,  
And whan she of this byl hath taken hede,  
She rent it al to CLOUTES, and at last  
Into the preuy sothly she it cast.”

*Marchaunts Tale*, fol. 31. p. 2. col. 2.

“She ne had on but a strayte olde sacke,  
And many a CLOUTE on it there stacke.”

*Rom. of the Rose*, fol. 122. pag. 1. col. 1.

“And cast on my clothes CLOUTED and hole.”

*Vision of P. Ploughman*, fol. 31. pag. 2.

[" Then as you like this, I will instruct you in all our secrets :  
for there is not a CLOWTE nor corde, nor boord, nor post, that  
hath not a speciall name, or singular nature."

*Galathea (by Lily), act. 1. sc. 4.*

" His garment, nought but many ragged CLOUTS,  
With thornes together pind and patched was."

*Faerie Queene, book 1. cant. 9. st. 36.]*

*Clouve, Clough*, cleaved or divided—into small pieces.  
*Clowed, Clow'd, Clout.*

" Indeede a must shoote nearer, or heele ne're hit the CLOUT."

*Loue's Labour Lost, act 4.*

*Clouted* cream is so called for the same reason.

WOOF—as W<sup>EFT</sup>, before noticed, is the past participle  
of *W<sup>E</sup>ran, To Weave*.

" And yet the spacious bredth of this diuision  
Admits no orifex for a point as subtle  
As Ariachne's broken WOOF<sup>E</sup> to enter."

*Troylus and Cressida.*

TAG—as well as TIGHT, is the past participle of *Tian, vincire*.

FORD—S. Johnson says, most untruly, that this word  
—"sometimes signifies the stream, the current, without  
any consideration of passage or shallowness\*."

\* "FORD", says Junius, "*Vadum*, qualiscunque via aut transitus  
per flumen. A.-S. *forð*, a *foran*, ire, transire : quam originem  
tradit Guntherus Ligurini sui lib. primo :

" Sede satis nota, rapido quæ proxima Mogo  
Clara situ, populoque frequens, muroque decora est,  
Sed rude nomen habet : nam Teutonus incola dixit  
*Franconifurt* ; nobis liceat sermone Latino

As FART, so FORD is the past participle of Fapan, *To Go*; and always, without exception, means *Gone*, i. e. a place *Gone* over or through.

WANE } are all (as well as WANT and GAUNT before-  
WAN } mentioned) the past participle of *Vanian*, *To*  
WAND } *Wane*, to decrease, to fall away; and mean  
*Decreased*, or fallen away. The moon in the WANE, is  
the moon in a *decreased* state. Skelton, page 167, Edit.  
1736, says—"The waters were WAN," i. e. decreased.

[ " ————— All the charmes of loue,  
Salt Cleopatra, soften thy WAND lip!  
Let witchcraft join with beauty, lust with both;  
Tye up the libertine in a field of feasts,  
Keepe his braine fuming."

*Anthony and Cleopatra*, pag. 345. col. 1.

S. Johnson supposes a *Fond* or *Warm* lip. WAND  
here means *thin* or *delicate*.

" Eftsoones she cast by force and tortious might  
Her to displace, and to herselfe t' have gained  
The kingdome of the night, and waters by her WAINED."  
*Faerie Queene. Two Cantos of Mutabilitie*, cant. 6. st. 10.]

" His spear, to equal which the smallest pine  
Hewn on Norwegian hills, to be the mast  
Of some great Ammiral, were but a WAND."  
*Paradise Lost*, book 1. verse 294.

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Francorum dixisse *Vadum*; quia Carolus illic  
Saxonas, indomita nimium feritate rebelles  
Oppugnans, rapidi latissima flumina Mogi  
Ignoto fregisse vado, mediumque per amnem  
Transmisit suas, neglecto ponte, cohortes  
Creditor, inde locis mansurum nomen inhaerit."

TALL } All these words, as well as TILT, which we  
 TOLL } have already explained, however different  
 TOOL } they may at first sight appear, are all one  
 TOIL } word, with one meaning ; and are the past  
 TAILLE } participle of the Anglo-Saxon verb Tilian,  
*To Lift up, To Till.*

TALL, and the French word *Taille* (as applied to stature), i. e. *raised, lifted up* ; require, I suppose, no explanation.

[ “ Buona è la gente, e non può da più dotta  
 O’ da più forte guida esser condotta.”

*Gierusalemme Liberata*, cant. 1. st. 61.

“ TALL were the men, and led they could not be  
 By one more strong, or better skil’d than he.”

*Godfrey of Bulloigne*, translated by R. C.

N.B. For this use of the word TALL, see B. Jonson, *Every Man in his Humour*, and elsewhere.]

TOLL, and the French word *Taille* (which is taken of Goods) differ only in pronunciation and consequent writing of them. It is a part *lifted off* or taken away. Nor will this use of the word appear extraordinary, when we consider the common expressions of—*To raise taxes*—*To Levy taxes*—*Lever des impots*.—A *Levy* upon any persons—Une *Levée*.

The TOLL of a bell, is, its being *Lifted up*, which causes that sound we call its TOLL.

TOOL is (some instrument, any instrument) *Lifted up*, or taken up, to work with.

TOIL (for labour), applied perhaps at first principally

to having *Tilled* (or lifted up) the earth ; afterwards to other sorts of labour. The verb was formerly written in English *Tucil* and *Tuail*.

“ Biholde ye the lilies of the feeld hou thei wexen : thei TUEILEN not, nether spinnen.”—*Matheu*, chap. 6.

“ Greteth well Marie : the whiche hath TUAILED myche in us.”—*Romans*, chap. 16.

TOIL (for a snare) is any thing *Lifted up* or raised, for the purpose of ensnaring any animal. As, A spider's web is a TOIL (something *Lifted up*) to catch flies : springes and nets, TOILS for other animals.

BATCH—as well as BACON (before explained) is the past participle of *Bacan*, *To Bake*. The indifferent pronunciation of CH or K, ought not to cause any difficulty : for it prevails throughout the whole language : As *Link* and *Linch*, *Rick* and *Rich*, &c.

A BATCH of bread, is, the bread *Baked* at one time.

I have already said that BARKEN is the past participle of the verb *To Bar* : and that, when we apply this word *Barren* either to land or to females, we assert the passage, either from the womb or the earth, to be *Barr-en* or *Barr-ed* from bearing any thing into the world or into life.

Our English verb *To Bar* is the Gothic and Anglo-Saxon verb **BAIKRAN**, *Beorgan*, *Birgan*, *Býrgan* ; which means, *To Defend*, *To Keep safe*, *To Protect*, *To Arm*, *To Guard*, *To Secure*, *To Fortify*, *To Strengthen*. And the past participle of this verb has furnished our language with the following supposed substantives :

## [ΒΑΙΚΓΑΝ. Býrgan.

A BAR	A BARROW†
A BARRIER	A BURROW, OF WARREN
A BARGAIN	WARRANTY
A BARGE	GUARANTY
The BARK of a dog	WARRANT
The BARK of a tree	GUARANTEE
A BARK—a ship	WAR
A BARKEN	WARRIOR
A BARRACK	GUARD
A BARN	WARD
A BARON	A HAUBERK
A BOROWE*	USBERGO <i>Ital.</i>
A BOROUGH	HAUBERG <i>Fr.</i>
The BOROUGH of <i>Southwark</i>	A BARBICAN
A BURGESS	BARBARITY‡
A BURGH	BARBAROUS
A BURGHER	BARMEKIN
BURIAL	

A BAR, in all its uses is a *Defence*: that by which any thing is *fortified, strengthened, or defended*.

A BARN (*Bar-en, Bar'n*) is a covered inclosure, in

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\* [See *Borscholder* [*Borhs-older* ED.] in the *Encyclopædia Britannica*, vol. 3. pag. 405.]

† [In Dorsetshire and in Cornwall sepulchral hillocks are called **BARROWS**.]

‡ [*Bap̄s*.—BARBARUS, i. e. Bar-bar-us, reduplication of *Bar*, for *very strong*. Seneca, lib. 1. de Ira, describes them—"BARBAROS tanto robustiores corporibus."—4ta Edit. *Lipsii*, pag. 8.]

which the grain &c. is protected or defended from the weather, from depredation, &c.

A **BARON** is an armed, defenceful, or powerful man.

A **BARGE** is a strong boat.

A **BARGAIN** is a confirmed, strengthened agreement. After two persons have agreed upon a subject, it is usual to conclude with asking—Is it a **BARGAIN**? Is it confirmed?

A **BARK** is a stout vessel.

The **BARK** of a tree is its defence: that by which the tree is defended from the weather &c.

“The cause is, for that trees last according to the strength and quantity of their sap and juice; being well *munited* by their **BARK** against the injuries of the air.”—*Bacon's Natural History*, cent. 6.

The **BARK** of a dog is that by which we are defended by that animal.

A **BARKEN**, according to Skinner—“*Vox in comitatu Wilts usitatissima, Atrium, a Yard of a house, vel a verbo To Barr; vel a Germ. Bergen, abscondere; A.-S. Beorgan, munire, q. d. locus clausus, respectu sc. agrorum.*”

A **HAUBERK**. Vossius, Wachter and Caseneuve concur in its etymology.—“*Halsberga vel Halsperga, vox est Saxonica, proprieque signat thoracem ferreum, sive armaturam colli et pectoris; ab Hals, collum, et Bergen, tegere, protegere, munire. Quomodo et in Legg. Ri-*

puariis. cap. 36. §. 11. *Bainberga*, pro *ocrea*\*, sive *crurum armatura*.”—*Vossius. De vitiis sermonis*, lib. 2. cap. 9.

The French, in their accustomed manner changing the *L* in *Dal* to *U*, made the word *HAUBERG*: and the Italians, in their manner, made it *USBERGO*.

A *BURGH* OR *BOROUGH* meant formerly a fortified *Town*†.

[Spenser says unadvisedly:—

“By that which I have read of a *BOROUGH*, it signifieth a Free Towne, which had a principall officer, called a Headborough, to become ruler, and undertake for all the dwellers under him.”

*Spenser. View of the State of Ireland.*

Again—

“A *BOROGH*, as I here use it, and as the old lawes still use it, is not a *BOROUGH* town, as they now call it, that is, a franchised

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\* [The Boot was much used by the ancients, by the foot as well as the horsemen. It was called by the ancient Romans *ocrea*; in middle-age writers, *greva*, *gambera*, *benberga*, *bainbarga*, and *bemberga*. The boot is said to have been the invention of the Carians. It was at first made of leather, afterwards of brass or iron, and was proof both against cuts and thrusts. It was from this that Homer calls the Greeks brazen-booted. The boot only covered half the leg; some say the right leg, which was more advanced than the left, it being advanced forward in an attack with the sword; but in reality it appears to have been used on either leg, and sometimes on both. Those who fought with darts or other missile weapons, advanced the left leg foremost, so that this only was booted.—*Encyclopædia Britannica*, vol. 3. pag. 393.]

† [Bourguignons or Burgundians one of the Northern nations who overran the Roman empire and settled in Gaul. They were of a great stature, and very warlike; for which reason the Emperor Valentinian the Great engaged them in his service against the Germans. They lived in tents which were close to each other, that they might the more readily unite in arms on any unforeseen attack. These conjunctions of tents they called *burgs*; and they were to them what towns are to us.—*Encyclopædia Britannica*, vol. 3. pag. 486.]



towne, but a main pledge of 100 free persons, therefore called a free BOROUGH or (as you say) Franci-plegium : for BORH in old Saxon signifieth a pledge or surety, and yet it is so used with us in some speeches, as Chaucer saith :—' St. John to BORROW ;' that is, for assurance and *Warranty*."

*Spenser. View of the State of Ireland.*

For BERIA, see *Encyclopædia Britannica*, where I think the Encyclopedist is, without and against all reason, misled by Du Fresne, who is himself misled.]

A BURROW for rabbits &c. is a defended or protected place : to which a WARREN is synonymous, meaning the same thing : for WARREN is the past participle of *Verian*, defendere, protegere, tueri.

" Foxis han BORWIS or dennes, and *Briddis* of the eir han nestis ; but mannes sone hath not where he shal reste his hede." *Mattheu*, chap. 8. ver. 20.

[WAR.—On þîrum bocum up řegð þat Saul pær gecopen æřert to cýninge on Iřnahela ƳEODE. řon þanþe hîř polbon řumne ƳERIEND habban þe hî ře-heolbe řið þæt hæþene řolc..... Ħpæt þa řamuel řæde þat Ħode. and Ħob him ĦEƳAFODE řat hîř řetton him to kininge Saul Ħîřer řunu. and he řiððan řixode řeopeptîř ġeapna řæc. and þat řolc BEƳERODE.

*Ælfric. de Veteri Testamento*, pag. 13.

Ħe hîř řolc ře-heolb butan ælcum ĦEƳEOĦTE.

*Id.* pag. 14.]

A BOROWE was formerly used for what we now call a *Security*, any person or thing by which repayment is secured ; and by which the Lender is defended or guarded from the loss of his loan.

" Thou broughtest me BOROWES my biddings to fulfill."

*Vis. of P. Ploughman*, fol. 5. pag. 2.

“ For I dare be his bold BOROWE that do bet will he neuer.”

*Vis. of P. Ploughman*, fol. 47. pag. 2.

“ And I will be your BOROW ye shall haue bred and cloth.”

*Id.* fol. 115. pag. 1.

“ We fynde in the lyfe of saynt Nycholas, that a Iewe lente a crysten man a grete somme of golde unto a certayne daye, and toke no sykernesse of him, but his fayth and saynt Nycholas to BOROWE.”—*Dives and Pauper*, 2d comm. cap. 9.

“ I praye God and saynt Nycholas that was thy BOROWE, that harde vengeance come to the.”—*Ibid.* cap. 9.

“ Yf the *Borrower* upon usure fayle of his daye of payment, he that is his BOROWE may paye that moneye with the usure to the *Lener*, and do his dettour for whome he is BOROWE paye to hym ayen that moneye with the usure. For it is to the BOROWE none usure.”—*Ibid.* 7th comm. cap. 25.

[“ St. John to BORROW.”

*Chaucer.*

“ This was the first sourse of shepheards sorrow,  
That now nill be quitt with baile nor BOROW.”

*Shepheards Calender: May.*

“ Nay, say I thereto, by my dear BOROWE,  
If I may rest, I nill live in sorrowe.”

*Ibid.*

“ They boast they han the devill at commaund,  
But aske hem therefore what they han paund:  
Marrie! that great Pan bought with deare BORROW,  
To quite it from the blaske bowre of sorrow.”

*Ibid. September.*

“ Like valiant champions aduance forth your standardes, and assay whether your enemies can decide and try the title of battaile by dint of sword; auaunce, I say again, forward, my captaines,—Now Saint George to BORROW let us set forward.”

*Holinshed (after Hall), Richard 3d.*

“ He made it strange, and swore, so God him saue,  
 Lasse then a thousand ponde wold he not haue,  
 Ne gladly for that somme nolde he it don.  
 Aurelyus with blissfull herte anon  
 Answerde thus : fye on a thousand ponde.  
 This wyde world, which men say is rounde,  
 I wolde it yeue, if I were lorde of it.  
 Thys bargayne is ful driue, for we be knit ;  
 Ye shal be payde truely by my trouthe,  
 But loke nowe for no neglygence or slouthe,  
 Ye taryen us here no langer than to morowe.  
 Nay (qd this clerk) here my trouth to BOROW.”

*Frankeleyns Tale*, fol. 54. pag. 1. col. 2.

“ Her loue of frendshyp haue I to the won,  
 And therefore hath she laid her faith to BORROW.”

*Troilus*, boke 2. fol. 168. pag. 1. col. 2.

“ Sir, put you in that auenture,  
 For though ye BOROWES take of me,  
 The sykerer shall ye neuer be  
 For hostages, ne sykernesse,  
 Or chartres, for to beare wytnesse.

\* \* \* \* \*

And Loue answerde, I trust the  
 Without BOROWE, for I wol none.

*Romaunt of the Rose*, fol. 155. pag. 1. col. 1 & 2.]

BURIAL, Býrngel, is the diminutive of Býrŋ or *Burgh*; a defended or fortified place. *To Bury*, Býrngan, *sepelire*, means *To Defend*: as Gray in his *Elegy* expresses it—  
 “These bones from insult to protect.” It cannot escape you, that the Latin *sepelire* has the same meaning: for *seps* or *sepes* “notat id, quod objectum, prohibet introitum in agrum vel hortum.”

STERN, in its different applications, has already been shewn to be the past participle of the verb στειναι, *To Stir*,

*To Steer, To Move.* This participle also gives us the following substantives.

STORE	}	A STORE is the collective term for any quantity or number of things <i>stirred</i> or moved into some one place together.
STOUR		
STURT		
START		
STIR		
STURDY	}	STOUR (A.-S. <i>ŕcup</i> ), formerly in much use, means <i>moved, stirred</i> : and was applied equally to dust, to water, and to men; all of them things easily moved.
E'TOURDI		

"Besely our folkis gan to pingil and strife,  
Swepand the flude with lang routhis belife,  
And up thai welt the STOURE of fomy see."

*Douglas, booke 3. pag. 77.*

"Upsprang the clamour, and the rerd furth went  
Hie in the skyis of mony marinere,  
The fomy STOURE of seyis rays thare and here."

*Ibid. booke 5. pag. 132.*

"Bot we that bene of nature derf and doure  
Cummin of kynde as kene men in ane STOURE."

*Ibid. booke 9. pag. 299.*

"Be this the Troianis in thare new ciete  
Ane dusty sop uprisand gan do se,  
Full thik of STOURE *upthryngand* in the are."

*Ibid. pag. 274.*

"The STOURE encressis furius and wod."

*Ibid. booke 11. pag. 387.*

"And not forsoith the lakkest weriour,  
Bot forcy man and richt stalwart in STOURE."

*Ibid. pag. 389.*

"The siluer scalit fyschis on the grete,  
Ouer thwort clere stremes sprinkilland for the hete,  
With fynns schinand broun as synopare,  
And chesal talis, STOURAND here and thare."

*Ibid. Prol. to booke 12. pag. 400.*

"The knyght was fayre and styffe in STOUR."

*Rom. of the Rose*, fol. 126. pag. 1. col. 1.

"They fight, and bringen horse and man to grounde,  
And with her axes out the braynes quel,  
But in the laste STOURE, sothe to tel,  
The folke of Troy hem seluen so misleden  
That with the worse at night home they fleden."

*Troilus*, boke 4. fol. 182. pag. 2. col. 1.

"Lo a greet STYRYNG was maid in the see, so that the litil ship was *hild* with wawys."—*Mattheu*, chap. 8. ver. 24.

"There found Sir Bors more greater defence in that knight than hee wend, for that Sir Priden was a full good knight, and hee wounded Sir Bors full euill and hee him againe. But euer this Sir Priden held the STOURE in like hard."

*Hist. of Prince Arthur*, 3d part. chap. 72.

"Then began a great STURRE and much people was there slaine."—*Ibid.* chap. 154.

"He in the midst of all this STURRE and route,  
Gan bend his browe, and moue himselfe about."

*Songes &c. By the Earle of Surrey &c.* fol. 89. pag. 2.

"And after those braue spirits in all those baleful STOWRS  
That with Duke Robert went against the pagan powers."

*Polyolbion*, song 16.

"Such strange tumultuous STIRS upon this strife ensue."

*Ibid.* song 4.

"———Who with the same pretence

In Norfolk rais'd such STIRS, as but with great expence  
Of blood was not appeas'd."

*Ibid.* song 22.

"Better redresse was entended, then your UPSTIRRES and unquietnesse coulede obtaine."—*Hurt of Sedition. By Sir J. Cheke.*

"Your pretended cause of this monstrous STURRE, is to encrease mens welth."—*Ibid.*

"How daungerous it is to make STURRES at home, when they doe not only make ourselues weake, but also our enimies stronge."

*Ibid.*

[" In religion and libertie were sayd to be of many men the very cause of all these STURRIES." .

*R. Ascham, in a Letter to I. Asstely, pag. 7.]*

STURT is formed in the usual manner from STOUR, *rtup*. *Stur-ed, Stur'd, Sturt.*

" Dolorus my lyfe I led in STURT and pane."

*Douglas, booke 2. pag. 41.*

" Hyr moder, quham sa sone full desolate

Yone fals se reuer wyl leif in STURT, God wate."

*Ibid. booke 7. pag. 219.*

" Suffir me swelt, and end this cruel lyffe,

Quhil doutsum is yit all syc STURT and striffe."

*Ibid. booke 8. pag. 263.*

A START and a STIR require neither instance nor explanation.

By the accustomed addition of *iz* or *y*, to STOUR or *rtup*, we have also the adjective STURDY, and the French *Estourdi, Etourdi*.

STORM—the past participle of *Stýpmian*, *agitare*, *furere*.

DAY—is the past participle *Daȝ*, of the Anglo-Saxon *Dæȝian*, *lucescere*. By adding the participial termination *EN* to *Daȝ*, we have *Dagen* or *DAWN* already mentioned.

I told you some time since that a CHURN is the past participle *Eȝnen*, of the Anglo-Saxon verb *Eȝpan*, *Æcȝpan*, *vertere*, *revertere*; and that it means *Turned*, *Turned about*, or *Turned* backwards and forwards. This same verb *Eȝpan*, gives us also the following,

[Eýnan.

CHAR

CHAIR, CHAIR

CHEWR

CHUR-WORM

CAR

CARDINAL

CART

CHAR-WOMAN, CHARCOAL

CHAIR-MAN

CHARIOT, CHARIOTEER

A-JAR

TO JAR

*Latin, CARRUS, CARDO, CARBO.]*

"A woman, and commanded  
By such poore passion as the maid that milkes  
And does the meanest CHARES\*."

*Antony and Cleopatra, pag. 364.*

"And when thou hast done this CHARE, Ile giue thee leaue  
To play till doomesday." *Ibid. pag. 367.*

"That CHAR is CHAR'D; as the good wife said, when she  
hang'd her husband."—*Ray's Proverbs, pag. 182.*

"Here's two CHEWRES CHEWR'D: when wisdom is employ'd  
'Tis ever thus." *Beaumont and Fletcher. Martial Maid.*

"All's CHARD when he is gone." *Ibid. Two Noble Kinsmen.*

\* Mr. Steevens, at this passage, cites Heywood's *Rape of Lucrece*:

"She, like a good wife, is teaching her servants sundry CHARES."

And *Promos and Cassandra*:

"Well, I must trudge to do a certain CHARE."

“ Lyke as ane bull dois rummesing and rare,  
 Quhen he eschapis hurt one the altare,  
 And CHARRIS by the ax with his nek wycht,  
 Gif on the forehede the dynt hittis not richt.”

*Douglas, booke 2. pag. 46.*

“ The witches of Lapland are the Diuel’s CHARE-women.”  
*Beaumont and Fletcher. Fair Maid of the Inn.*

“ CHARRE folks are never paid.”—*Ray’s Proverbs*, pag. 87.

“ The pyping wind blaw up the dure ON CHAR.”  
*Douglas, booke 3. pag. 83.*

“ Ane Schot windo unschet ane litel ON CHAR.”  
*Ibid. Prol. to booke 7. pag. 202.*

Menage, Minshew, Junius, Skinner, &c. have no resource for the derivation of CHAIR, but the Greek *καθιδρα*; in which they all agree. But, though they travel so far for it, none of them has attempted to shew by what steps they proceed from *καθιδρα* to CHAIR. The process would be curious upon paper. But *καθιδρα*, though a *Seat*, is not a CHAIR; nor does it convey the same meaning. CHAIR is a species of *Seat*. It is not a fixed, but a moveable seat; *Turned* about and *Returned* at pleasure: and from that circumstance it has its denomination: It is a CHAIR-seat.

CAR\*, CART, CHARIOT, &c. and the Latin CARRUS are the same participle. This word was first introduced into the Roman language by Cæsar, who learned it in his war with the Germans. Vossius mistakingly supposes it derived from *Currus*.

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\* [A remarkable floating island in this country.—Adjoining Easthwaite-water, near Hawkshead, Lancashire, there is a tarn (or small lake) called Priestpot, upon which is an island, contain-



So CHAR-coal is wood *Turned* coal by fire\*. We borrow nothing here from *Carbone*; but the Latin etymologists must come to us for its meaning, which they † cannot find

ing about a rood of land, mostly covered with willows; some of them eighteen or twenty feet high. This island is distinguished by the name of The Car. At the breaking up of the severe frost in the year 1795, a boy ran into the house of the proprietor of this island, who lived within view of it, and told him that "his Car was coming up the Tarn." The proprietor and his family soon proved the truth of the boy's report, and beheld with astonishment, not "Birnam-wood removed to Dunsinane!" but the woody island approaching them with slow and majestic motion. It rested, however, before it reached the edge of the tarn, and afterwards frequently changed its position as the wind directed; being sometimes seen at one side of the lake, which is about two hundred yards across, and sometimes in the centre. It is conjectured to have been long separated from the bed of the lake, and only fastened by some of the roots of the trees, which were probably broken by the extraordinary rise of the water on the melting of the ice.

*Charrue*, the French name for a plough. A carpenter, in French *Charpentier*. *Charta*, Lat.

*Charterparty*. "The present Boyer says the word comes from hence, that per medium charta incidebatur, et sic fiebat charta partita; because, in the time when notaries were less common, there was only one instrument made for both parties: this they cut in two, and gave each his portion; joining them together at their return, to know if each had done his part."

*Encyclopædia Britannica*, Edit. 3d. 1797. vol. 4. pag. 360.]

\* ["I no longer see the human heart CHAR'D in the flame of its own vile and paltry passions."

*Mr. Curran's Speech for Owen Kirwan*, Edit. 1805.]

† CARBO, say the Latin etymologists, from *Careo*; quia caret flammâ. Or from *καρπω*, arefacio. Or from the Chaldaic.

elsewhere. As they must likewise for *Cardo*\*; that on which the door is *Turned* and *Returned*.

"This is the station of the cause, the argument and material of all Paules pistels, even the treadsole or groundsole wherupon, as the dore is *Turned* and *Returned*, so are all his argumentes and proces therupon treated and retreated."

*Declaration &c. against Ioye*, fol. 25. pag. 1.

A CHVR-worm is so called, because it is *Turned* about with great celerity.

To set the door or the window ACHAR, which we now write AJAR (or, as Douglas writes it, ON CHAR) is to put it neither quite open nor quite shut, but on the TURN or RETURN to either.

A CHAR-woman is one who does not abide in the house where she works, as a constant servant, but *Returns* home to her own place of abode, and *Returns* again to her work when she is required.

A CHAR, when used alone, means some single separate act, such as we likewise call a *Turn*, or a *Bout*, not any unintermitted coherent business or employment of long continuance. And in the same sense as CHAR was for-

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\* "CARDO unde sit, docere conatus Servius ad 1 Æn.: *Cardo* inquit, dictus, quasi *cor* januæ, quo movetur, ἀπο τῆς καρδίας. Et Isidorus, lib. xv. cap. vii. *Cardo*, inquit, est locus in quo ostium vertitur et semper movetur, dictus ἀπο τῆς καρδίας; quod, quasi *Cor* hominem totum, ita ille cuneus januam regat ac moveat. Unde et proverbiale est, In *cardine* rem esse.

"De etymō longe verisimiliora sunt quæ Martinius adfert: nempe ut κατὰ μεταθεσιν sit a καρδῇ, hoc est, *hamus*, vel aliud ex quo quid suspenditur. Vel a καρδαῶ, hoc est *agito*: in cardinibus enim janua agitur *vertiturque*. Horum alterum malim quam ut vel sit a κρατῶ, *firmiter teneo*; quia januam retinet. Vel a καρτος, pro καρτος, hoc est, *robur*, *firmitas*, quam janua in solis cardinibus habet."—G. J. Vossius.

merly used, we now use the word *Turn*.—I'll have a *Bout* with him.—I'll take a *Turn* at it.—That *Turn* is served—(Which is equivalent to—That *CHAR* is *CHAR'D*; though not so quaintly expressed, as it would be by saying—That *Turn* is *Turned*.)—One good *Turn* deserves another. All these are common phrases.

“ —Doe my lord of Canterbury  
A shrewd *Turne*; and hee's your friend for euer.”  
*Henry 8. pag. 230.*

“ —False gelden, gang thy gait,  
And du thy *Turns* betimes: or I'is gar take  
Thy new breikes fra' thee, and thy dublet tu.”  
*Sad Shepherd.*

“ Gi' me my tankard there, hough. It's six a clock: I should  
ha' carried two *Turns*, by this.”

*Every Man in his Humour, act 1. sce. 4.*

#### F.

What is the name of that fish which one of your friends ——

#### H.

Oh! you mean my gentle and amiable friend, Michael Pearson: forty long years my steady and uniform accomplice and comforter in all my treasons; equally devoted with myself to the rights and happiness of our countrymen and fellow-creatures; which, for the last forty years in this country has by some persons been accounted the worst of treason. Yes: It was *CHAR* that he sent us: and I believe with Skinner, that it is so called—“*quia hic piscis rapide et celeriter se in aqua vertit.*”

*YARE* } are the past participle of the Anglo-Saxon  
*YARD* } verb *Lýnpan*, *Lýpian*, *To Prepare*: and it is formed in the accustomed manner, by changing the characteristic letter *y* to *A*. *YARE* means *Prepared*.

"The winde was good, the ship was YARE,  
Thei toke her leue, and forth thei fare."

*Gower*, lib. 5. fol. 101. pag. 2. col. 1.

"In ali hast made hir YARE  
Towarde hir suster for to fare."

*Ibid.* fol. 114. pag. 1. col. 2.

"And bad the maister make hym YARE,  
Tofore the wynde for he wolde fare."

*Ibid.* lib. 8. fol. 184. pag. 1. col. 1.

"This Tereus let make his shyppes YARE,  
And into Greece himselfe is forth yfare."

*Chaucer. Phylomene*, fol. 218.

"I do desire to learne, Sir : and I hope, if you haue occasion  
to use me for your owne *Turne*, you shall find me YARE. For  
truly, Sir, for your kindnesse, I owe you a good *Turne*."

*Measure for Measure*, pag. 76.

A YARD, to mete, or to measure with (before any certain extent was designated by the word) was called a *Met-geapð*, or *Mete-gýpð*, or *Mete-yard*, i. e. something *Prepared* to mete or to measure with. This was its general name : and that *prepared* extension might be formed of any proper materials. When it was of wood, it was formerly called a YARDWAND, i. e. a *Wand prepared* for the purpose. By common use, when we talk of mensuration, we now omit the preceding word *Mete*, and the subsequent *Wand*; and say singly a YARD.

*Yar-en*, *Yar'n*, *Yarn*, has been already explained (p. 80).

To those participles noticed by me in the beginning of our conversation, and which terminated in *ED*, *T*, and *EN*, I have now added those which are also formed from the same verbs by a change of the characteristic letter. And I may now proceed to other verbs which, by a change

of the characteristic *ī* or *ȳ*, have furnished the language with many other supposed Nouns, which are really Participles.

DOR.—Skinner says “*Muci globus vel grumus, fort. a Teut. Dotter, ovi vitellus, i. e. Muci crassioris globus vitello ovi incrassato similis.*” Johnson says—“It seems rather corrupted from *Jot.*”

DOR is merely the past participle of the Anglo-Saxon verb *Dýttan*, *occludere, obturare, To Stop up, To Shut in.* It has the same meaning as *Dýtted, Ditted, occlusum.* It is not “made to mark any place in a writing;” but is, what we call, a full stop. The verb *To Dit, To Stop up,* is used, in its participle, by Douglas :

“The riuaris **DITTTT** with dede corpsis vox rede  
Under bodyis bullerand; for sic multitude  
Of slauchter he maid, quhil Exanthus the flude  
Mycht fynd no way to *rin* unto the see.” Booke 5. pag. 155.

“———— gementque repleti  
Amnes, nec reperire viam atque evolvere posset  
In mare se Xanthus.”

LID	}	These words, though seemingly of such different significations, have all but one meaning: viz. <i>Covered, Hidden.</i> And the only difference is in their modern distinct application or different subaudition.
LOT		
BLOT		
GLADE		
CLOUD		

LID and LOT were in the Anglo-Saxon written *līb* and *lōt*; and these, by the change of the characteristic letter *ī* to *i* short and to *o* (as *Writ, Wrote, Wroot, Wrāt, Wrote*, of *ƿrītan, To Write\**) are the regular past tense,

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\* [Puttenham in his *Arte of English Poesie*, speaking of Thomas

and therefore past participle of *hlidan*, tegere, operire, *To Cover*. The Anglo-Saxon participle *hlid*, suppressing the aspirate, is the English *LID*, i. e. that by which any thing (vessel, box, &c.) is *Covered*.

The Anglo-Saxon participle *hlod* or *hlot*, suppressing the aspirate, is the English *LOT*, i. e. (something) *Covered* or *Hidden*.

"Playeng at the dyce standeth in *LOTTE* and auenture of the dyce."—*Diues and Pauper*, 1st comm. cap. 38.

So we say—To draw *LOTS*. And To put any thing to the *LOT*.

Indifferently with *hlidan* our ancestors used *Be-hlidan* and *Ge-hlidan*, with the same meaning.

*Be-hlod* or *Be-hlot* is the regular past tense and past participle of *Be-hlidan*, tegere; which is become our English *BLOT*: and you cannot fail to observe that a *BLOT* upon any thing extends just as far as that thing is *Covered*, and no further.

*Ge-hlyd*, *Ge-hlid*, *Ge-hlod*, *Ge-hlad*, is the regular past tense and past participle of *Ge-hlidan*: and *Ge-hlad*, is become the English *GLADE*; applied to a spot *Covered* or *Hidden* with trees or boughs.

Chaloner, says—"that other gentleman who *WRATE* the late Shepheardes Calender."

"And, her before, the vile Enchaunter sate,  
Figuring straunge characters of his art:  
With living blood he those characters *WRATE*."

*Faerie Queene*, book 3. cant. 12. st. 31.

- [“ ——— the ioyous shade  
Which shielded them against the boyling heat,  
And with greene boughes decking a *gloomy* GLADE,  
About the fountaine like a girlond made.”  
*Faerie Queene*, book 1. cant. 7. st. 4.
- “ At last he came unto a *gloomy* GLADE,  
Cover’d with boughes and shrubs from heavens light.”  
*Ibid.* book 2. cant. 7. st. 3.
- “ Upon our way to which we weren bent,  
We chaunst to come foreby a *covert* GLADE.”  
*Ibid.* book 6. cant. 2. st. 16.
- “ Farre in the forrest, by a hollow GLADE  
Covered with mossie shrubs, which spredding brode  
Did underneath them make a gloomy shade.”  
*Ibid.* cant. 4. st. 13.
- “ Till that at length unto a woody GLADE  
He came, whose covert stopt his further sight.”  
*Ibid.* cant. 5. st. 17.
- “ For noon-day’s heat are closer arbours made,  
And for fresh ev’ning air the op’ner GLADE.”  
*Dryden’s Fall of Man*, act 2. sce. 1.
- “ Within that wood there was a *covert* GLADE.”  
*Faerie Queene*, book 3. cant. 5. st. 17.
- “ Into that forest farre they thence him led,  
Where was their dwelling; in a pleasant GLADE  
With mountaines rownd about environed  
And mightie woodes, which did the valley shade.” *Ib.* st. 39.
- “ ——— As doth an eger hound  
Thrust to an hynd within some *covert* GLADE.”  
*Ibid.* book 4. cant. 6. st. 12.
- “ Unto those woods he turned backe againe,  
Full of sad anguish and in heavy case :  
And finding there fit solitary place  
For wofull wight, chose out a gloomy GLADE,  
Where hardly eye mote see bright heavens face.”  
*Ibid.* cant. 7. st. 38.]

From the same participle, I suppose, is formed our English word **CLOUD**\*. *Gehlod, Gehloud, Gloud, Cloud*. For the same reason the Latin word *Nubes* was formed from *Nubere*; which means *To Cover*.—"Quia cœlum *Nubit*, i. e. operit;" says Varro. And therefore *Nupta* (i. e. *Nubita, Nubta*) is *Femme Couverte*.

In the same manner,

**LOCK** } in the Anglo-Saxon *Loc, Beloc*, are the re-  
**BLOCK** } gular past participles of *Lýcan, Be-lýcan*,  
*obserare, claudere*.

So

**LAST** } in the Anglo-Saxon *hlærte* and *Be-hlærte*,  
**BALLAST** } are the past participles of *hlærtan* and *Be-hlærtan*, *onerare*. The French *Lester* is the same word, dismissing the aspirate, and changing the Anglo-Saxon infinitive termination *AN* for the French infinitive termination *ER*.

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\* "**CLOUD** videtur esse a *κλυδων*, fluctus, unda; quod *nubes* undatim veluti fluctuant in media aeris regione: vel quod imbres nubibus fusos horridus undarum de montibus decidentium fragor et minax exæstuantium consurgentiumque torrentium facies consequi soleat."—*Junius*.

"**CLOUD**, *Nubes*, Minshew deflectit a *Claudo*; quia percludit et intercipit nobis solem. Somner a *Clod* et *Clodded*; quia sc. est vapor concretus: sed utr. violentum est. Mer. Casaub. tamen longe violentius deducit a Gr. *αχλος*. Quid si deducerem ab A.-S. *Elat*, Pannus, nobis *Clout*; quia, instar panni, solem obtegere videtur. Sed nihil horum satisfacit. Mallem igitur a Belg. *Kladde*, macula, litura; Kladden, maculare, fœdare; et sane omnino ut maculæ seu lituræ chartam puram, ita *nubes* aerem fœdant et deturpant: hoc tandem ab alt. *Klot*, *Klotte*, nobis *Clod*, grumus, formare forte an non abs re esset."—*Skinner*.



**BLAZE** } **A BLAZE** or *Blaze* is the past tense (used as  
**BLAST** } a participle) of *Blæran*, flare : By adding to  
*Blaze*, the participial termination *ED*, we have *Blased*,  
*Blas'd*, **BLAST**.

**FROST**—is the past participle of *Fpýran*, *To Freeze*.  
 By the change of the characteristic *γ*, the regular past  
 tense is *fpore*, which we now write *Froze* : adding the  
 participial termination *ED*, we have *Frosed*, *Fros'd*, *Frost*.

[**DRUM**—is the past participle of *Dpnyman*, *Dpnyman*,  
 “*To make a joyful noise* :” for so the word is used in  
 Psalms 46, 1; 81, 1; 95, 1, 2; &c.

**TRUMP** and **TRUMPET**—in *Dutch* **TROMP**, **TROMPET**.  
*Italian*, **TROMBA**, says Menage, “*Da Tuba, Truba,*  
*Trumba, TROMBA, è derivazione indubitata.*”—And per-  
 haps **TRIUMPH-US**.

*German*, **TROMPE**, **TROMPETTE**, **TROMMETTE**; *Danish*,  
**TROMPETTE**; *German*, **DROMMETEN**, or **TROMPETEN**, *To*  
*Trumpet*; *Swedish*, **TRUMPET**. In *Dutch*, **TROM**.]

**NOD**—is the past participle of *Ðnizan*, caput inclinare.  
 The past tense of *Ðnizan* is *Ðnah*. By adding to *Ðnah*  
 or *Nah* the participial termination *ED*, we have *Nahed*,  
*Nah'd*, *Nad* (A broad) or **NOD**.

**OAK**—A.-S. *Æac*. of *Ican*.

**YOKE**—is the past participle of the Anglo-Saxon verb  
*ſe-ican*. *Ican*, addere, adjicere, augere, jungere, gives  
 us the English verb *To Ich* (now commonly written *To*  
*Eke*).

“ I speake too long, but ’tis to *peize* the time,

To *ICH* it, and to draw it out in length.”

*Merchant of Venice*, pag. 173.

**Ge-ican**, by the change of the characteristic **i** to **o**, gives us the past tense and past participle **Geoc**: which (by our accustomed substitution of **y** for **l**) we now write **YOK** or **YOKE**.

"It is fulle good to a man whan he hath borne the **YOK** of our Lorde from his youthe."—*Dives and Pauper*, 1st comm. cap. 21.

This same participle gives the Latin **JUG-um**, and the Italian **Giogo**.

**OLD** } by the change of the characteristic **i** or **y**, is the  
**ELD** } past tense and past participle of the Anglo-Saxon verb **Yldan**, **lidan**, *To Remain, To Stay, To Continue, To Last, To Endure, To Delay, To Defer*, *morari, cunctari, tardare, differre*. And this verb (though now lost to the language) was commonly used in the Anglo-Saxon with that meaning, without any denotation of long antiquity. As we now say—A week **OLD**, Two days **OLD**, But a minute **OLD**.

"As youth passeth, so passeth their beaute. And as they **OLDE**, so they fade."—*Dives and Pauper*, 4th comm. cap. 27.

"The tyme that **ELDETH** our auncestours  
 And **ELDETH** kynges and emperours,  
 The tyme that hath all in welde  
 To **ELDEN** folke."

*Rom. of the Rose*, fol. 121. pag. 2. col. 2.

<b>OPE</b>	}	<b>OPE</b> (by the change of the characteristic <b>y</b> to <b>o</b> ) is the regular past tense of <b>Yppan</b> , <i>aperire, pandere</i> . By adding to which the participial termination <b>EN</b> , we have the past participle <b>OPEN</b> .
<b>OPEN</b>		
<b>GAP</b>		
<b>GAPE</b>		
<b>CHAP</b>		
<b>CHAPS</b>		

A GAP and a GAPE, are the regular past tense and past participle of *ġe-ýppan*, by the change of the characteristic *y* to *a*.

A CHAP and CHAPS vary from the foregoing only by pronouncing CH instead of G. But the meaning and etymology are the same.

Poke	}	POKE and POCK (by the change of the characteristic <i>y</i> to <i>o</i> ) is the regular past tense and past participle of the Anglo-Saxon <i>Pýcan</i> , <i>To Pyke</i> , or <i>To Peck</i> .
Pock		
Pocks		
or		
Pox		

"Than cometh the Pye or the rauene and PYKETH out the one eye. Than cometh the fende and PYKETH out ther ryght eye, and maketh them lese conscyence anent God. After he PYKETH out theyr lyfte eye."—*Diues and Pauper*, 9th comm. cap. 7.

"Heretikes shall not thereby PIKE any matter of cauillation against us." *Dr. Martin. Of Priestes unlaiful Mariages*, chap. 10. pag. 145,

POCK is so applied as we use it; because where the pustules have been, the face is usually marked as if it had been *picked* or *pecked*. We therefore say *pitted* with the small POCKS (or POX). And the French—*picoté* de la petite vérole. The French *Piquer* and *Picoter* are both from the Anglo-Saxon *Pýcan*.

Menage says—"Picote. On appelle ainsi en Poitou la petite vérole. Ce mot se trouve dans Rabelais, 4, 52." "L'un y avoit la *Picote*, l'autre le tac, l'autre la vérole." "De *piquer* à cause que le visage en est souvent marqué."

SMOKE—is the regular past tense and past participle of *Smícan*, *fumare*.

PIT } are the past tense and past participle of the verb  
 POT } *To Pit*, i. e. *To Excavate, To Sink into a hollow.*

“ Deip in the sorowful grisle hellis POT.”

*Douglas, booke 4. pag. 108.*

“ First fayre and wele

Therof much dele

He dygged it in a POT.”

*Sir T. More's Workes.*

TOWN } Notwithstanding their seeming difference,  
 TUN } these three (TOWN, TUN, TEN) are but one  
 TEN } word, with one meaning; viz. *Inclosed, En-*  
*compassed, Shut in*: and they only differ (besides their  
 spelling) in their modern different application and sub-  
 audition. It is the past tense and therefore past parti-  
 ciple (ton, tone, tun, tyne, tene) of the Anglo-Saxon  
 verb Tynan, *To Inclose, To Encompass, To Tyne.*

F.

*To Tyne!*

H.

Nay, I will not warrant that use of the word in modern English. “*To TYNE* (Skinner says) adhuc pro *Sepire* in quibusdam Angliæ partibus usurpatur: si Verstegano fides sit.” Whether the word be now so used, I know not, nor shall I give myself the trouble to inquire\*. I think it probable; but it is sufficient for my purpose that this verb was commonly so used in that period of our language which we call Anglo-Saxon.

The modern subaudition, when we use the word TOWN, is restricted to—any number of houses—*Inclosed to*—

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\* [“The priest with holy hands was seen to TINE  
 The cloven wood, and pour the ruddy wine.”  
*Dryden's Translation of the First Book of Homer's Iliad.*]

gether. Formerly the English subaudition was more extensive, and embraced also any *inclosure*—any quantity of land &c. *inclosed*\*.

“Sotheli thei dispisiden, and thei wenten awei, another in to his TOUN, for sothe another to his marchaundie.”

“But they made light of it, and went their ways, one to his *Farm*, another to his merchandise.”—*Matthew*, chap. 22. ver. 5.

“Whiche thing as thei that lesewiden hadden seyn don, thei fledden, and telden in to the citee and in TOUNES.”

“When they that fed them saw what was done, they fled, and went and told it in the city and in the *Country*.”

*Luke*, chap. 8. ver. 34.

“And alle bigunnen togidre to excuse, the firste seide, I have bought a TOUN, and I have nede to go out and se yt.”

“And they all with one consent began to make excuse. The first said unto him, I have bought a *Piece of ground*, and I must needs go and see it.”—*Ibid.* chap. 14. ver. 18.

“And he wente and cleuide to oon of the burgeys of that cuntre, and he sente him in to his TOUN that he shulde fede hoggis.”

“And he went and joined himself to a citizen of that country; and he sent him into his *Fields* to feed swine.”

*Ibid.* chap. 15. ver. 15.

“And whanne thei leddeu him, thei token sum man Symont of Syrenen, comynge fro the TOUN and thei puttiden to him a cross, to bere aftir Ihesu.”

“And as they led him away, they laid hold upon one Simon a Cyrenean, coming out of the *Country*, and on him they laid the cross, that he might bear it after Jesus.”—*Ibid.* chap. 23. ver. 26.

\* [Dr. Beddoes, in a letter to me (H. Tooke) Nov. 25, 1805, says,—“Have you not heard, or did not you choose to mention, that in the W. of Cornwall, every cluster of trees is called a TOWN of trees,—first no doubt from the *inclosure*, then simply as a group. To TYNE is still a provincialism. To TYNE a gap in a hedge, means at present, to fill it up.”

*Extract of a Letter to me from Dr. Beddoes, Nov. 25, 1805.]*

A **TUN** (*tunne*) and its diminutive *Tunnel* (*tanel*, *tenel*) is the same participle, with the same meaning; though now usually applied to an *inclosure* for fluids\*.

“Certain persons of London brake up the **TUNNE** in the warde of Cornhill, and tooke oute certayne persons that thither were committed by Sir Ihon Briton, then custos or gardeyn of the citie.”

*Fabian. Edwarde* 1. pag. 142.

## F.

In this derivation of **TUN**, I suppose you know that you have only all the etymologists of all the languages of Europe against you: for all of them use this word:

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\* [“**TONNA** vel **TUNNA**, vas, ex Germanico et Belgico **TONNE**; quo notatur vas vinarium, reive similis. Auctor vitæ Philiberti: ‘Rogans eum cellarium ingredi, et vas vinarium, quod **TONNA** dicitur, benedicere.’ Hinc diminutivum **TONNELLA**, vel **TUNNELLA**, vasculum. M. Ioannes de Thwroc in chroniciis Hungariis, secundæ partis cap. xcvi: ‘De vino expensæ sunt centum et octoginta **TUNNELLE**.’ Imo et virili genere **TONELLUS** dixere: forte ob diminutionem extrita consona, ut a signum, sigillum, a mamma, mamilla. Petrus Cellensis, lib. ix. Epist. v. ‘Habes vinum de vite vera expressum de torculari crucis et attractum aperto ostio lateris. Sicut enim **TONELLUS** foratur, ut vinum habeatur: sic latus Christi lancea militis apertum est, ut exiret aqua baptismatis, et sanguis nostræ redemptionis.’ **TONNE** vel **TUNNE** vocabulo vicinum est **TINA**: quod legas in Actis Thyrsi et sociorum ad xxviii Jan. ‘Tum Sylvanus iussit impleri **TINAM** aqua, et merso capite ligari pedes ejus sursum, et mediam partem corporis, quæ super aqua esset, flagellis cædi.’ Imo et Varro usurpat in iv. de L.L. et in 1. de vita populæ Romani, ut quidem utrobique in Conjectaneis corrigit Scaliger; qui et apud Festum legit **TINA**; ubi vulgo, **TINIA**, *vasa vinaria*. Utcunque hoc, plane videntur **TONNE** vel **TUNNE** et **TINE** vel **TINIE**, vocabula esse cognata, et ab eadem origine profecta.”

*Fossii de Vit. Serm.* lib. 2. cap. 18. pag. 100.]

and they seem to agree that it comes from the Latin *Tina*, and *Tina* from the Greek *Δεινος*.

H.

Do *Δεινος* or *Tina* afford us any shadow of a meaning to the word TUN? If they do not, such derivation is at least nugatory. But *Tina* has no connection with this doubtful *Δεινος*. *Tina* is itself from Týnan: as heaps of other Latin words, referred to by our etymologists shall in due time be shewn evidently to come from us, and not our words from them.

F.

When different languages have the same word, who shall decide which of the two is original?

H.

This circumstance—Its meaning—shall decide. The word is always sufficiently original for me in that language where its meaning, which is the cause of its application, can be found. And seeking only meaning, when I have found it, there I stop: the rest is a curiosity whose usefulness I cannot discover.

But to proceed in our course.

However strange it may, at first mention, appear to you, TEN (in the Anglo-Saxon\* *tȳn*, *tīn*, *ten*) is likewise the past participle of Týnan.

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\* [TEN—þa TYN beboba.—*id est*—The TEN commandments.

Ioſeph leopode on þam lande mæplice hund teontig geara and TIN to eacan.—*Ælfric. de Veteri Testamento*.

Seo oþer boc ȳr Exoduſ gehaten. Ðe Woſſeſ APRAȚ be þam miclum tacnum and be þam TYN ȳtum þe ȳrþdon þa ȳeffermode oþer Pharao.—*Ibid.*]

You have already seen that the names of *Colours* have a meaning, as a cause of their denomination; and now you will find that the names of *Numerals* have also a meaning. So have the *Winds*, &c. In fact, all *General* terms must have a meaning, as the cause of their imposition: for there is nothing strictly arbitrary in language.

It is in the highest degree probable that all numeration was originally performed by the fingers, the actual resort of the ignorant: for the number of the fingers is still the utmost extent of numeration. The hands doubled, closed, or shut in, include and conclude all number: and might therefore well be denominated *τῦν* or *TEN*. For therein you have closed all numeration\*: and if you want more, must begin again, *TEN* and one, *TEN* and two, &c. to *Twain-tens*: when you again recommence, *Twain-tens* and one, &c.

**KNOLL** } In the Anglo-Saxon *Enoll*, *Enýll*, is the past  
**KNELL** } participle of *Enýllan*, *To strike a bell*.

**CHOICE**—was formerly written **CHOSE**; and is the past participle of *Lýran*, *eligere*, *To Chese*, as it was formerly written.

“*Frely* paye the tythe neyther worste ne beste, but as they come to honde without **CHOSE**.—*Diues and Pauper*, 7th comm. cap. 13.

\* *Decem*, *Δεκα*, has also been well derived from *Δεχμαι*, *comprehendo*—“*παρα το δεχεσθαι και συγκεχαρηκεναι τα χρηματα των αρθρων*.—“*Sed hæc* (says Vossius) *allusio verius quam origination*.”

I do not concur with him in this censure.

[See *Juvenal*, Sat. 10. And *Cælius Rhodiginus*, lib. 23. cap. 12. et sequ.—To count on the right hand, when the number exceeds a hundred.]



" ——— Now thou might **CHESE**

How thou couetist to cal me, now thou knowst al mi names."

*Vision of P. Plowman*, pass. 16. fol. 77. pag. 2.

"Then sayd Pilate to the maysters of the lawe. **CHESE** you of the moost myghty men amonge you, and let them holde these maces."—*Nichodemus Gospell*, chap. 1. (1511.)

"I haue sette byfore you lyfe and dethe, good and euyll, blessing and curse, and therefore **CHESE** the lyfe."

*Diues and Pauper*, 8th comm. cap. 13.

**MINT** } are the past participle of *Ōýnezian*, *Ōýn-*  
**MONEY** } *gian*, notare, *To Mark*, or *To Coin*. *Miney-*  
*ed*, *Minyed*, *Min'd*, *Mint*: and **MONEY**, merely by chang-  
ing the characteristic *y* to *o*.—The Latin *Moneta*\* is the  
past participle of the same Anglo-Saxon verb.

**THONG** } are the past participle of *Þþinan*, *Dþinan*,  
**THIN** } *decescere*, *minui*. **THONG** (in the Anglo-  
Saxon *Þþonȝ*, *Þþanȝ*) was still written **THWONG**, long  
after our language ceased to be called Anglo-Saxon.

"Forsothe a stronger than I shal come afir me, whos I am not  
worth to unbynde the **THWONG** of hise shoon.

*Luke*, chap. 3. ver. 16.

"He it is that is *to comynge* afir me, whiche is maid bfore  
me, of whom I am not worthi that I unbynde the **THWONG** of  
his shoo."—*John*, chap. 1. ver. 27.

"He axed of the kynge so myche grounde as the hyde of a bull  
or other beste wolde compace, which the kynge to hym graunted.  
After whiche graunt, the sayde Hengyste to the ende to winne a  
large grounde, causyd the sayd bestes skyn to be cut into a small  
and slender **THONG**.—*Fabian*, parte 5. chap. 83.

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\* Vossius tells us that **MONETA** is from *Moneo*: "quod ideo  
**MONETA** vocatur; quia nota inscripta *monet* nos auctoris et va-  
loris."

THIN as well as THONG, appears to have been formerly written with a w.

“And then hee sickned more and more, and died and DWINED away.”—*Hist. of Prince Arthur*, 3d part, chap. 175.

SORROW } are one word differently spelled, and in  
 SORRY } modern English somewhat differently ap-  
 SOBE } plied; but have all one meaning: and, by  
 [SOUB] } the change of the characteristic letter r to  
 SHREWD } o, are the past participle of the Anglo-  
 SHREW } Saxon verb *Sýnpan*, *Sýnepan*, *Sýnepian*,  
*To Ver*, *To Molest*, *To cause mischief to*.

This participle was written in the Anglo-Saxon *ronp*, *ronpe*, *ronh*, *ronhƷ*, *ronƷ*, *rane*, *ran*. And, long after that time, in English *SORWE*, *SOREWE*, *SOOR*, &c. And was, and is, the general name for any malady or disease, or mischief, or suffering; any thing generally by which one is molested, vexed, grieved, or mischieved. And whoever attempts to pronounce the Anglo-Saxon participle *sorw*, will not wonder that it should have been so variously written\*.

\* The same change in the written signs has taken place in the modern manner of representing similar sounds.

Arwe	} are become {	Arrow
Narwe		Narrow
Sparwe		Sparrow
Harwe		Harrow
Falwe		Fallow
Halwe		Hallow
Salwe		Sallow
Walwe		Wallow
Yelwe		Yellow
Borwe		Borrow
Holwe		Hollow
Morwe	Morrow.	

"And Ihesu enuyrownyde al Galilee, techynge in the synagogis of hem the gospel of the rewme, and heeling al SOREWÆ, ether ache, and sikenesse in the peple. And his fame wente in to al Sirie, and thei offriden to him alle men hauynge yuel, takun with dyuerse SOORIS and tormentis."

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing *all manner of sickness and all manner of diseases* among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers *diseases* and torments."

*Matthew*, chap. 4. ver. 23, 24.

"Marye Magdaleyn anoynted the blysfyl fete of our Lorde Ihesu with a precyous oynement. Judas was SOROWE therof and grutched."—*Diues and Pauper*, 1st comm. cap. 53.

["—— I am SORROW for thee:  
By thine owne tongue thou art condemn'd."

*Cymbeline*, pag. 397, col. 2.

Malone ignorantly says—"This obvious error of the press adds support to Mr. Steevens's emendation of a passage in *Much Ado about Nothing*."—(i. e. Sorry wag.)]

In the same meaning we say—a SORRY tale, a SORRY case or condition.

["The heardees out of their foldes were loosed quight,  
And he emongst the rest crept forth in SORY plight."

*Faerie Queene*, book 3. cant. 10. st. 52.

"Here in this bottle, sayd the SORY mayd,  
I put the tears of my contrition."

*Ibid.* book 6. cant. 8. st. 24.

"Her bleeding brest and riuen bowels gor'd,  
Was closed up, as it had not beene SOR'D."

*Ibid.* book 3. cant. 12. st. 38.]

Junius says—"SORE, A.-S. *ƿap*. Forte est a *σῶρος*, cumulus; ut proprie olim accepta sit vox de tumore in quem ingens purulentæ materiæ copia confluit ac coacer-

vatur. Rectius tamen videri potest desumptum ex *ψαγα*, scabies late diffusa et alte defixa. Vel a *σφρα*, trahere."

Skinner thinks SORE is a contraction from the Latin SEVERUS. And the Latin etymologists give us the satisfaction of informing us, that *Severus* is either *satis verus*—or *secus*, hoc est, *juxta verum*—or *semper verus*—or *σεβερ*, venerabilis.

[" There also those two Pandionian maides,  
Calling on Itis, Itis evermore,  
Whom, wretched boy, they slew with guiltie blades ;  
For whom the Thracian lamenting SORE,  
Turn'd to a lapwing, fowlie them upbraydes,  
And fluttering round about them still does SORE."

*Spenser: Virgil's Gnat.]*

SHREWD—the past participle of the same verb *δύνπαν*, *ρύνπαν*; not by a change of the characteristic letter, but by adding ED to the indicative. It is *ρύνπεδ*, *ρύνπεδ*; which, I doubt not, is our modern SHREWED, or SHREWD. And *ρύνπε*, *ρύνπε*, is our modern SHREWE, or SHREW\*: which I believe to be the indicative of *ρύνπαν*; and to mean,—one who *veres* or *molests*.

SHREW was formerly applied indifferently to Males as well as to Females.

" The old SHREW Sir Launcelot smote me downe."

*Hist. of Prince Arthur*, 2d part. chap. 133.

" Nay, not so, said Sir Tristram, for that knight seemeth a SHREW."—*Ibid.* chap. 143.

" Jacob was a good man, Ezau a SHREWE."

*Diues and Pauper*, 1st comm. cap. 20.

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\* By a similar easy corruption of *y* to *h*, *Syrop* becomes *Shrop*, *Shrup*, *Shrub*.

"Be ye subgettes for Goddes sake, not only to good lordes and well ruled, but also to SHREWES and tyrauntes."

*Diues and Pauper*, 4th comm. cap. 15.

"But Vulcanus, of whom I spake,  
He was a SHREWE in all his youth."

*Gower*, lib. 5. fol. 88. pag. 2. col. 2.

"As our Saviour sayd by the wicked baily, which though he played the false SHREWE for his master, prouided yet wilily somewhat for himselfe."—*Sir T. More. Confutacion of Tyndale*, pag. 461.

BE-SHREW thee! (Be-rynepe, the imperative of Be-rynepian) i. e. Be thou rynepe, rynepe, i. e. vexed—or, May'st thou be vexed, molested, mischieved, or grieved, in some manner.

["Now much BESHREW my manners and my pride."

*Midsummer Nights Dreame*, pag. 180. vol. 2.\*]

MORROW } Mer. Casaubon says—"Quis ad Græco-  
MORN } rum verborum sonos aures habet vel tan-  
MORNING } tillum imbutas, qui, cum audit solemne  
illud in omnium ore—*Good-morrow*—non Græcos au-  
dire se putet—*γαβην ἡμεραν*—dicentes?"

Junius says—"Ego A.-S. mæpigen olim suspicabar desumptum ex Mæn and Mæpne, amplius. Quoniam dies crastinus nihil est aliud quam spatium vitæ ulterius adhuc, eoque lucro apponendum."

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\* [Mr. Steevens says—"This word, of which the etymology is not *exactly* known, implies a sinister wish, and means the same as if she had said—Now ill befall my manners &c. Tollet says—"See Minshew's etymology of it, which seems to be an imprecation or wish of such evil to one, as the venomous biting of the SHREW mouse."

See also S. Johnson's nonsense.]

Skinner's good sense does not attempt any explanation.

If we cannot believe with Casaubon (and I think we cannot) that *Good morrow* is merely the Greek *αὔριον ἡμέραν*; or with Junius, that it means a *Day more*; you will perhaps be induced to examine the equivalent words of other languages; in hopes of receiving some assistance, hints at least, from the manner in which the equivalent words of other languages are explained by their etymologists. You may be tempted perhaps to inquire after the Greek *αὔριον*, the Latin *Cras*, or the Italian and French *Demain* and *Demain*. But spare yourself the trouble. From the numerous labourers in those vineyards, instead of the grapes you look for, you will gather nothing but thorns.

Let us then trace backward the use of the word in our own language; and try whether we cannot find at home the meaning of this common, useful, and almost necessary word; which our ancestors surely could not have waited for, till the Greeks, or some other nation, were pleased to furnish them with it.

"Shorten my dayes thou canst with sudden sorow  
And plucke nights from me; but not lend a MORROW."

*Richard 2d. fol. 27.*

"They sped theym to a place or towne called Antoygnye and there lodged that nyghte, and uppon the MOROWE tooke their journey toward Normandy."—*Fabian's Chronicle*, pag. 253, 254.

"Right so in the MORNING, afore day, he mette with his man and his horse. And so king Arthur rode but a soft pace till it was day."—*Hist. of Prince Arthur*, 1st part, chap. 21.

"Well, said Queene Gueneuer, ye may depart when ye will. So early on the MORROW, or it was day she tooke her horse."

*Ibid. chap. 73.*

"This night abide and washe your feete;  
And, or the day begin,  
You shall rise early in the MORNE  
And so departe againe." *Genesis*, chap. 19. fol. 37. pag. 1.

"Then Abraham rose early up  
In MORNE before the sunne." *Ibid.* chap. 22. fol. 45. pag. 2.

"Woe be to you that thynke unproffytāble thyng, and werke  
wycked thyng in your beddes in the MOROWE whan ye may not  
slepe."—*Dives and Pauper*, 9th comm. cap. 1.

"The nyght is passed, lo the MOROWE graye,  
The fresshe Aurora so fayre in apparence  
Her lyght *Dawith*, to voyde all offence  
Of wyater nyghtes." *Lyfe of our Lady*, pag. 7.

"Lorde, in relese of our wo  
In hygh heuenes thy mercy make enclyne  
And downe discende, and let thy grace shyne  
Upon us wretches in the vale of sorowe,  
And Lorde, do *Dawe* thy holy glade MOROWE."

*Ibid.* pag. 190.

"And anon in the MOREWENDE the heigeste preistis ma-  
kinge counseil, &c."—*Mark*, chap. 15. ver. 1.

"In that nigt thei token no thyng. forsothe the MOREWN maad,  
Ihesu stood in the brynk."—*John*, chap. 21. ver. 3. 4.

"Thei leiden hondis in to hem, and puttiden hem to kepyng til  
in to the MOREWE, sotheli it was now euen."

*Dedis*, chap. 4. ver. 3.

"He expownede witnessynge the kyngdom of God, fro the  
MOREWE til to euentide."—*Ibid.* chap. 28. ver. 23.

From MORROW, MORN and MORNING, we have traced  
the words back as far as we can go in what is called  
English, to *Morew*, *Morewn*, and *Morewende*. In the  
next stage backward of the same language, called Anglo-  
Saxon, they were written *Menen*, *Mengen*, *Menne*; or  
*Margene*, *Mapne*; or *Morn*, *Morzen*, *Morn*. And I be-  
lieve them to be the past tense and past participle of the

Gothic and Anglo-Saxon verb **MEKĠAN**, *Meþpan*, *Ŵippan*, *Ŵýpan*, *To Dissipate, To Disperse, To Spread abroad, To Scatter.*

The regular past tense of *Ŵýpan* (by the accustomed change of *y* to *o*) is **MORR**; which (in order to express the latter *r*) might well be pronounced and written *Morew*, as we have seen it was; and afterwards *Morowe* and **MORROW**. By adding the participial termination **EN** to the past tense, we have *Meþgen*, *Meþien*, *Meþ'n*; *Ŵanzen*, *Ŵap'n*; *Ŵonzen*, *Ŵopn*; or *Morewen*, *Morew'n*, **MOR'N**: according to the accustomed contraction of all other participles in our language\*.

**MORROW** therefore, and **MORN** (the former being the past tense of *Ŵýpan*, without the participial termination **EN**; and the latter being the same past tense, with the addition of the participial termination **EN**) have both the same meaning, viz. *Dissipated, Dispersed*. And whenever either of those words is used by us, *Clouds* or *Darkness* are *subaud*. Whose *dispersion*† (or the time when they are *dispersed*) it expresses.

"*Dileguate* intorno s'eran le nubi.—It was the **MORROW** or the **MORN**."

Darkness was antiently supposed to be something positive; and therefore in the first chapter of Genesis we

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\* [So the Latin **CRAS** may be from *Κραῖζω*, *dissipo*.]

† [" ——— and if the night  
Have gather'd aught of evil or conceal'd,  
*Disperse* it, as now light *dispels* the dark!"

*Milton. P. L. b. 5.*

" ——— the cock, with lively din  
*Scatters* the rear of darkness thin."

*L' Allegro.*  
**ED.]**



are told——“*þeortnu pænon oþer þære nipelnirre  
bradnirre. God cwæð þa. Geþeopðe leoht. and he  
toðælde þat leoht fram þam þeortnum. and hæc þa  
leoht dæg. and þa þeortna niht. þa pær geporðen æfen  
and morȝen an dæg.*”

“Darkness was upon the face of the deep. God said, Let there be light. And God *divided the light from the darkness*. And God called the light, day; and the darkness he called night. The evening and the morning (*Morȝen*) was the first day.”

*Morȝende* is the regular present participle of *Morȝnan*; for which we had formerly *Morewende*. The present participial termination *ende* is, in modern English, always converted to *ing*. Hence *Morewing*, *Morwing* (and by an easy corruption) MORNING.

POND	}	<i>To Pin</i> or <i>To Pen</i> , is a common English verb.
POUND		
PEN		
PIN		
BINN		

“And made Peace porter to PINNE the gates.”

*Vision of P. Ploughman*, pass. 21. fol. 116. pag. 1.

“PENT up in Utica.” *Cato*.

“—— Hearke, our drummes

Are bringing forth our youth: wee'l breake our walles

Rather than they shall POUND us up: our gates

Which yet seeme shut, we haue but PIN'D with rushes,

They'll open of themselues.” *Coriolanus*, pag. 5.

[“O thou hast a sweet life, mariner, to be PIND in a few boords, and to be within an inch of a thing bottomlesse.”

*Galathea*, (by John Lily,) act 1. sc. 4.]

This modern English verb *To Pin* or *To Pen* is the Anglo-Saxon verb *Pýndan*, includere; whose past par-

ticiples is POND, POUND, PENN, PIN, BIN; and the old Latin BENNA, a close carriage.

Skinner says—"POND Minsh. dictum putat quasi BOND, quoniam ibi ligata est (i. e. stagnat) aqua. Doct. Th. H. observat antiquis dictum esse PAND, q. d. patella." He adds, "Mallem deflectere ab A.-S. Pȳndan, includere: tum quia in eo pisces, tanquam in carcere, includuntur; tum quia vivarium agro vel horto includitur." Skinner is perfectly right in his derivation; and would have expressed himself more positively than *mallem*, if he had been aware of that change of the characteristic letter of the verb, which runs throughout our whole language: nor would he have needed to use the vague and general word *Deflectere*, when he might have shewn what part of the verb it was.

Lye concurs with Skinner—"POND, stagnum, idem credo habere etymon ac POUND. In hoc differunt, quod alterum bestias terrenas, alterum aquaticas includit."

DOTARD } I believe to be DODER'D (i. e. *Befooled*),  
DOTTEREL } the regular past participle of Dȳðerian,  
Dȳðrian, illudere, *To Delude*\*. DOTTEREL is its diminutive.

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\* [Skinner says—"To DORR, confundere, obstupefacere; a Teut. *Thor*, stultus. q. d. stupidum vel stultum facere. Alludit Lat. *terreo* et Gr. *τυπος*; sed proculdubio verius etymon est a nostro Dorr, A.-S. *Dopa*, fucus; q. d. fucum, i. e. ignavum et aculei expertem reddere. Vir rev. deflectit a verbo *To Dare*, q. d. minaciter provocare."

"It is our purpose, Crites, to correct  
And punish, with our laughter, this night's sport;  
Which our court DORS so heartily intend."

*Ben Jonson. Cynthia's Revels, act 5. sc. 1.*

[“ And if some old DOTTERELL trees, with standing over nie them.”—*R. Ascham*, pag. 318.]

“ The DOTTEREL, which we think a very dainty dish,  
Whose taking makes such sport, as man no more can wish;  
For as you creep, or cower, or lie, or stoop, or go,  
So marking you with care the apish bird doth do,  
And acting every thing, doth never mark the net,  
Till he be in the snare, which men for him have set.”

*Poly-olbion*, song 25.

This *Dotterel*-catching (except treacherously shedding the blood of his most virtuous subjects) was the favourite diversion of Charles the second.

Bow	}	This word (for it is but one word differently spelled) whether applied to the inclination of the body in reverence; or to an engine of war; or an instrument of music; or a particular kind of knot; or the curved part of a saddle, or of a ship; or to the Arc-en-ciel; or to bended legs; or to the branches of trees; or to any recess of the sea shore; or in buildings, in barns or windows; always means one and the same thing: viz. <i>Bended</i> or <i>Curved</i> : and is the past tense and therefore past participle of the Anglo-Saxon verb <i>Býgan</i> , flectere, incurvare. It will not at all surprize you, that this word should now appear amongst us so differently written as BOW, BOUGH and BAY; when you consider that in the Anglo-Saxon, the past tense of <i>Býgan</i> was written Bogh, Bug, and Beah.
BOUGH		
BAY		
BUXOM		

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“ Do it, on pæne of the DOR.

Why, what is't, say you?

Lo, you have given yourself the DOR. But I will remonstrate to you the third DOR; which is not, as the two former DORS, indicative; but deliberative.”

*Ben Jonson. Cynthia's Revels*, act 5. sc. 2.]

" I se it by ensample in sommer time on trees,  
There some *Bowes* bene leued, and some bere none."

*Vision of P. Ploughman*, fol. 78. pag. 2.

" The tabernacles were made of the fayrest braunches and *BOWES* that myght be founde."

*Diues and Pauper*, 3d. comm. cap. 4.

" God badde the childern of Israell take braunches and *BOWES* of palme trees."—*Ibid.* cap. 18.

" All they *BOWED* awaye from goddes lawe."

*Ibid.* 4th comm. cap. 13.

" In tyme of tempest the *BOWES* of the tree bete themself to-gylre and all to *breste* and fall downe."—*Ibid.* cap. 27.

[" As in thicke forrests heard are soft whistlings,  
When through the *BOWES* the wind breathes calmly out."

*Godfrey of Bulloigne. Translated by R. C. Esq.*

1594. pag. 101. cant. 3. st. 6.

" Whereat the prince, full wrath, his strong right hand  
In full avengement heaved up on hie,  
And *stroke* the pagan with his steely brand  
So sore, that to his *SADDLE-BOW* thereby  
He *BOWED* low."—*Faerie Queene*, book 4. cant. 8. st. 43.]

" He lept out at a *BAY* window euen ouer the head where  
king Marke sate playing at the chesse."

*Hist. of Prince Arthur*, 2d part, chap. 58.

" They stooode talking at a *BAY* window of that castle."

*Ibid.* chap. 68.

" They led la beale *Isond* where shee should stand, and behould  
all the iusts in a *BAY* window."—*Ibid.* chap. 154.

" *Queene Gueneuer* was in a *BAY* window waiting with her  
ladies, and espied an armed knight."—*Ibid.* 3d part, chap. 132.

" These ceremonies that partly supersticion, partly auaryce,  
partly tyranny, hath brought into the church ar to be eschuyed, as  
the sayng of priuat masses, blessing of water, *BOWGH* bread."

*Declaracion of Christe. By Iohan Hoper*, cap. 11.

“ ———— Or with earth  
By nature made to till, that by the yearly birth  
The large-BAY'D barn doth fill.”—*Poly-olbion*, song 3.

“ Adorn'd with many harb'rous BAYS.”—*Ibid.* song 23.

“ [If this law hold in Vienna ten yeare, ile rent the fairest in it,  
after three pence a BAY\*.”—*Measure for Measure*, pag. 66. col. 2.]

BUXOM, in the Anglo-Saxon *Bog-rum*, *Boc-rum*, *Buh-rum*; in old English *Bough-some*, i. e. easily *Bended* or *Bowed* to one's will, or obedient.

“ Yf ther were ony UNBUXOM childe that wold not obeye to  
his fader and moder &c. God badde that all the people of the cyte  
or of that towne sholde slee that UNBUXOM childe with stones in  
example of all other.”—*Diues and Pauper*, 4th comm. cap. 2.

“ I praye you all that ye be BUXUM and make to fader and  
moder.”—*Ibid.* cap. 10.

“ [Hee did treade downe and disgrace all the English, and set up  
and countenance the Irish all that hee could, whether thinking  
thereby to make them more tractable and BUXOME to his govern-  
ment.”

*Spenser's View of the State of Ireland.*

*Todd's edit.* 1805. pag. 437.

“ But they had be better come at their call;  
For many han unto mischiefe fall,  
And bene of ravenous wolves yrent,  
All for they nould be BUXOME and Bent.”

*Shepherd's Calendar. September.*

“ So wilde a beast so tame ytaught to bee,  
And BUXOME to his bands, is ioy to see.

*Spenser. Mother Hubberds Tale.*

\* [To which S. Johnson gives the following note :

“ A BAY of building is, in many parts of England, a common  
term; of which the best conception that I could ever attain, is,  
that it is the space between the main beams of the roof; so that a  
barn crossed twice with a beam, is a barn of three BAYS.”]

"The crew with merry shouts their anchors weigh,  
Then ply their oars, and brush the BUXOM sea."

*Dryden. Cymon and Iphigenia.*]

STOCK	}	All these (viz. <i>ȣtoc</i> , <i>ȣtac</i> , <i>ȣticce</i> ; <i>stok</i> , <i>stok-en</i> , <i>stuk</i> , <i>stak</i> , <i>stik</i> , <i>stich</i> ) so variously written, and with such apparently different meanings, are merely the same past tense and past participle (differently spelled, pronounced, and applied) of the Anglo-Saxon verb <i>stican</i> , <i>ȣtician</i> , <i>To Stick</i> , <i>pungere</i> , <i>figere</i> : although our modern fashion acknowledges only <i>stuck</i> as the past tense and past participle of the verb <i>To Stick</i> , and considers all the others as so many distinct and unconnected substantives.
STOCKS		
STOCKING		
STUCK		
STUCCO		
STAKE		
STEAK		
STICK		
STITCH		

We have in modern use (considered as words of different meaning)

**STOCK**—*Truncus*, *stipes*, i. e. *Stuck*: as *Log* and *Post* and *Block*, before explained.—"To stand like a stock."

**STOCK**—metaph. A stupid or blockish person.

**STOCK**—of a tree, itself *Stuck* in the ground, from which branches proceed.

**STOCK**—metaph. *Stirps*, family, race.

"Ony man born of the **STOKE** of Adam."

*Declaracion of Christe. By Iohan. Hoper, cap. 7.*

**STOCK**—*Fixed* quantity or store of any thing.

**STOCK**—in trade: *fixed* sum of money, or goods, capital, fund.

**STOCK**—Lock; not affixed, but *STUCK* in.

“The chambre dore anone was **STOKE**  
Er thei haue ought unto hir spoke.”

*Gower*, lib. 7. fol. 171. pag. 1. col. 2.

**STOCK**—of a gun; that in which the barrel is *fixed*, or *stuck*.

**STOCK**—Handle; that in which any tool or instrument is *fixed*.

**STOCK**—Article of dress for the neck or legs. (See **STOCKING**.)

**STOCKS**—A place of punishment; in which the hands and legs are *stuck* or *fixed*.

“There to abyde **STOCKED** in pryson.”

*Life of our Lady*, pag. 35.

**STOCKS**—in which ships are *stuck* or *fixed*.

**STOCKS**—The public Funds; where the money of [unhappy] persons is now *fixed*.—[Thence never to return.]

**STOCKING**—for the leg: corruptly written for **STOCK-EN**, (i. e. *Stok*, with the addition of the participial termination **EN**) because it was *Stuck* or made with *sticking* pins, (now called *knitting needles*.)

**STUCCO**—for houses, &c. A composition *stuck* or *fixed* upon walls &c.

**STAKE**—in a hedge; *Stak* or *Stuck* there.

[“Whose voice so soone as he did undertake,  
Eftsoones he stood as still as any **STAKE**.”

*Faerie Queene*, book 5. cant. 3. st. 39.]

**STAKE**—to which beasts are fastened to be baited—i. e. any thing *stuck* or *fixed* in the ground for that purpose.

**STAKE**—A *Deposit*; paid down or *fixed* to answer the event.

**STAKE**—metaph. *Risque*; any thing *fixed* or engaged to answer an event.

**STEAK**—a piece or portion of flesh so small as that it may be taken up and carried, *stuck* upon a fork, or any slender *sticking* instrument. Hence, I believe, the German and Dutch *Stuck*, *Stuk*, to have been transferred to mean any small piece of any thing.

**STICK**—(formerly written *stoc*) carried in the hand or otherwise; but sufficiently slender to be *Stuck* or thrust into the ground or other soft substance.

**STICK**—A thrust.

**STITCH**—in needle work (pronounced *ch* instead of *ck*) a thrust or push with a needle: also that which is performed by a thrust or push of a needle.

**STITCH**—metaph. A pain, resembling the sensation produced by being *stuck* or pierced by any pointed instrument.

The abovementioned are the common uses to which this participle is applied in modern discourse; but formerly (and not long since) were used

**STOCK**—for the leg; instead of *stocken* (*Stocking*.)

**STOCK**—A sword or rapier, or any weapon that might be thrust or *stuck*.



STOCK—A thrust or *push*.

STUCK—A thrust or *push*.

The abovementioned modern uses of this participle stand not in need of any instances or further explanation. For the obsolete use of it, a very few will be sufficient.

“*Speed*. Item, she can knit.

“*Launce*. What neede a man care for a STOCK with a wench, when she can knit him a STUCKE.”

*Two Gentlemen of Verona*, pag. 31.

“I did thinke by the excellent constitution of thy legge, it was form’d under the starre of a galliard.

I, ’tis strong; and it does indifferent well in a dam’d colour’d STUCKE.”—*Twelfth Night*, pag. 257.

“Which our plain fathers erst would have accounted sin,  
Before the costly coach and silken STOCK came in.”

*Poly-olbion*, song 16.

“To see thee fight, to see thee foigne, to see thee trauerse, to see thee heere, to see thee there, to see thee passe thy *puncto*, thy STOCK, thy reuerse, thy distance, thy montant.”

*Merry Wiues of Windsor*, pag. 47.

“I had a passe with him, rapier, scabberd, and all: and he giues me the STUCKE in with such a mortall motion, that it is in-euitable.”—*Twelfth Night*, pag. 269.

“When in your motion you are hot and dry,  
And that he calls for drinke; Ile haue prepar’d him  
A challice for the nonce; whereon but sipping,  
If he by chance escape your venom’d STUCK,  
Our purpose may hold there.” *Hamlet*, pag. 276.

“The fere affrayit my mind astonit als,  
Upstert my hare, the word STAKE in my hals.”  
*Douglas*, booke 3. pag. 68.

Though I have no doubt of my explanation of STUCCO;

yet, standing alone, I ought to give you Menage's account of it. He says, that the French *du Stuc*, is from the Italian *Stucco*; and *Stucco*—"forse dal Tedesco *Stuk*, che vale *Frammento*: essendo composto lo *Stucco* di frammenti di marmo.—Il Sr Ferrari da *Stipare*."

The Italian *stocco* and *stoccata* and the French *estoc* are the same participle.

## F.

Before you quit this word, I wish to know what you will do with Dryden's *Stitch-fall'n* cheek?

[“ Mistaken blessing which old age they call,  
 ’Tis a long, nasty, darksome hospital;  
 A ropy chain of rheums, a visage rough;  
 Deform’d, unfeatur’d, and a skin of buff;  
 A STITCH-FALN cheek, (*pendentesque genas*) that hangs  
     below the jaw;—  
 Such wrinkles, as a skilful hand would draw  
 For an old grandam ape, when, with a grace,  
 She sits at squat, and scrubs her leathern face.”  
*Dryden’s Translat. of the Tenth Sat. of Juvenal* ]

Johnson says—"that perhaps it means *furrows* or *ridges*," and that "otherwise he does not understand it."

## H.

The woman who knitted his stockings could have told him, and explained the figure by her own mishap.

DRY } These words, though differently spelled, and  
 DRONE } differently applied, are the same past tense  
 DRAIN } and past participle of the Anglo-Saxon verb  
*Dpyȝan*, *excutere*, *expellere*, and therefore *siccare*.

DRY, *siccus*, in the Anglo-Saxon *Dryȝ*, is manifestly the past tense of *Dryȝan*, used participially.

DRONE, *excussus*, *expulsus* (*subaud.* BEE) is written in the Anglo-Saxon *Dran*, *Drane*, *Dnæn*. *Dnæg* (*y* in *Dryȝan* being changed into *æ* broad) is the regular past tense of *Dryȝan*: by adding to it the participial termination *EN*, we have *Dnægen*, *Dnæg'n*, *Dnan* (the *æ* broad) pronounced, by us in the South, *DRONE*.

DRAIN is evidently the same participle differently pronounced, as *Dnæn*: being applied to that by which any fluid (or other thing) is *excussum* or *expulsum*.

ROGUE\*

ROCK

ROCHE

ROCHET

ROCKET

RUG

RUCK

ARRAY

RAIL

RAILS

RIG

RIGGING

RIGEL

RILLING

RAY

All these are the past participle of the Anglo-Saxon verb *ƿrīȝan*, *tegere*, *To Wrine*, *To Wrie*, to cover, to cloak.

*To Wrine*, or *To Wrie* was formerly a common English verb.

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\* [" ROGUE, *vulgari usu profigatissimus nebulo, trifurcifer, τριμαστιγίας*, trico, scelus; in legibus nostris, erro, mendicus. Sunt qui deflectunt a Fr. G. *Rogue*, arrogans, impudens, q. d. A bold or sturdy beggar. Doct. Th. H. declinat a Fr. G. *Roder*, vagari. Non incommode etiam deduci posset a *rogando*; quia

" The good folke that Poule to preched  
 Profred hym ofte, whan he hem teched,  
 Some of her good in charite,  
 But ther of ryght nothyng toke he,  
 But of hys honde wolde he gette  
 Clothes to WRINE hym and hys mete."

*Rom. of the Rose*, fol. 152. pag. 1. col. 1.

" I haue wel leuer, sothe to say,  
 Before the people patter and pray,  
 And WRYE me in my foxerye  
 Under a cope of papelardye."

*Ibid.* pag. 2. col. 1.

" And aye of loues seruauntes euery whyle  
 Himselfe to WRYE, at hem he gan to smyle."

*Ibid.* fol. 159. pag. 1. col. 1.

" For who so lyste haue healyng of his leche  
 To him byhoueth fyrst UNWRIE hys wounde."

*Ibid.* fol. 161. pag. 2. col. 2.

" And WRIE you in that mantel euermo."

*Troilus*, boke 2. fol. 165. pag. 1. col. 1.

stipem corrogat: *Rogator* autem pro mendico apud Martialem reperitur, lib. 4. Epigr. 30. Et *Roga* in Græco-Romano imperio pro donativo vel eleemosyna, præsertim ab imperatore collata, usurpata est olim apud Codinum et alios passim Orientalis imperii scriptores. Minsh. declinat ab A.-S. Roagh, malignari, et Germ. Roggen, nebulonem agere: sed hæ voces nusquam gentium comparent. Melius a Gr. *ῥαξος* et Heb. Rong, malus. Potest et formari a Belg. Wroeghen. A.-S. *ƿreƿan*, accusare, deferre, prodere."—*Skinner*.

Junius says—"Erro, scurra, vagus. Græcis *ῥαξος* est homo nihili," &c.

S. Johnson, in a note to *The Merry Wives of Windsor*, says: "A ROGUE is a wanderer, or vagabond; and, in its consequential signification, a cheat."—*Malone's Edition*, vol. 1. part 2. pag. 226.

In his Dictionary he says—"ROGUE, of uncertain etymology."]

" But O fortune, executrice of Wyerdes,  
 O influences of heuens hye,  
 Soth is, that under God ye ben our hierdes,  
 Though to us beestes ben the causes WRIE."

*Troilus*, boke 3. fol. 175. pag. 2. col. 2.

" ——— Up embossed hygh  
 Sate Dido al in golde and perrey WRIGH."

*Dido*, fol. 212. pag. 2. col. 2.

" WRIE the glede, and hotter is the fyre,  
 Forbyd a loue, and it is ten tymes so wode."

*Tysbe*, fol. 210. pag. 2. col. 1.

The disuse of this verb *ƿrigan*, *To Wrine*, or *To Wrie*, has, I believe, caused the darkness and difficulty of all our etymologists concerning the branches of this word which are left in our language\*. And yet, I think, this should not have happened to them : for the verb *ƿrigan* is not so intirely lost to the language, but that it has still left behind it the verb *To Rig*, with the same meaning. Which Johnson (with his wonted sagacity) derives from *Ridge*, the back. Because, forsooth,—“Cloaths are proverbially said to be for the back, and victuals for the belly.”

ROGUE (according to the usual change of the characteristic *r*) is the past tense and therefore past participle of *ƿrigan*, and means *Covered*, *Cloaked*; most aptly applied to the character designated by that term.

It happens to this verb, as to the others, that the change

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\* [“*Ford*. Ile Prat her: out of my doore, you witch, you RAGGE, you baggage, you poul-cat, you runnion, out, out: Ile conjure you, Ile fortune-tell you.” *Merry Wives of Windsor*. (*First Folio*), pag. 55. act 4. sc. 2.

See in Malone's edition the note on the same passage.]

of the characteristic I was not only to O, but also to A. What we call ROGUE, Douglas therefore calls RAY (ʒ being softened to Y.)

“Thir Romanis ar bot ridlis, quod I to that RAY,  
Lede, lere me ane uthir lessoun, this I ne like.”

*Douglas*, Prol. of the 8th booke, fol. 239. pag. 2.

Upon this passage, the Glossarist to Douglas says—  
“RAY seems to signify some name of reproach, as Rogue, Knave, or such like: Or perhaps it may be taken for a Rymer or poetaster, and so allied to the word *Ray* in Chaucer exp. *Songs*, *Roundels*: Or lastly, perhaps it may denote a wild or rude fellow, from the A.-S. *Reoh*, asper, whence Skinner derives the old English word *Ray*, mentioned in some of their statutes, explained by Cowel *Cloth never dyed*: or from the S. *Rea* (for *Roe*) as we commonly say, as wild as a *Rea*. But after all I am not satisfied.”

The same word, with the same meaning, is also used in *Pierce Ploughman*.

“To Wy and to Wynchester I wente to the fayre,  
With mani maner merchandise as mi master me hight,  
Ne had the grace of Gyle igoo amongst my chaffer,  
It had bene unsolde thys seuen yere, so me God helpe;  
Than draue I me among drapers, my donet to lerne,  
To drawe the lyser a longe the lenger it semed;  
Amonge the riche RAYES I rendred a lesson,  
To broche them with a packnedle and plitte hem togheters,  
And put hem in a presse and pynned them therin,  
Til ten yardes or twelue had tolled owte xiii.”

*Vis. of P. Ploughman*, fol. 23. pag. 2.

A ROCK (κ instead of G) is the *covered* part of the machine which spinsters use; I mean *covered* by the wool

to be spun. It was formerly well written **ROK**, **c** before **k** being always superfluous.

“ As sche that has nane uthir rent nor hyre,  
Bot wyth hyr **ROK** and spyunnyng for to thryffe,  
And therwyth to sustene her empty lyffe.”

*Douglas, booke 8. pag. 256.*

[“ The wyfe came yet  
And with her fete  
She holpe to kepe him downe,  
And with her **ROCKE**  
Many a knocke  
She gaue hym on the crowne.”

*Sir T. More's Workes, pag. 4.*

“ Sad Clotho held the **ROCKE**, the whiles the thrid  
By griesly Lachesis was spun with paine.”

*Faerie Queene, booke 4. cant. 2. st. 48.]*

**ROCKET** or **ROCHET**, part of the dress of a bishop, and formerly of women, is the diminutive of the Anglo-Saxon **poc**, exterior vestis (the same participle), or that with which a person is *covered*.

“ For there nys no clothe sytteth bette  
On damosel, than doth **ROKETTE**.  
A woman wel more fetyse is  
In **ROKETTE**, than in cote ywis :  
The white **ROKETTE** ryddeled fayre  
Betokeneth that ful debonayre  
And swete was she that it bere.”

*Rom. of the Rose, fol. 125. pag. 2. col. 2.*

“ For al so wel wol loue be sette  
Under ragges as ryche **ROCHETTE**.

*Ibid. fol. 142. pag. 2. col. 2.*

**RUG**, in the Anglo-Saxon **Rooc**, indumentum, is also the same past participle of **ƿrigan**; the characteristic **i**, as usual, being changed also to **oo** and **u**.

" Horror assumes her seat, from whose abiding flies  
Thick vapours, that like RUGS still hang the troubled air."  
*Poly-olbion*, song 26.

RUCK also (a very common English word, especially amongst females, though I find it not in any English collection) is the same participle as *nooc*, and means *covered*. It is commonly used when some part of silk, linen, &c. is folded over, or *covers* some other part, when the whole should lye smooth or even.

We may notice in passing, that the old English words *To Rouk* and *To Ruck*, are likewise formed from the past tense of *ȝrigan*; and mean, not (as Junius supposes) to lye *quiet* or in *ambush*, but simply to lye *covered*.

" What is mankynde more unto you yholde  
Than is the shepe that ROUKETH in the folde."  
*Knyghtes Tale*, fol. 3. pag. 1. col. 2.

" Now ryse, my dere brother Troylus,  
For certes it non honour is to the  
To wepe, and in thy bed to ROUKEN thus."  
*Troylus*, boke 5. fol. 193. pag. 2. col. 2.

" Waytyng his tyme on Chaunticlere to fall,  
As gladly done these homicides all,  
That in a wayte lye to murdre men,  
O false murdrer, RUCKYNG in thy den."  
*Tale of Nonnes Priest*, fol. 90. pag. 1. col. 1.

We have seen RAY (the past tense of *ȝrigan*) used by Douglas for ROGUE. It is likewise used with the same propriety for ARRAY.

" The thirde the kynge of nacions was  
And Tidnall was his name,  
These foure did marche in battel RAYE  
By armes to trye the same."  
*Genesis*, chap. 14. fol. 25. pag. 2.



“ And such as yet were left behinde  
 Made speede to scape awaie :  
 And to the mountaynes fledde for life  
 Forgettinge battel RAIE.”

*Genesis*, chap. 14. fol. 26. pag. 2.

[“ Like as a ship, whom cruell tempest drives  
 Upon a rocke with horrible dismay,  
 Her shattered ribs in thousand peeces rives,  
 And spoyling all her *geares* and goodly RAY,  
 Does make herselfe misfortunes piteous pray.”

*Faerie Queene*, book 5. cant. 2. st. 50.

“ I heard a voyce that called farre away,  
 And her awaking bad her quickly dight,  
 For lo ! her bridegrome was in readie RAY  
 To come to her ; and seeke her loves delight.”

*Spenser. Ruines of Time.*]

By the addition of the participial termination ED to RAY OR RAIE, we have RAYED, RAIED, OR RAIDE.

“ What one art thou, thus in torne weed iclad ?  
 Vertue. In price whom auncient sages had.  
 Why poorely RAIDE ?”—(i. e. poorly RIGGED.)  
*Songes, &c. By the Earle of Surrey, &c.* fol. 107. pag. 1.

ARRAY is the same past tense, with A the usual prefix to the præterit of the Anglo-Saxon verbs ; and means *Covered, Dressed* : and is applied by us both to the dressing of the body of an individual, and to the dressing of a body of armed men.

ARAYNE is the foresaid past tense ARAY with the addition of the participial termination EN : Arayen, Aray'n, clothed, dressed, covered.

“ Eftir thame mydlit samin went ARAYNE  
 The uthir Troyanis and folkis Italiane.”

*Douglas*, booke 13. pag. 470.

A woman's *Night-RAIL*, in the Anglo-Saxon *Rægel*, is the diminutive of *Ræg* or *RAY* the past tense of *ƿrigan*.

As *ROCHET* so *RAIL* means thinly or slenderly *covered*. And we have not this word from the Latin *Ralla* or *Regilla*, to which our etymologists refer us, without obtaining any meaning by their reference; but *Ralla* and *Regilla* are themselves from our northern *jægel*: nor is there found for them any other rational reference.

*RAILS*, by which any area, courtyard, or other place is thinly (i. e. not closely, but with small intervals) *covered*, is the same word *jægel*.

“ Furth of the sey with this the *dawing* springis,  
As Phebus rais, fast to the yettis *thringis*  
The *chois* gallandis, and huntmen thaym besyde,  
With *RALIS* and with nettis strang and wyde,  
And hunting speris stif with hedis brade.”

*Douglas*, booke 4. pag. 104.

“ ——— The bustuous swyne  
Quhen that he is betrappit fra hys feris  
Amyd the hunting *RALIS* and the nettys.”

*Ibid.* booke 10. pag. 344.

Of the same meaning and family is the word *RILLING* (for *Rillen*, as *RAILING* for *RAILEN*;) for that with which the feet are *covered*.

“ Thare left fute and al thare leg was bare,  
Ane ouch *RILLING* of raw hyde and of hare  
The tothir fute couerit wele and kny.”

*Douglas*, booke 7. pag. 238.

A *RIG*, *RIGEL*, *RIGIL*, or *RIGSIE*, is a male (horse or other animal) who has escaped with a partial castration,

because some portion of his testicle was *covered*, and so hidden from the operator's view.

**RIGGING** (written, I suppose, corruptly for **RIGGEN**, i. e. *ƿriġgen*) is that with which a ship, or any thing else, is **RIGGED** (i. e. *ƿriġged*) or *covered*.

I fear I have detained you too long upon this verb *ƿriġan*. And, for our present purpose, it is not necessary to shew you what I think of a **ROCK** in the sea\*; or of a **sky-ROCKET**; or of **RAIMENT**, **ARRAIMENT**, *To Rail* and *To Rally*; the real meaning of all which, I believe, the etymologist will find nowhere but in *ƿriġan*.

**DROSS**—is the past participle of **AKINSAN**, *Dneoran*, *deġicere*, *præcipitare*.

HOARD	}	HOARD, <i>hankā</i> , <i>ĥopd</i> , is the past participle of <i>ĥýpðan</i> , <i>custodire</i> .
HERD		
HURDLE		

**HERD** is the same participle; and is applied both to that which is *guarded* or *kept*, and to him by whom it is *guarded* or *kept*. We use it both for *Grege* and *Pastor*.

**HURDLE**, *ĥýpðel*, is the diminutive of the same participle *ĥýpð*: for (as usual with the change of the characteristic letter) the past tense of *ĥýpðan* was written either *ĥopd*, *ĥýpð*, or *ĥepð*.

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\* [" With rich treasures this gay ship freighted was,  
But sudden storme did so turmoyle the aire,  
And tumbled up the sea, that she (alas)  
*Strake* on a **ROCK**, that under water lay."

*Spenser. Visions of Petrarch.]*

SKILL  
SCALE  
SCALD  
SHALE  
SHELL  
SHOAL\*  
SCOWL  
SCULL  
SHOULDER  
SHILLING  
SLATE  
SCALA  
SCAGLIA  
ESCHELLE  
ESCAILLE  
ESCHALOTTE  
SCALOGNA.

At first sight, these words may seem to have nothing in common with each other; little at least in the sound, less in the meaning. Yet are they all the past participle of the Anglo-Saxon verb *Scylan*, *To Divide*, *To Separate*, *To make a difference*, *To Discern*, *To Skill*: and have all one common meaning.

This English verb, *To Skill*, though now obsolete, has not been long lost to the language; but continued in good and common use down to the reign of Charles the First.

" Shall she worke stories or poetries?  
It SKILLETH not which."

*Endimion*, (by John Lilly,) act 3. sc. 1.

[" We shall either beg together, or hang together.  
It SKILS not so we be together."

*Galathea*. By John Lily, act 1. sc. 4.]

" And now we three have spoke it,  
It SKILLS not greatly who impugnes our doome."

*Henry VI.* part 2. pag. 132.

" It's no matter, give him what thou hast; though it lack a shilling or two, it SKILLS not."—*B. Jonson. Poetaster*, act 3. sc. 4.

\* [Quære.

" But this Molanna, were she not so SHOLE,  
Were no lesse faire and beautifull then she."

*Faerie Queene. Two Cantos of Mutabilitie*, cant. 6. st. 40.]

" I am sick, inethipks, but the disease I feel  
 Pleaseth and punisheth : I warrant Love  
 Is very like this, that folks talk of so :  
 I SKILL not what it is." *B. and Fletcher. Martial Maid.*

" Now see the blindnes of us worldlye folk, how precisely we  
 presume to shoote our folish bolte, in those matters most in whiche  
 we least can SKILL."

*Sir T. More. De quatuor nouissimis, pag. 73.*

SKILL, as now commonly used, is manifestly *Discernment* : that faculty by which things are properly *divided* and *separated* one from another.

" Into vii partes I haue this boke dyuyded,  
 So that the reder may chose where he wyll.  
 The fyrste conteyneth how the Brytons guyded  
 This lande from Brute, Moliuncius untyll.  
 And from Moliuncius I haue sette for SKYLL  
 To the nynthe yere of kynge Cassibelan  
 The seconde parte." *Fabian. Prologue.*

" I thought that fortitude had been a mean  
 Twixt fear and rashness ; not a lust obscene  
 Or appetite of offending ; but a SKILL  
 And nice *discernment* between good and ill."  
*B. Jonson. Underwood.*

As we have in English *Writ*, *Wrote*, *Wroten*, *Wroot*, *Wrat*, *Wrate*, and *Written*, for the past participle of *ȝrcitan*, *To Write* ; So the characteristic letter *i* or *y* of the verb *ȝrcylan*, in order to form the past tense, is changed to *i* short, or to *A*, or to *E*, or to *O*, or to *OA*, or to *OO*, or to *OU*, or to *OW*, or to *U*. And here again, as before in *ȝrcipan* and *ȝrcitan* (and in all Anglo-Saxon words) *ȝc* become indifferently either *SH* or *SK*.

SCALE, therefore, in all its various applications, as well as *SHALE*, *SHELL*, *SHOAL* or *SHOLE*, *SCOWL*, and

scull, will be found to be merely the past participle of scylan.

[“ —— You have found,  
SKALING his present bearing with his past,  
That hee’s your fixedemie.” *Coriolanus*, pag. 14. col. 1.]

“ The cormorant then comes, by his devouring kind,  
Which flying o’er the fen immediately doth find  
The fleet best stor’d of fish, when from his wings at full,  
As though he shot himself into the thicken’d SKULL,  
He under water goes, and so the SHOAL pursues.”  
*Poly-olbion*, song 25.

[“ Let us seeke out Mydas whom we lost in the chase.  
He warrant he hath by this started a couey of bucks,  
Or roused a SCUL of phesants.”  
*Mydas* (by *John Lily*), act 4. sc. 3.]

“ Now here he fights on Galathe his horse,  
And there lacks work : anon he’s there a foote,  
And there they flye or dye, like SCALED SCULS  
Before the belching whale.”  
*Troilus and Cressida*, (pag. 103, if paged.)

On this passage of Shakespear, Mr. Steevens (whose notes are almost always useful and judicious ; as Mr. [Malone’s] are as constantly insipid and ridiculous) gives us the following note :

“ SCULLS are great numbers of fishes swimming together. The modern editors, not being acquainted with the term, changed it into *Shoals*. My knowledge of this word is derived from a little book called *The English Expositor*, London, printed by Iohn Legatt. 1616. Again, in the 26th Song of Drayton’s *Poly-olbion* ;

“ My silver-scaled SCULS about my streams do sweep.”

I forbear to repeat to you the tedious nonsense of [Malone] which he has added to this note : for I think

you do not wish to hear (nor, when heard, would you believe) that the Cachalot was—"the species of whale alluded to by Shakespear."

"By this is your brother saued, your honour untainted, the poore Mariana advantaged, and the corrupt deputy SCALED."

*Measure for Measure*, pag. 72.

On this passage Mr. Steevens mistakingly says,—"*To SCALE*, as may be learn'd from a note to *Coriolanus*, act 1. sc. 1., most certainly means, *To Disorder*, *To Disconcert*, *To put to flight*. An army routed, is called by Hollinshed, an army SCALED. The word sometimes signifies *To Diffuse* or *Disperse*; at others, as I suppose in the present instance, *To put into confusion*."

"——— I shall tell you  
A pretty tale, it may be you haue heard it,  
But, since it serues my purpose, I will venture  
To SCALE 't a little more." *Coriolanus*, act 1. sc. 1.

On this passage Mr. Steevens says,

"*To SCALE* is *To Disperse*\*. The word is still used

\* ["May be you placed haue your hope alone  
In bandes, of which this circuit maketh showe,  
And whom *disperst* you vanquisht, *knit* in one  
Now eke assoone to ouercome you *trowe*,  
Though of your troopes that store is SCALD and gone  
Through wars and want, yourselfe do see and knowe."

*Godfrey of Bulloigne, translated by R. C. Esq.*  
pag. 85. cant. 2. st. 73.

"Ma forse hai tu riposta ogni tua speme  
In queste squadre, ond' hora cinto siedì.  
Quei che *sparsi* vincesti, uniti insieme  
Di vincer anco agevolmente credi:  
Se ben son le tue schiere hor molto SCEME,  
Tra le guerre, e i disagi, e tu te 'l vedi."

*Gierusalemme Liberata.*]

in the North. The sense is—Though some of you have heard the story, I will spread it wider, and diffuse it among the rest.

“ A measure of wine spilt, is called—a **SCALED** pottle of wine,—in Decker’s comedy of the *Honest Whore*: 1635. So, in the *Historie of Clyomen*, Knight of the Golden Shield, &c. a play published in 1599.

“ The hugie heapes of cares that lodged in my minde,  
Are **SKALED** from their nestling place, and pleasure’s passage find.

“ In the North they say—**SCALE** the corn, i. e. Scatter it. **SCALE** the muck well, i. e. Spread the dung well.

“ The two foregoing instances are taken from Mr. Lambe’s notes on the old metrical history of Floddon Field. Again, Holinshed, vol. 2. pag. 499. speaking of the retreat of the Welchmen, during the absence of Richard 2, says—They would no longer abide, but **SCALED** and departed away.

“ In the Glossary to Gawin Douglas’s translation of Virgil, the following account of the word is given—**SKAIL**, **SKALE**, to scatter, to spread, perhaps from the Fr. *Escheveler*. Ital. *Scapigliare*, crines passos seu spar-sos habere. All from the Latin *Capillus*. Thus—*Escheveler*, *Scheval*, *Skail*—but of a more general signification.” *Steevens*.

To these instances from Shakespear, and those adduced by Mr. Steevens, may be added the following,

“ Ane bub of weddir followit in the taill  
Thik schour of rane mydlit full of haill.  
The Tyriane menyie **SKALIS** wyde quhare,  
And all the gallandis of Troy fled here and thare.”  
*Douglas*, booke 4. pag. 105.



"An old seck is aye SKAILING."

*Ray's Scottish Proverbs*, pag. 280.

Shakespear in *King Lear*, pag. 288, mentions—"a SHEAL'D peascod."

"All is not worth a couple of nut SHALIS."

*Skelton*, pag. 4. Edit. 1755.

"Al is but nut SHALES

That any other sayth,

He hath in him such faith."

*Ibid.* pag. 154.

"They may garlicke pill,

Cary sakes to the mil,

Or pescodes they may SHIL."

*Ibid.* pag. 145.

And Ray, in his *North Country Words*, pag. 53, tells us,—"*To SHEAL*, to separate: most used of milk. *To SHEAL* milk, is to curdle it, to separate the parts of it."

"Coughes and cardiacles, crampes and toth aches,  
Reumes and radgondes, and raynous SCALLES."

*Vision of P. Ploughman*, pass. 21. fol. 112. pag. 2.

You laugh at the derivation from *Scapigliare*, *Escheveler* and *Capillus*, as introduced to account for the ancient but now obsolete use of the word SCALE. How much more ridiculous would it appear, if attempted to be applied in explanation of the word SCALE in all its modern uses.

We have—SCALE—a ladder\*. And thence

SCALE—of a besieged place.

A pair of SCALES.

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\* ["Tu vuoi udir quant'è che Dio mi pose  
Nell'eccelso giardino, ove costei  
A così lunga SCALA ti dispose."

*Il Paradiso di Dante*, cant. 26.]

A SCALE of degrees.

SCALE of a fish, or of our own diseased skin.

SCALE of a bone.

SCALL, and SCALED (or SCALD) head.

We have also—SHALE of a nut, &c.

SHELL of a fish, &c.

SHOAL, SHOLE, or SKUL of fishes.

SCULL of the head.

SCOWL of the eyes.

SHOULDER.

And finally—SKILL,

SHILLING,

And—SLATE.

Now in every one of these, as well as in each of the instances produced of the antient use of the word SCALE; one common meaning (and only one common meaning) presents itself immediately to our notice: viz. *Divided, Separated*.

Let us look back upon the instances produced.

The fishes come in SHOALS, SHOLES, or SCULS (which is the same participle, *yc* being differently pronounced as *sh* or *sk*); that is, They come in *separate divisions* or parts *divided* from the main body: and any one of these divisions, (SHOALS or SCULS) may very well again be SCALED, i. e. *divided* or *separated* by the belching whale.

The corrupt deputy was SCALED (or SHALED, if you please) by *separating* from him, or stripping off his covering of hypocrisy.

The tale of Menenius was “SCALED a little more;” by being *divided* more into particulars and degrees; told

more circumstantially and at length. That I take to be Shakespear's meaning by the expression : and not the *staling* or *diffusing* of the tale ; which, if they had heard it before, could not have been done by his repetition. For Menenius does not say that *some* of them had heard it before : that word *some* is introduced by Mr. Steevens in his note ; merely to give a colour to his explanation of "*diffusing* it amongst the rest."

Holinshed's army of Welchmen "SCALED (i. e. *separated*) and departed."

Clyomen's cares were SCALED (i. e. *separated*) from their nestling place.

The Tyrian menyé, in Douglas, SKALIT (i. e. *separated*) themselves wide quhare.

An old sack (as old men best know) is always SKAILING ; i. e. parting, dividing, separating, breaking.

A "*raynous* (i. e. *roynous*, from *ronger*, *rogner*, *royner* ; whence also AROYNT) SCALL," is a *separation* or discontinuity of the skin or flesh, by a gnawing, eating forward, malady : As is also a SCALL or *Scaled* head, called a SCALD head.

[“ Her crafty head was altogether bald,  
And, as in hate of honorable eld,  
Was overgrowne with scurfe and filthy SCALD.”  
*Faerie Queene*, book 1. cant. 8. st. 47.]

But I need not, I suppose, apply this same explanation individually to each of the other words mentioned. It applies itself : unless perhaps to SCOWL, i. e. *separated* eyes, or eyes looking different ways ; which our ancestors

termed *ŕceol-eage*. We say only *ŕceol* : i. e. *scowl* ; *subaud*. Eyes.

“Than scripture scornid me and A SKILE loked.”

*Vision of P. Plowman*, fol. 53. pag. 1. pass. 11.

(The Germans use *Schal* for the same.)

In the same manner their name for the testicles, was *ŕcallan*, i. e. *Divided, separated*.

SHOULDER, which formerly was, and should still be, written SHOULDE, is also the past participle of this verb *ŕcylan*.

“The due fashion of byrthe is this, fyrste the head cometh forward, then foloweth the necke and SHOULDES.”

*Byrth of Mankynde*, fol. 13. pag. 2. (1540.)

The Latin, Italian, and French words *Scala*, *Scaglia*, *Eschelle*, *Echelon*\*, *Escaille*, &c. referred to by some of our etymologists as originals, are themselves no other than this same Northern participle. Hence also the French *Eschalotte* and the Italian *Scalogna*.

\* Besides its modern uses, the French formerly employed the word *Echelles* for certain divisions of their army : and the modern very useful military position is well called *Echelon* : as Captain James (to whom, for his valuable publications at this time, our [besieged] country is so deeply indebted) informs us in his *Military Dictionary*.

“President Fauchet in his book *De la Milice et des Armées*, tells us, that by this word (*Echelles*) were meant several troops of horse : so that *Echelle* in antient times signified what is now called a Troop.”

“*Echelon*, a position in military tactics, where each division follows the preceding one, like the steps of a ladder,” &c.

I think it probable that **SHILLING** (Dutch, *Schelling*) may be corruptly written for **SHILLEN**, or **rcýlen**, an aliquot part of a pound. And I doubt not in the least that **SLATE** is the past participle of the same verb **rcýlan**.

## F.

This is singular. What you mention as a bare probability, appears to me doubtless. And where you have not the least doubt, I have the most. The meaning indeed of the past participle of **rcýlan** would apply very well to **SLATES**, which are thin flakes of stone *separated* or **SCALED** from each other. But the words themselves seem too far asunder.

## H.

We must bring them nearer together. What we now call **SLATE**, was formerly **SCLAT**.

“And thei not fyndinge in what parti thei shulden bere hym in, for the company of peple, *steigeden* up on the roof: and bi the **SCLATIS** thei *senten* him doun with the bedde in to the myddil.”

*Luke*, chap. 5. ver. 19.

“He buylded a royall mynster of lyme and stone, and couueryd it with plates of syluer in stede of **SCLATE** or leade.”

*Fabian*, parte 5. chap. 131.

I suppose the word to have proceeded thus—**SKALIT**, **SKLAIT**, **SKLATE**, **SLATE**. And I am the more confirmed in this supposition, because our ancestors called **SLATES**, **SKAAGG**; the Scotch (as I am told by the Glossarist of Douglas) **SKELLYIS**; and the Dutch call them **SCHALIEN**.

The French *Chaloir*, *Nonchalance*, the Italian *Non cale*,

(“E pien di fe, di zelo; ogni mortale

Gloria, imperio, tesor, mette in *Non cale*.”—(i. e. It *skills not*.)

*Gierusalemme Liberata*.)

and the Latin *Callidus*; are all from this same northern verb ꝛcýlan. And it is not unentertaining to observe how the French, Italian and Latin etymologists twist and turn and writhe under the words. If you have the curiosity to know, you may consult Menage's *Orig. Ital.* Article CALERE: and his *Orig. Franc.* Articles NONCHALANT and CHALOIR; and Vossius, Art. CALLIS.

SHOP } The past tense, and therefore past participle,  
 SHAPE } of the Anglo-Saxon verb Scýppan, *To Fa-*  
 SHIP } *shion, To Form, To Prepare, To Adapt.*

A SHOP—*formatum* aliquid (in contradistinction from a *stall*) for the purpose of containing merchandise for sale, protected from the weather.

A SHIP—*formatum* aliquid (in contradistinction from a *Raft*) for the purpose of conveying merchandise, &c. by water, protected from the water and the weather.

SHAPE requires no explanation.

" At whiche the god of loue gan loken rowe  
 Right for dispite, and SHOPE him to be wroken."  
*Troilus*, boke 1. fol. 168. pag. 1. col. 2.

" ——— We ben SHAPE  
 Somtyme lyke a man or lyke an ape."  
*Freres Tale*, fol. 41. pag. 1. col. 1.

" He was goodly of SHAPPE and of vysage, but that was mynged  
 wyth lechery and cruelty."—*Fabian*, fol. 120. pag. 2. col. 2.

" Of dyuerse SHAPPE and of dyuerse colours."  
*Diues and Pauper*, 1st comm. cap. 28.

" Atyre to costful or to straunge in SHAP."  
*Ibid.* 6th comm. cap. 13.

"The glorious vyrgyn Mary came out of the chapell in rayment and SHAPPE lyke the knyghtes wyfe."

*Myracles of our Lady*, pag. 14.

SHROUD } SHROUD, in Anglo-Saxon *Scrud*, *vestitus*,  
SHROWDS } though now applied only to that with  
which the dead are *clothed*, is the past participle of  
*Scrudan*, *vestire*: and was formerly a general term for  
any sort of clothing whatever.

"In somer season whan softe was the sonn,  
I *shope* me in to a SCHROUD, as I a schepeherde wer."

*Vision of P. Ploughman*, pass. 1.

Thus Athelstane commands,

"Æþelstane cýning. eallum minum geseferum binnon  
mine ric gecýþe. þat ic wille þat ge fedað ealle pæga  
an eapm Englycman (gýf ge him habbað. oþþe oþerne  
gefindað) fram tþam minra feorþma agýfe mon hine  
elce monað ane ambra meles. and an fconc fpcer.  
oþþe an þam feorþe iiii peningas and fcrud for tþelf  
monþa ælc gear."

You see here that *fcrud*, SHROUD, means any sort of  
clothing generally.

F.

Yes. I see the meaning of SHROUD; but I see some-  
thing besides, worth more than the meaning of any word  
—gýf ge him habbað!—What, Doubt whether an *En-  
glishman* could be found so poor as to accept this bounty!  
Good God! Were Englishmen ever such a people as  
this? Had they ever such kings? And had their kings  
such counsellors? And was this the manner of providing  
(not out of any taxes, but out of the king's own estate)

for a poor Englishman, *if one could be found*, who would accept such provision? Was this my country? And is this my country?\*

## H.

Oh, this was many ages ago. Long before the reign of Messrs. [Pitt] and [Dundas]. Long before the doctrine was in vogue or dreamed of, which has made so many small men great (small in every sense of the word :) I mean the [traitorous doctrine of giving up our last guinea, to secure a remaining sixpence; and the most precious of our rights, in order to secure the miserable rest:] Like pulling out the stones of an arch (and the key-stone amongst them) to render the edifice the stronger: or surrendering all our strong holds to an enemy, that the rest of the country may enjoy the greater security.

But a truce with Politics, if you please. The business of this country, believe me, is settled. We have no more to give up: until some [Chancellor of the Exchequer] shall find out that grand desideratum of a substitute for bread, as he has already discovered a substitute for money. Till that period arrives, let us pursue the more harmless investigation into the meaning of words.

The SHROWDS are any things with which the masts of a ship are *dressed or clothed*.

“ ————— Such a noyse arose,  
As the SHROWDES make at sea in a stiffe tempest,  
As *lowd*, and to as many tunes.” *Henry VIII.* pag. 224.

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\* [“ Ego illud locupletissimum mortalium genus dixerim, in quo pauperem invenire non posses.” *Seneca*, Epist. 90. edit. 4to. Lipsii. pag. 580.]



[" With glance so swift the subtle lightning past,  
As split the sail-yards.  
The flaming SHROWDS so dreadful did appear."  
*Dryden's Juvenal*, sat. 12. *By Thomas Powis.*

" Oh cozen, thou art come to set mine eye :  
The tackle of my heart is crack'd and burnt,  
And all the SHROWDS wherewith my life should saile  
Are turned to one thred, one little haire."\*  
*King John*, pag. 22.]

**FLOUT**—is the past participle of *Flitan*, *jurgari*, *contendere*.

" Here stand I, ladie, dart thy skill at me ;  
Bruise me with scorne, confound me with a FLOUT."  
*Loues Labours Lost*, pag. 140.

**FOUL**—the past participle of *Fýlan*, *arýlan*, *berýlan*, *To File*; which we now write *To Defile*.

[" Where feeling one close couched by her side,  
She lightly lept out of her FILED bed."  
*Faerie Queene*, book 3. cant. 1. st. 62.]

" For Banquo's issue haue I FIL'D my mind,  
For them the gracious Duncan haue I murther'd."  
*Macbeth*, pag. 139.

" Sirrah, I scorn my finger should be FIL'D with thee."  
*B. and Fletcher. Pilgrim.*

" A scabbit sheep FILES all the flock."—*Ray's Scottish Proverbs.*

\* [On this passage Malone says,

" Shakspeare here uses the word SHROUDS in its true sense. The SHROUDS are the great ropes, which come from each side of the mast. In modern poetry the word frequently signifies the sails of a ship."!!

It signifies the same *here* : " SHROWDS *wherewith* my life should saile." He could not *saile* with the *great ropes* alone.]

SPROUT } A.-S. *ſpnote*, *ſppnaut*. SPROUT is the past  
 SPURT } participle of *ſppitan*, *ſppȳtan*, *germinare*,  
*To Shoot out, To Cast forth*. SPURT is the same word,  
 by a customary metathesis.

TROUBLE—Is the past participle of *Tribulan*, *tundere*,  
*conterere*, *pinsere*, *To Bruise, To Pound, To Vex*. The  
 Latin *Tribulare* is the same word; differing only by a  
 different infinitive termination: *Tribul-an, Tribul-are*. As  
 many other Latin verbs differ from the Anglo-Saxon verbs  
 only by the different infinitive terminations *an*, or *re*.

BROOK	}	All these words are merely the same past participle (differently pronounced and written) of the verb <b>BRICAN</b> , <i>Brecan</i> , <i>bræcan</i> , <i>To Break</i> .
BROACH		
BRACK		
BREAK		
BREACH		
BREECH	}	BROOK (in the Anglo-Saxon <i>Bruc</i> ) approaches most nearly to our modern past tense BROKE: and indeed this sup- posed noun was formerly so written.
BREECHES		
BRACCA		
BRACHIUM		

“ And so boweth furth bi a BROKE, beeth buxome of spech  
 Tyll you fynden a forde, your fathers honourable,  
 Wade in that water and wash you wel there.”  
*Vision of P. Ploughman*, pass. 6. fol. 29. pag. 2.

“ And helde the way down by a BROKE syde.”  
*Cuckowe and Nyghtyngale*, fol. 351. pag. 1. col. 1.

“ He lept ouer a BROKE for to fight with the giaunt.”  
*Hist. of Prince Arthur*, 3d part. chap. 79.

“ The eye that scorneth his fader, and despyseth the byrth of  
 his moder, rauyns of the BROKES, that is to saye, fendes of helle  
 BROKES, shall delue out and *pyke* out that eye.”  
*Dives and Pauper*, 4th comm. cap. 1.

“ With knyghtly force and violence he entred the sayde cytye (London) and slewe the fore namyd Liuius Gallus nere unto a **BROKE** there at that daye rynnynge, and hym threwe into the sayd **BROKE**. By reason wherof long after yt was called Gallus or Wallus **BROKE**. And at this day the strete where some tyme ranne the sayde **BROKE** is nowe called *Walbroke*.”

*Fabian's Chronicle*, 4th parte. chap. 65.

Doctor Th. Hickes was aware that **BROOK** must be in some manner derived from **Bṛæcan** : and gives this reason for it—“ quia rivus exiliens terram perrumpit.” And this is very aptly described in Beaumont and Fletcher's *Faithful Shepherdess*.

“ ——— Underneath the ground,  
In a long hollow the clear spring is bound,  
Till on yon side where the morn's sun doth look,  
The struggling water *breaks out* in a **BROOK**.”

**ABROACH** is **Abṛæc**, the regular past tense of **bṛæcan**, by the customary addition of the præfix **A**.

“ Hewe fire at the flynt four hundred wynter,  
But thou haue towe to take it, with tinder or **BROCHES**,  
All thy labour is loste.”

*Vision of P. Ploughman*, pass. 18. fol. 95. pag. 1.

**BRACK** is not far removed from our modern past tense *Brake*, which is still in use with us as well as *Broke* ; and it approaches still nearer to the past tense as it was formerly written *Brak*.

“ He biholdinge in to heuene, blesside and **BRAK**, and gaf looues to disciplis.”—*Mattheu*, chap. 14. ver. 19.

“ Hee feutred his speare and ranne agains Sir Trian, and there either **BRACKE** their speares all to peeces.”

*Hist. of Prince Arthur*, 2d part. chap. 94.

"So he ranne to his sword, and when he saw it naked, he praised it much, and then he shooke it, and therewith he BRACKE it in the middes.—*Hist. of Prince Arthur*, 3d part. chap. 79.

Though BRACK (as a noun) is not much in fashion at present, it was formerly in good and common use.

"Let not a BRACK i' th' stuff, or here and there  
The fading gloss, a general loss appear."

*B. and Fletcher. Epilogue to Valentinian.*

"You may find time out in eternity,  
Deceit and violence in heavenly justice,  
Life in the grave, and death among the blessed,  
Ere stain or BRACK in her sweet reputation."

*Ibid. A Wife for a Month.*

A BREACH (bpic) or BREAK, the same word as the former, with the accustomed variation of CH for CK.

"Is it no BREAKE of duetie to withstande your king?"

*Hurt of Sedition. By Sir John Cheke.*

"The contrarie partie neyther could by justice, neither would by boldenesse haue enterprised the BREAKE thereof.—*Ibid.*

Of BREECH (the same participle) Skinner says well—  
"Verum etymon vocis BREECH commodius deduci potest ab A.-S. bryce, ruptio, ruptura: quia sc. in ano corpus in foramen quasi dirumpi videtur."—And BREECHES, which cover those parts where the body is *Broken* into two parts. Hence also assuredly the Latin *Bracca*\*; and, I believe, the Greek and Latin Βραχίον, *Brachium*.

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\* "BRACA (pro quo vulgo *bracca*, vel *bracha*, minus recte scribunt) Isidoro, lib. xix. cap. xxii. videtur dici, quod sit *brevis*, nempe a Græco βραχυς. Aliis placet, esse a βραχος, quod a βρῆσθαι seu βρῆναι. unde ab Eustathio esse dicitur διαβρωγος ἱματίον, vestis disrupta. Æoles (quos Romani maxime imitantur) literam β literæ

SNOW—In the Anglo-Saxon *Snop*, and the same in Douglas.

“His schulderis heildit with new fallin *SNAP*W.”

*Douglas*, booke 4. pag. 108.

*ρ* præmittunt, quando post *ρ* sequitur *κ*, *τ*, vel *δ*. ut, *ρυτηρ*, *βρυτηρ*, *ροδον*, *βροδον*, *ρακος*, *βρακος*, &c. Sed sane *braca* vox est a Gallis Belgis. Quippe hodieque Belgæ, sive Germani inferiores, eam *broeck* appellant, ut Cimbri, *brog*, Britanni, *breache*. At *braca* esse a Gallis, clare docet Diodorus Siculus, cujus illud de Gallis, *χρωνται δε αναξυρισιν, ας εκαινοι βρακας καλουσιν*. Similiter Hesychius, olimque Galliæ pars ab harum usu dicta *bracata*. Idem confirmant versus isti apud Sueton. in Julio, cap. lxxx :

‘Gallos Cæsar in triumphum ducit : iidem in curia  
Galli bracas deposuerunt, latum clavum sumserunt.’

Sed et *bracarum Gallicarum* liquido meminere Vopiscus in Aureliano, Lampridius in Alexandro Severo, pluresque alii. *Bracatos* quoque milites Gallicos appellat Ammianus, lib. xvi. Quare et *braca* vocem Gallicam putamus : vel, si origo est Græca, vocem eam acceperint Galli a Massiliensibus : qui Græce loquebantur. Non soli autem *bracis* usi Galli ; sed et Persæ, quibus eas tribuit Ovidius v. Trist. el. x. item Sarmatæ, sive Scythæ, ut ex eodem, item Mela, et Valerii v. Argon. constat.”—*G. J. Vossius*.

“BRACHIUM, *βραχιον*, απο της βραχυτητος. Festus : *Brachium nos Græci βραχιον dicunt : quod deducitur a βραχυ, hoc est, breve ; eo quod ab humeris ad manus breviora sint, quam a coxis plantæ*. Sed videtur obstare Festo, quod *brachium*, ac *βραχιον*, proprie dicatur de osse, quod inter scapularum et cubiti articulos interjacet. Eoque potius *brachium* sic dici censeo, quia os id, quod dixi, breve sit, imprimis si conferetur cum osse femoris, cui *αναλογον* est. Nam ut pedibus manus, lacertus tibiæ, genui cubitus, sic femori brachia respondent. Ac quia de hac vocis proprietate aliquis litem movere possit, addo *την ὅλην χειρα* (intelligo per *χειρα* totum illud ab humero usque ad extremos digitos, quomodo hac voce etiam usi Homerus et Hippocrates) dividi a Galeno in partes tres ;

“ And tharwithal attanis on euery sydis  
The dartis thik and ffeand takillis glidis,  
As dois the schoure of SNAW.”

Douglas, booke xi. pag. 386.

βραχίονα, πηχυν, et ακροχειρον. quæ ipsa etiam complexus Naso, cum, 1 Met. ait :

‘ ———— Laudat digitosque manusque  
Brachiaque et nudos media plus parte lacertos.

Quare, cum tres sint brachii partes, os illud totius brachii maximum, quod est inter humerum et cubitum, proprie βραχίον, seu *brachium* appellabitur. Os alterum inter brachium et manum Latinis fuerit *lacertus*, Græcis πηχυς, quanquam hæc vox et angustius interdum sumatur. Nam cum os illud duobus constet ossibus; uno inferiori et grandiori, altero superinsidente et minori; illud quidem eodem nomine cum toto dicitur πηχυς, sive *ulna*; hoc vero, quia parvarum rotarum radios refert, καρπύς, sive *radius* nominatur. Quod superest ακρα χειρ, et una voce ακροχειρον, ac κατ’ ἐξοχην, χειρ, Latinis *manus* dicitur. Ex his igitur liquet, quid proprie *brachii* nomine sit intelligendum. At Celsus, lib. viii. cap. 1. quemadmodum pro *brachio humerum* dixit, ita per brachium intelligit omne illud a scapulis dependens usque ad extremam manum. Qui similiter βραχίονος vocem usurpat Aristoteles, lib. 1. Histor. Animal. cap. xv. ubi hæc a philosopho statuuntur partes βραχίονος ὀμος, ὀγκων, ὠλεκρανον, πηχυς, χειρ. Ὀμος ei est articulus brachii cum ὀμοπλάτη, sive *scapula*. Ὀγκων est, quod interjacet inter dictum articulum et eum cui innititur. Is articulus Aristoteli est ὠλεκρανον, quibusdam *cubitus*, aliis *gibber brachii*, nominatur. Πηχυς est quod inter manum et acutam gibberamque brachii partem, situm est. Χειρ palma et digitis constat. Quædam tamen ex hisce vocabulis aliter ab Hippocrate et aliis accipi, non ignoramus: et qui nescit, discere possit ex definitionibus medicis doctissimi Gorræi. Isidorus autem plane audiri non meretur, cum lib. xi. cap. 1. hoc pacto scribit: *Brachia a fortitudine nominata: Βαρυ enim Græce grave et forte significat, in brachiis enim tori lacertorum sunt et insigne musculorum robur existit.*—G. J. Vossius.

It is the regular past tense and therefore past participle of *Snipan*, which Gower and Chaucer write *To Snew*.

“ And as a busshe, whiche is BESNEWED,  
Their berdes weren hore and white.”

*Gower*, lib. 1. fol. 19. pag. 1. col. 2.

“ The presentes euery daie bene newed,  
He was with yestes all BESNEWED.”

*Ibid.* lib. 6. fol. 135. pag. 2. col. 1.

“ A better viended man was nowhere none,  
Without bake meate was neuer hys house  
Of fyshe and fleshe, and that so plenteouse  
It SNEWED in hys house of meate and drinke.”

*Prologues. The Frankeleyn.*

SNOW, is simply—that which is SNIWED or SNEWED.

Loss } The past participle of **ΛΙΝΣΑΝ**, *Lýran*,  
Loose } amittere, dimittere.

“ Their arrows finely pair’d, for timber and for feather,  
With birch and brazil piec’d, to fly in any weather;  
And shot they with the round, the square, or forket pile,  
The LOOSE gave such a twang, as might be heard a mile.”

*Poly-olbion*, song 26.

KNEE } I believe the Gothic **hNAIYGAN**, **hNEI-**  
NECK } **YAN**, and the Anglo-Saxon **Đnīzan** (which  
KNUCKLE } have all the same meaning, viz. incurvare,  
NOD } inclinare, *To Bow, To Bend, To Incline*)

to be the same verb; though something differently pronounced: And I suppose **KNIV**, *Eneop*, and our English **KNEE**, to be the past tense of this verb.

NECK, in the Anglo-Saxon **Đnecc** (or **Đnezz**) may perhaps also be the past tense of **Đnīzan**.

KNUCKLE, in Anglo-Saxon *Enucl* (perhaps formerly *Ðnuzel*) I suppose to be the diminutive of *Ðnuz*; which may likewise have been the regular past tense of *Ðnigan*.

I offer the foregoing to you barely as conjecture. But we know that *Ðnah* is perpetually used in the Anglo-Saxon as the past tense of *Ðnigan*: by adding to it the participial termination *ED*, we have *Ðnahed*, *Ðnah'd* (A broad); from which, I doubt not, we have our English *nod*, i. e. An inclination of the head.

NOTCH	}	Which vary respectively in sound only by the immaterial difference of <i>ch</i> or <i>ck</i> , have all one common meaning: and I believe them to be the past participle of the verb <i>To Nick</i> , <i>incidere</i> .
NOCK *		
NOOK		
NICHE		
NICK		

"All ruffe of haire, my nailes UNNOCKT, as of such seemeth best,  
That wander by their wit's, deformed so to be."

*Songes &c. By the Earl of Surrey &c. fol. 61. pag. 2.*

"Like the good fleacher that mended his bolte with cuttinge of  
the NOCKE." *Dr. Martin. Of Priestes unlaful Mariages,*  
chap. 13. p. 250.

"The rough Hibernian sea I proudly overlook  
Amongst the scatter'd rocks, and there is not a NOOK  
But from my glorious height into its depth I pry."

*Poly-olbion, song 30.*

[" ——— Or did his genius  
Know mine the stronger dæmon, fear'd the grapple,  
And looking round him, found this NOOK of fate  
To skulk behind my sword."

*Dryden. Don Sebastian, act 1. sc. 1.]*

The Italian and French languages have many words,  
*Nicchio, Nicchia, Niche, &c.* of the same origin.

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\* ["NOCKE."—*R. Ascham, pag. 130.*]



WROTH	}	All these are the past tense and therefore the past participle of <i>ƿrīðan</i> , torquere, <i>To Writhe</i> . The two former are applied to the mind; and, together with WREATH (or WRITH) speak themselves.
WRATH		
WREATH		
RADDLE		
WRY		
RIDDLE		

A RADDLE\* hedge, is a hedge of pleached or plashed or twisted or wreathed twigs or boughs. I suppose RADDLE to be so pronounced for *ƿrāðel*, the diminutive of *ƿrāð*.

So RIDDLE metaphorically.

WRY I suppose to be so pronounced for *ƿrīð*.

DEAL	}	These are the past tense and past participle of the verb <i>ðaligan</i> , <i>Dælan</i> , dividere, partiri, <i>To Deal</i> , to divide, to distribute.
DELL		
DOLE		
DOULE		
DOWLE		

"My wife shal haue of that I wan with truth and no more,  
And DEALE among my daughters and my dear children."  
*Vision of P. Ploughman*, pass. 7. fol. 32. pag. 2.

"Thylke that God geueth moste, leest good they DELETH."  
*Ibid.* pass. 11. fol. 45. pag. 2.

"If he be pore, she helpeth hym to swynke,  
She kepeth his good, wasteth neuer a DELL."  
*Marchauntes Tale*, fol. 28. pag. 2. col. 2.

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\* "With the help of these tools they were so very handy, that they came at last to build up their huts or houses very handsomely; RADDLING, or working it up like basket-work all the way round, which was a very extraordinary piece of ingenuity, and looked very odd."—*Robinson Crusoe*, vol. 2. pag. 119. edit. 1790.

" I consent, and conferme euery DELL,  
Your wordes all and your opinyon."

*Marchauntes Tale*, fol. 29. pag. 2. col. 2.

" Al this sentence me lyketh euery DELL."

*Wife of Bathes Prol.* fol. 34. pag. 2. col. 2.

" I shall tell you a part now, and the other DEALE to morrow."

*Hist. of Prince Arthur*, 3d part. chap. 75.

[" He ceast, and vanisht flew to th' upper DEALE,  
And purest portion of the heavenly seat."

*Godfrey of Bulloigne. Translated by R. C.* pag. 10.\*

" And that night a DOALE, and al they that would come had  
as much flesh and fish, wine and ale as they might eate and drinke,  
and euery man and woman had twelue pence, come who would.  
Thus with his owne hands DEALED he his money."

*Hist of Prince Arthur*, 3d part. chap. 171.

[" Clients of old were feasted; now a poor  
*Divided DOLE is dealt at th' outward door.*"

*Dryden's Juvenal*, sat. 1.

" And slaves, now manumiz'd, on their dead master wait:  
They hoist him on the bier, and *deal* the DOLE."

*Dryden's Third Sat. of Persius.*]

" We rede in holy wryte. *Deut.* xxvii. Cursed be he that flyt-  
teth the boundes and the DOLES or termes of his neyghbour, and  
putteth hym out of his ryght."

*Diues and Pauper*, 10th comm. cap. 7.

In this last passage, DOLE is applied to a Land-mark,  
by which the lands of different occupants are *divided* and  
*apportioned* †.

\* [" Tacque, e sparito rivolò del cielo  
A le parti più eccelse, e più serene."

*Gierusalemme Liberata*, cant. 1.]

† [" For þan þe þri dælas sind ge dælede þurh hig. Aȝa. on eacȝ  
rice þam ȝlōȝcan suna. Aȝuca on suð dæle þeȝ Chameȝ cȝnne. and  
Eapopa on norð dæle Iapheȝeȝ oȝȝpȝnge."

*Ælfric. de Veteri Testamento*, p. 8.]

“ ——— It was your presumize,  
That in the DOLE of blowes your son might drop.”

*Henry 4*, 2d part. pag. 76.

Mr. Steevens, on this passage, says—“ The DOLE of blows is the distribution of blows. DOLE originally signifies the portion of *Alms* (consisting either of meat or money) that was given away at the door of a nobleman.

“ Now my masters, happy man be his DOLE, say I: Euery man to his business.”—*Henry 4*, 1st part. pag. 54.

Sir J. Hawkins says—“ The portion of *Alms* distributed at Lambeth palace gate, is at this day called the DOLE.”

“ If it be my luck, so: if not, happy man be his DOLE.”

*Merry Wives of Windsor*, pag. 116.

In all the above passages, and wherever the word is used, DOLE is merely the Anglo-Saxon past participle *dal*; and has not in itself the smallest reference to *Alms*, or to the nobleman's gate, or to Lambeth palace; if indeed those places have any distinguished connection with *Alms*. But DOLE (i. e. *Dal*) might very well be applied to any things *divided*, *distributed*, or *Dealt out*: and therefore to land-marks, and to blows in a battle, &c.\*

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\* [“ He with their multitude was nought dismay'd,  
But with stout courage turn'd upon them all,  
And with his brond-iron round about him layd;  
Of which he DEALT large almes.”

*Faerie Queene*, book 4. cant. 4. st. 32.

See Milton:

“ DEALING DOLE among his foes.”

*Sampson Agonistes*, ver. 1529.

See also Translation (1598) of *Orlando Innamorato*,

“ Thus Ferraw, brauo-like, doth DEALE his DOLE.”]

In the following passage from Chaucer, there is no allusion to any of these.

“ And for thou *trew*e to loue shalt be,  
I wyl, and eke commaunde the,  
That in one place thou set al hole  
Thine hert, without halfin DOLE.”

*Rom. of the Rose*, fol. 131. pag. 1. col. 2.

As it has happened in the interpretation of DOLE; so does it with DOWLE: and so will it usually happen, when the interpreters seek the meaning of a word (or rather endeavour to collect it) singly from the passages in which the word is found: for they usually connect with the unknown word, the meaning of some other word or words in the sentence. A little regard to the individual etymology of the word whose meaning is sought, would secure them from this perpetually repeated error; and conduct them to the *intrinsic* meaning of the word.

“ ——— The elements

Of whom your swords are temper'd, may as well  
Wound the loud windes, or with bemockt-at stabs  
Kill the still-closing waters, as diminish  
One DOWLE that's in my plumbe.” (*plume.*)

*Tempest*, pag. 12.

Mr. Steevens here tells us, that—“ Bailey, in his Dictionary, says that DOWLE is a *Feather*; or rather the single particles of the *Down*.”

To which Mr. Malone adds—“ Cole, in his Latin Dictionary, 1670, interprets—*young* DOWLE—by *Lanugo*.”

But *dal*, *dæl*, DOLE, DOULE, DOWLE, DEAL, DELL, are all but one word differently pronounced and differently written; and mean merely a part, piece, or portion, with-

out any designation of *Feather* or *Down*, or *Alms*, or any other thing. And when the cards are *Dealed* or *Dealt* round to the company within doors; each person may as properly be said to receive his DOLE or DOWLE (i.e. that which is *Dealed* out, *Distributed*, or *Dealt* to him) as the attendant beggars at the gate.

Thus Chaucer, in the *Plowman's Tale*, fol. 99. pag. 2. col. 2.

“ The gryffon grynned as he were wood,  
And loked louely as an owle,  
And swore by cokes hert bloode  
He wolde him tere eury DOULE.”

What think you is contained in this threat of the gryffon? That he will tear off the feathers, or the small particles of Down from the pelican? Surely not. But that he would tear him, as we say, *piecemeal*; tear every *piece* of him, tear him all to *pieces*.

Skinner is of opinion, and reasonably, that DOLLAR also belongs to *dal*, *portio*—“*quia sc. est aurei, seu, ducati dimidium.*”

HOWL } The past participle of *Lýllan*, *Liellan*, *ulu-*  
OWL } *lare*, *To Yell*.  
YELL }

ROOM } Are the past participle of *Rýman*, *be-pýman*,  
RIM } *dilatare*, *amplificare*, *extendere*.  
BRIM }

ROOM means *dilatum*, *Extended*, *Place*, *Space*, *Extent*:

In the second chapter of Luke, verse 7. where our modern translation has it—“There was no ROOM for them in the inn.” The old English translation says—“There

was not *Place* to hem in the comyn stable." Non erat eis *Locus* in diversorio. The Anglo-Saxon—*Dir næfdon num in cumena huf.* The Gothic—*NI VAS IM KUMIS IN STALL FLAMMA.*

[" At whose first entrie thearunto he made him Master of the Requests, having then no better *ROOME* voyde."

*Life of Syr Thomas More. By Mr. Roper, pag. 32.*

" In the yere xiiij of his gracious raigne theare was a parliament bolden, whereof sir Thomas More was chosen speaker. Who being very lothe to take this *ROOME* upon him, made an oracion."

*Ibid. pag. 34.*

" The duke of Norfolk, in audience of all the people theare assembled, shewed, that he was from the kinge himselfe streightlie chardged by speciall commission, theare openlie in presence of them all to make declaracion how mucche all England was be-holdinge to Sir Thomas More for his good service, and how worthie he was to have the highest *ROOME* in the realme."

*Ibid. pag. 55.*

" Yet nevertheles he must for his owne part needes confesse that in all things by his grace alleadged he had donne no more then was his dutie: and farther disabled himselfe to be unmeete for that *ROOME*.—*Ibid. pag. 56.*

" He made suite unto the duke of Norfolke, his singular good friend, to be a meane to the kinge that he might, with his grace's favour, be discharged of that chardgeable *ROOME* of the chauncellorship, wherin, for certain infirmities of his body, he pretended himself unable anie longer to serve."—*Ibid. pag. 65.*

" Besides this, the manifolde goodness of the king's highnes himselfe, that hathe binne soe manie waies my singular good lbrd, and that hath soe deerlie loved and trusted me, even at my verie first comming into his honourable service with the dignity of his honourable Privie-Counsaille vouchsafinge to admit me, and to offices of great credit and worship most liberallie advanced me; and finally with that weightie *ROOME* of his grace's high chauncellor."

*Ibid. pag. 93.*

"It may like your highness to cal to your gracious remembrance, that at such time as of the great weightie ROME and office of your chauncellor (with which so farre above my merites or qualities able and mete therfore, your highnes had of your incomparable goodnes honoured and exalted me)."

*Life of Sir Thomas More. By Mr. Roper, pag. 107.]*

RIM (of nȳman) is the utmost *Extent* in breadth of any thing.

BRIM (of be-nȳman) is also the *Extent* of the capacity of any vessel.

[" ——— and ran at him amaine

With open mouth, that seemed to containe

A full good pecke within the utmost BRIM."

*Faerie Queene, book 6. cant. 12. st. 26.*

"Then by the *edge* he doth his mantle take,  
He bowes it, plaites it, reacheth towards him  
The plait, and to these farder speeches brake,  
More then to fore of visage spiteful grim,  
O thou that scorne of hardest brunts dost make,  
I peace and warre bring in this plaited BRIM,  
Thine be the choice."

*Godfrey of Bulloigne. Translated by R. C. Esq.*

*Windet. 1594. pag. 93. cant. 2. st. 89.]*

"Which from a large-BRIM'D lake

To lie her to the sea with greater haste doth make."

*Poly-olbion, song 30.*

Large-BRIM'D (or be-nȳm'd) is widely *extended* in breadth.

GROOM]—We apply this name to persons in various situations. There is a GROOM of the stables, a GROOM of the chambers, a GROOM of the stole, a GROOM porter, a *Bride-GROOM*, &c. But all of them denote attendance, observance, care, and custody; whether of horses, chambers, garments, bride, &c.

[“ The gentle lady, loose at random leste,  
 The greene-wood long did walke, and wander wide,  
 At wilde adventure, like a forlorne weste :  
 Till on a day the Satyres her espide,  
 Straying alone withouten GROOME or guide.  
 Her up they tooke, and with them home her ledd.”

*Faerie Queene*, book 3. cant. 10. st. 36.

“ Ne wight with him for his assistance went,  
 But that great yron GROOME, his gard and government.”

*Ibid.* book 5. cant. 4. st. 3.]

“ He is about it, the doores are open :  
 And the surfeted GROOMES doe mock their charge  
 With snores.” *Macbeth*, pag. 136. col. 2.

GROOM therefore has always one meaning. It is applied to the person by whom *something* is *attended*. And, notwithstanding the introduction of the letter R into our modern word GROOM, (for which I cannot account) I am persuaded that it is the past participle of the Anglo-Saxon verb *Lyman*, *curare*, *regere*, *custodire*, *cavere*, *attendere*\*; and that it should be written GOOM, without the R. And I think it a sufficient confirmation of my opinion, that what we now call *Bride-groom*, our ancestors called *Brid-gum*. And, at present, in the collateral languages there is no R;

The Germans calling him—Brauti-gam.

The Dutch . . . . . Braide-gom.

The Danes . . . . . Brud-gom.

And the Swedes . . . . . Brud-gumme.

SWOOP } “ — All my pretty ones !  
 SWOP } Did you say All? Oh Hell Kite! All?  
 What, all my pretty chickens and their damme  
 At one fell SWOOP?”

\* [“ For þæra kininga geleafleaste þe fopleton heopa drihten and  
 þær fulcer LIMELEASTE þe ne LIMDE godes.”

*Ælfric. de Veteri Testamento*, pag. 16.]



Mr. Steevens on this passage, says—"Swoop is the descent of a bird of prey on his quarry. It is *frequently* however used by Drayton in his *Poly-olbion*, to express the swift descent of rivers."

Drayton has used it in his *Poly-olbion* only three times: in his first, sixth, and twenty-eighth songs; but never as a substantive.

"Proud Tamer SWOOPS along with such a lusty train,  
As fits so brave a flood." Song 1.

"Thus as she SWOOPS along with all that goodly train."  
Song 6.

"And in her winding banks, along my bosom led,  
As she goes SWOOPING by." Song 28.

In this use of the word by Drayton there is nothing antique, or unusual, or in the least different from the common, modern, every day's use of the word: if we except only the spelling of it. Put SWEEPS and SWEEPING instead of SWOOPS and SWOOPING, and no man would ask for an interpreter.

["Thus, as some fawning usurer does feed  
With present sums th' unwary spendthrift's need,  
You sold your kindness at a boundless rate;  
And then o'erpaid the debt from his estate:  
Which, mould'ring piece-meal, in your hands did fall;  
Till now at last you came to SWOOP it all."

*Dryden's First Part of the Conquest of Granada*, act 1. sc. 1.]

The Anglo-Saxon verb is *Spīpan*, in modern English *To Sweep*. Swoop and swop are (as we have already seen in so many other instances) its regular past participle, by the change of the characteristic *i* to *o*.

Swoop has nothing to do with the descent of a bird; or with any descent or ascent; but it may be applied to

either: for it has to do with a body in motion, either ascending, descending, or horizontal; and with a body removing all obstacles in its passage.

A SWOP between two persons, is where, by the consent of the parties, without any delay, any reckoning or counting, or other adjustment of proportion, something is *Swept* off at once by each of them.

**SWOON**—This word was formerly written, SWOUGH, SWOWE, SWOWNE, ASWOWNE, SWOND, SOWNE, and SOWND.

“ That what for fere of slaunder, and dred of deth  
She loste both at ones wit and breth  
And in a SWOUGH she lay.”

*Chaucer. Lucrece*, fol. 215. pag. 2. col. 2.

“ I fel in suche a slouber and a SWOWE,  
Nat al a slepe, ne fully wakyng,  
And in that SWOWE methought I herde sing  
The soris byrde the leude cuckowe.”

*Cuckore and Nyghtyngale*, fol. 351. pag. 1. col. 2.

“ Whan she this herd, ASWOUNE down she falleth.”

*Clerke of Oxenfordes Tale*, fol. 51. pag. 1. col. 1.

“ ASWOUNE I fel, bothe deed and pale.”

*Rom. of the Rose*, fol. 128. pag. 2. col. 1.

“ Whan this woman sawe this sharte and redde the letter, she felle downe in SWOWNE.” *Dives and Pauper*, 6th comm. cap. 15.

“ Hee tooke such a hartily sorrow at her words, that he fell downe to the floore in a SWOND. And when Sir Launcelot awaked of his SWOND hee lept out at a Bay window.”

*Hist. of Prince Arthur*, 3d part. chap. 8.

“ Hee fell downe off his horse in a SOWNE.”

*Ibid.* 2d part. chap. 59.

“ Hee fell ouer his horse mane in a SOWND.” *Ibid.* chap. 140.

**SWOON** &c. is the past participle of *Sprgan*, stupere; whose regular past tense is *Swog*, or *Swoug*, written by Chaucer *Swough* and *Swowe*: adding to which the participial termination **EN**, we have *Swowen*, *Swowne*; and with the customary præfix **A**, *Aswowne*.

**CLOCK** }  
**CLACK** } The past participle of the verb *To Click*.

**PUDDLE** }  
**POOL** } **PUDDLE** was antiently written **PODELL**.

“And all the contre whiche was byfore lykened to paradyse for fayrenesse and plente of the contre, tourned in to a foule stynkyng **PODELL**, that lasteth in to this daye, and is called the dead see.”

*Diues and Pauper*, 6th comm. cap. 16.

It is the regular past tense and past participle of the verb *To Piddle*.

**POOL** is merely the contraction of *Podel*, *Poodle*, *Pool*.

## F.

I hardly think the word *Piddle* to be of any long standing in the language; as the word **POOL** (or *Pul*, as the Anglo-Saxons wrote it) certainly is. There is no antient authority, I believe, for the use of the word *Piddle*: and yet, to justify your derivation, it ought at least to be as antient in the language as the Anglo-Saxon *Pul*.

## H.

I cannot produce any Anglo-Saxon or antient authority for it. Yet it cannot be of very modern introduction; since it long ago furnished a name to one of our rivers.

" Whilst Froom was troubled thus, where nought she hath to do,  
 The PIDDLE, that this while bestirr'd her nimble feet,  
 In falling to the POOL, her sister Froom to meet,  
 And having in her train two little slender rills,  
 Besides her proper spring, wherewith her banks she fills,  
 To whom since first the world this *later name* her lent,  
 (Who antiently was known to be instiled Trent)  
*Her small assistant brooks her second name have gain'd.*"  
*Poly-olbion, song 2.*

BEAD—The past participle of Bidban, orare, *To BID*,  
 to invite, to solicit, to request, to pray.

BEAD (in the Anglo-Saxon Beade, oratio, something  
*prayed*) is so called, because one was dropped down a  
 string every time a prayer was said, and thereby marked  
 upon the string the number of times *prayed*.

[" Silly old man, that lives in hidden cell,  
*Bidding* his BEADES all day for his trespass."  
*Faerie Queene, book 1. cant. 1. st. 30.*

" All night she spent in *bidding* of her BEDES."  
*Ibid. cant. 10. st. 3.]*

GEWGAW } What we write GEWGAW is written, in the  
 GAUD } Anglo-Saxon, *Legap*. It is the past par-  
 ticiple of the verb *Le-gīpan* : and means any such trifling  
 thing as is *given away* or presented to any one\*. Instead  
 of GEWGAWES it is sometimes written GIGAWES and GEW-  
 GAUDES.

" And of Holy Scriptures *Saves*  
 He counteth them for GIGAWES."  
*Skelton, pag. 171. (Edit. 1736.)*

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[\* I doubt this etymology. GAUD and GEWGAW, are rather  
*Le-ed* and *Le-gead*, from *Eadian* and *Le-eadian*.—H. T.]

[“ Go back to what thy infancy began,  
Thou who wert never meant to be a man,  
Eat pap and spoonmeat: for thy GUGAWS cry.”  
*Dryden's Third Sat. of Persius.*

“ Give to your boy, your Cæsar,  
This rattle of a globe, to play withal,  
This GU-GAU world.”  
*Dryden. All for Love, act 2. sc. 1.]*

“ May not Morose, with his gold,  
His GEWGAUDES, and the hope she has to send him  
Quickly to dust, excite this?”  
*B. and Fletcher. The Woman's Prize.*

GAUD has the same meaning, and is the same as the foregoing word, with only the omission of the præfix GE, GI, or GEW. It is the past participle of Līgan; *Gaved, Gav'd, Gavd, Gaud.*

“ Here is a mittayne eke, that ye may se,  
He that his hande wol put in this mittayne  
He shal haue multiplyeng of his grayne, &c.  
By this GAUDE haue I wonne euery yere  
An hundred marke sythen I was Pardonere.”  
*Prol. of the Pardoners Tale, fol. 65. pag. 2. col. 2.*

“ And also thynke wel, that this is no GAUDE.”  
*Troilus, boke 2. fol. 165. pag. 1. col. 1.*

“ Quhat God amouit him with sic ane GAUDE  
In his dedis to use sic slicht and fraude.”  
*Douglas, booke 10. pag. 315.*

“ And stolne the impression of her fantasie,  
With bracelets of thy haire, rings, GAWDES, conceits,  
Knackes, trifles, nosegaies, sweetmeats.”  
*Mids. Nights Dreame, pag. 145.*

“ ——— My loue to Hermia  
(Melted as is the snow)  
Seems to me now  
As the remembrance of an idle GAUDE,  
Which in my childhood I did doat upon.”  
*Ibid. act 4. sc. 2. pag. 158.*

"Sweeting mine, if thou mine own wilt be,  
I've many a pretty GAUD, I keep in store for thee;  
A nest of broad-fac'd owls, and goodly urchins too."

*Poly-olbion*, song 21.

**LAUGH**—Is the regular past tense and past participle of the Anglo-Saxon verb *hlīhan*, *ridere*; viz. *hlah*, which we write **LAUGH**. "*Vox hlahan* (says Skinner) *licet apud Somnerum non occurrit, non dubito quin olim in usu fuerit.*" Had Skinner been aware of the regular change of the characteristic letter in all the Anglo-Saxon verbs, he would have been well contented with *hlīhan*; but certainly there remained for him the Gothic **hlahgan**, though not the Anglo-Saxon *hlahan*.

**WHARF** } Are the past participles of *hƿyrpan*, *ƿyrpan*;  
**WARP** } *ambire*, *projicere*.

**WALL**—Is the past participle of *ƿīlan*, *connectere*, *copulare*, *To Join together*, *To Consolidate*, *To Cement*. And its meaning is singly, *consolidated*, *cemented*, or joined firmly together. The Anglo-Saxon *ƿeal* is sometimes applied by them in the same manner in which alone we now use it; viz. for any materials, brick, stone, mud, clay, wood, &c. *consolidated*, *cemented*, or fastened together: But it is also sometimes used by them for the *cement* itself, or that by which the materials are *connected*.

"*Dig hæfðon tȳgelan ƿor ƿan. and tȳppan ƿor ƿeallum.*"

"They had brick for stone, and slime had they for *Mortar*."

*Genesis*, chap. 11. ver. 3.

Our etymologists derive **WALL** from the Latin *Vallum*\*:

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\* "*VALLUM* dicebatur—*Murus e terra ad fossæ oram aggestus, crebris sudibus sive palis munitus*—Itaque duæ ejus partes, agger sive terra, et pali sive sudes. De etymo sic Varro, lib. iv. de

and not only the English word, but the Anglo-Saxon *Peal* also from the same. They seem to forget that the Latin is a mere modern language, compared with the Anglo-Saxon. The Roman beginning (even their fable) is not, comparatively, at a great distance. The beginning of the Roman language we know; and can trace its formation step by step. But the Northern origin is totally out of sight; is intirely and completely lost in its deep antiquity. Besides, in deriving *WALL* from *Pīlan*, we follow the regular course of our whole language, without the least contorsion; and we arrive at once at a full and perfect meaning, and a clear cause of the application of the word to the thing. But, if we refer *WALL* to *Vallum*, what have we obtained? We must seek for the meaning of *Vallum*, and the cause of its application: and that we shall never find but in our own language: none of the Greek or Latin etymologists can help us to it: for *Vallum*

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L. L.:—*Vallum, vel quod ea varicare nemo possit:—vel quod singula ibi extrema bacilla furcillata habent figuram literæ V.* Quæ lectio si recta est, *varicare* hic erit *ὑπερβαίνειν* sive *transgredi*: quomodo *varicare* in vet. Glossis exponitur. De etymo plane assentio. Quamvis enim, quia valli agger jactu aut aggestione terræ fieret, *vallum* et *vallare* non inepte deduci queant a Græco *βαλλω*; tamen cum non omnis *agger* sit *vallum*, sed tum demum id nomen adipiscatur, cum *munitus* est *vallis* sive *sudibus*: quin & *vallus* *VALLUM* dicatur, dubitandum minime censeo. Idem esse *vallus*, quod *palus*, sive *sudis*, ostendimus superius. *Vallos* autem aggeri imponi solere, clare docet hic Vegetii locus, lib. 3. cap. viii: —‘Primum in unius noctis transitum, et itineris occupatione levio, cum sublatis cespites ordinantur, et aggerem faciunt, supra quem valli, hoc est, sudes, vel tribuli lignei, per ordinem digeruntur.’—Hinc Ammianus, lib. 31.—*Vallo sudibus fossaque firmato.*—Quemadmodum autem *vallum* a *vallus*, ita *vallus* *ὑποκαρπιστικὸς* a *varus*, quo furcillas notari ostensum suo loco.”—*Vossius.*

itself is no other than our word *Wal*, with the addition of their Article *um* (or the Greek *on*) tacked to it.

**TART** (τεαπτ, asper) is the past participle of *Týpan*, exacerbare, irritare, exasperare. *To Tar. Tar-ed, Tar'd, Tart.*

"Ye faderis nyle ye **TERRE** youre sones to wraththe."

*Ephesies*, cap. 6. ver. 4.

"Faderis nyle ye **TERRE** youre sones to indignacioun."

*Colocensis*, cap. 3. ver. 21.

"And like a dogge that is compell'd to fight  
Snatch at his master that doth **TARRE** him on."

*King John*, act 4. sc. 1. pag. 14.

"Two curren shal tame each other, pride alone  
Must **TARRE** the mastiffes on, as 'twere their bone."

*Troilus and Cressida*, end of act 1.

"Faith there has bene much to do on both sides: and the nation holds it no sinne, to **TARRE** them to controuersie."

*Hamlet*, pag. 263.

**SPAN.**—For the etymology and meaning of this word, you may, if you chuse it, travel with others\* to the Ger-

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\* Vossius de Vit. Serm. lib. 2. cap. 17. "*Spannum* et *spanna* habemus in Legibus Frisonum. Tit. xxii. de Dolg. lxx: 'Vulnus, quod longitudinem habeat quantum inter pollicem et complicati indicis articulum, *spannum* non impleat, iv. solid. componatur. Quod integræ *spanna* longitudinem habuerit, hoc est, quantum index et pollex extendi possunt, vi solidis componatur.' Et cap. lxxvi: 'Quod inter pollicem et medii digiti *spannum* longum fuerit, xiii, solidis componatur.' Item Fris. addit. Tit. iii. lvi: 'Si unius *spanna* longitudinem habuerit.' Est vero *spannus* et *spanna*, id quod *spithama* antiquis: estque a Germanico *spanne*, quod a *spannen*, tendere: nisi malis esse ab Italico *spandere* pro Latino *expandere*. Nam pro *ex* sæpe initio ponunt s."

**Menage.**—"SPANNA. La lunghezza della mano aperta è  
VOL. II. T



man, the French, the Italian, the Latin, or the Greek. But you may find them more readily at home: for the German *Spanne*, the old French *Espan* mentioned by Cotgrave, the Italian *Spanna*, and the Low Latin *Spannum*, together with the Dutch, the Danish, the Swedish, and the Islandic, are all, as well as the English word, merely the past tense and therefore past participle *rpan*, *rpon*, of the Anglo-Saxon verb *Spinan*, *To Spin*, *extendere*, *protrahere*.

“ And eik his coit of goldin thredis bricht,  
Quhilk his moder him SPAN.”

*Douglas*, booke 10. pag. 349.

distesa dalla estremità del dito mignolo a quella del grosso. Lat. *palmus major*. Gr. *σπιθαμή*. Gall. *empan*. Dal Tedesco *spann*, che vale il palmo maggiore, che è costituito di dodici dita Geometriche. Ovvero dal Latino *expalmus*, *expanmus*, *expanmus*, *expanmus*, *spannus*; onde l'antico Francese *espan*. Così da *impalmus*, il Francese *empan*: da *impalmare*, *enpaumer*. La prima opinione par' la vera. S' inganna il Monosini diducendo *spanna* da *σπιθαμή*. Lo seguita però il Sr Ferrari.”

Junius—“SPAN, Spithama, dodrans, palmus major, intervalum inter pollicem et minimum digitum diductos; estque duode-num digitorum, sive palmorum trium. A.-S. *Span*, *rponn*. It. *Spanna*. G. *Espan*. D. *Spand*. B. *Span*. Isl. *Span* vel *Spon*. Su. *Span*. Fr. *Span*. *Spanna*. M. Casaubonus petita vult ex *σπιθαμή*, Spithama. V. eum p. 337. opusculi de Vet. Ling. Angl. Sed omnino videntur promanasse ex Teut. *Spannen*, tendere, extendere. Ipsum vero *Spannen* affine est Gr. *Σπᾶν*, trahere: quod attrahendo res extendantur.”

Skinner—“SPAN &c. Omnia per contractionem, et conversionem M in N, et ejus reduplicationem immediate, a Lat. et Gr. *Spithama*. Vel, si a Germanica origine petere malles, a Teut. et Belg. *Spannen*, tendere, extendere. Martinius autem Teut. *Spannen* a Lat. *Expandere* deducit. Alludit Gr. *Σπᾶω*.”

"He will not give an inch of his will, for a SPAN of his thrift."  
*Ray's Scot. Prov.* pag. 291.

NARROW } Napp, Neapp, Neappe. The past parti-  
 NEAR } ciple of Nýppian, coarctare, comprimere,  
 contrahere, *To Draw together, To Compress, To Contract.*

["To kerke the NARRE, from God more farre,  
 Has bene an olde-said sawe." *Shepherds Calender. July.*]

SHARP—The past participle of Scýnpan, acuere.

RACK }  
 RAKE } A RACK of hay, and a RICK of hay, are the  
 RICK } past participle of **KIKGAN**, congerere, col-  
 RICH } ligere, *To Collect, To Draw together, To*  
 RICHES } *RAKE together.*

A RAKE, the same participle; it being the tool or instrument by which the Hay is collected.

["The sonnes must bee masters, the fathers, gaffers; what we get together with a RAKE, they cast abroad with a forke."  
*Mother Bombie (by John Lily), act 1. sc. 3.*]

RICH and RICHES are the same participle. Throughout the language the different pronunciation of CH and CK is not to be regarded. Thus, what we pronounce RICH and RICHES (*teh*), the French pronounce RICHE and RICHESSE (*sh*), and the Italians RICCO and RICHEZZA (*k*). But it is the same word in the three languages: and it applies equally to any things, *collected, accumulated, heaped*, or (as we frequently express it) *RAKED together*; whether to money, cattle, lands, knowledge, &c.

SALE } is the past participle of Sýlan, dare, tra-  
 HANDSEL } dere, *To Sell.* In our modern use of the

word a *condition* is understood. HANDSEL is something *given* in hand.

HARANGUE—In Italian *Aringa*, in French *Harangue*; both from our language.

This word has been exceedingly laboured by a very numerous band of etymologists; and upon no occasion have their labours been more unsuccessfully employed. S. Johnson, as might be expected, has improved upon all his predecessors: and as he is the last in order of time, so is he the first in fatuity. He says—"Perhaps it comes from *Orare*, or *Orationare*, *Oraner*, "*Aranger*, *Haranguer*."

I will not trouble you with a repetition of the childish conjectures of others, nor with the tedious gossiping tale of Junius.

Skinner briefly mentions a conjecture of Menagé; and he spells the word properly, in the old English fashion, HARANG; and not (*à la françoise*) HARANGUE.

The word itself is merely the pure and regular past participle, *Ḣrang*, of the Anglo-Saxon verb *Ḣringan*, *To Sound*, or to make a great sound. (As *Ḣrino* is also used.) And M. Caseneuve alone is right in his description of the word, when he says—"HARANGUE est un discours prononcé avec CONTENTION DE VOIX."

So far has the manner of pronunciation changed with us, that, if the commencing aspirate before R was to be preserved, it was necessary to introduce an A between H and R; and instead of HRANG, to pronounce and write the word HARANG."

“ By theyr aduyse the kyng Agamemuowne  
 For a *trewse* sent unto the towne  
 For thirty dayes, and Priamus the kinge  
 Without abode graunted his ARYNGE.”

*Lydgate. Auncient Historie, &c.*

YARD } YARD, in the Anglo-Sax. *Leapd*, is the  
 GARDEN } past tense and therefore past participle of  
 the verb *Lýpðan*, cingere, *To Gird, To Surround, To Inclose*: and it is therefore applicable to any inclosed place; as *Court-YARD, Church-YARD, &c.*

GARDEN is the same past tense, with the addition of the participial termination *EN*. I say, it is the same; because the Anglo-Saxon *G* is pronounced indifferently either as our *G* or *Y*.

Though it is not immediately to our present purpose, you will not be displeased, if I notice here, that a *Girth* is that which *Girdeth* or *Gird'eth* any thing: that a *Garter* is a *Girder*; that we have in Anglo-Saxon the diminutive *Lýpðel*, or *Girdle*; and that I suppose the verb *Lýpðelan*, whose present participle would be *Lýpðeland*, encircling, surrounding; and (for which we now employ *ing*) being the Anglo-Saxon and old English termination of the participles present: and that I doubt not that *Lýpðeland*, *Lýpðland*, *Lýpland*, has become our modern *Garland*.

The Italian *Giardino* and *Ghirlanda*\*, and the French *Jardin* and *Guirlande* have no other origin.

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\* “GHIRLANDA (says Menage) è voce presa peravventura dal partefice futuro passivo del verbo *ghirlare*, non usato, che venga da *girare*, dice il Castelvetro. *E cosa certissima*. Da *gyrus*, *girus*, *girulus*, *girulare*, *girlare*, *ghirlare*, *ghirlandus*, *ghirlanda*.”—Cosa certissima!—Ut plane homines non, quod dicitur, *λογυλα ζων*; sed ludicra et ridenda quædam neurospasmata esse videantur.

STAGE

STAG

STACK

STALK

STAY

STAIRS

STORY

STYE

STILE

STIRRUP

ETAGE

Certainly these words do not, at first sight, appear to have the least connection with each other. And, till the clew is furnished, you may perhaps wonder why I have thus assembled them together.

The verb *Stigan*, *ascendere*, to which we owe these words, is at present lost to the language; but has not been long lost. For it survived that period of the language which we call Anglo-Saxon; and descended

in very good and frequent use to that period of the language which we now call Old English: a name hereafter perhaps to be given by our successors to the language which we talk at present.

Instances enough may be found of the use of this verb *stigan*, from the time of Edward the third down even to the end of the fifteenth century. And though it has itself most strangely disappeared for the last two hundred years; it has still left behind it these its surviving members.

In that old translation of the New Testament which was very much, though surreptitiously, circulated in the reign of Edward the third and afterwards, (and of which many other manuscripts remain, beside the curious one which you have given to me) we have seen the word perpetually employed in Matthew, Mark, Luke, John, in the Epistles, in the Acts, and in the Revelations. Let us turn to a few instances.

"Anoon Ihesu constreynide the disciplis to STEIGE in to a boot."—*Mattheu*, chap. 14. ver. 22.

"The whiche seyden by spirit to Poul, that he shulde not STIE to Ierusalem."—*Dedis*, chap. 21. ver. 4.

"We preiden, and thei that weren of that place, that he shulde not **STYE** to Ierusalem."—*Dedis*, chap. 21. ver. 12.

"But whanne thou shalt be bedun to feest, go and sitte down in the laste place, that whanne he shal come that had thee to feest, he seie to thee, frende **STEIGE** heiger."—*Luke*, chap. 14. ver. 10.

"The firste vois that I herde, as of a trumpe, spekyng with me, seyinge, **STY** up hidur."—*Apocalips*, chap. 4. ver. 1.

"Forsoth Ihesu took twelue disciplys, and seide to hem, lo we **STIEN** to Ierusalem."—*Luke*, chap. 18. ver. 31.

"To ech of us grace is gouen up the mesure of the gyuyng of Crist, for whiche thing he seith, he **STEIGYNGE** in to heig, led caitifte caitif."—*Ephesyes*, chap. 4. ver. 7, 8.

"Ihesu was baptisid of Iohn in Iordan, and anoon he **STIYNGE** up of the watir."—*Mark*, chap. 1. ver. 9, 10.

"Lo we **STEIGEN** to Ierusalem."—*Matheu*, chap. 20. ver. 18.

"Ihesu forsothe seyng companyes **STEIGIDE** in to an hil."  
*Matheu*, chap. 5. ver. 16.

"And the thornes **STEIGEDEN** up and strangliden it."  
*Mark*, chap. 4. ver. 7.

"And whanne it is sowun it **STEIGETH** in to a tree."  
*Ibid.* ver. 32.

"What ben ye troblid, and thoughtis **STEIGEN** up in to youre hertis."—*Luke*, chap. 24. ver. 38.

"**STIEGE** up at this feest dai, but I shal not **STIE** up at this feest day, for my tyme is not yit fillid. Whan he had seide these thingis he dwelte in Galile. Forsothe as hise britheren **STIEDEN** up, thanne and he **STIEDE** up at the feest dai."  
*Iohn*, chap. 7. ver. 8, 9, 10.

"Nyle thou touche me, for I haue not yit **STIED** to my fadir. Forsothe go to my britheren and seie to hem, I **STIE** to my fadir."  
*Ibid.* chap. 20. ver. 17.

"And whanne he **STEIG** into a litil ship, hise disciplis sueden him."—*Matheu*, chap. 8. ver. 23.

But we need not turn to any more places in this little book; where the word is used at least ninety times.

The same word is constantly employed by Gower, Chaucer, Lydgate, Fabian, Sir T. More, &c, &c.

“ And up she STIGHE, and faire and welles  
She drofe forth by chare and whelle  
Aboue in the ayre amonge the skies.”

*Gower*, lib. 5. fol. 105. pag. 1. col. 2.

“ And or Christ went out of this erthe here  
And STIGHED to heuyn, he made his testament.”

*Balade to K. Henry 4.* fol. 349. pag. 1. col. 2,

“ Beryne clepid a maryner, and bad him STY on loft,  
And weyte afir our four shippis afir us doith dryue;  
For it is but grace of God, yf they be alyue.  
A maryner anoon wyth that, right as Beryn bad,  
STYED into the top castell, and brought hym tydings glad.”

*Merchaunts 2d Tale*, Urry's Edit. p. 607.

“ ——— Joseph might se  
The Angell STYE aboue the sonne beme.”

*Lyfe of our Lady. By Lydgate*, pag. 103.

“ Then king Philip seing the boldnesse of the Flemminges, and how little they feared him, tooke counsayle of his lordes, how he might cause them to descende the hylle, for so longe as they kepe the hyl, it was ieoperdous and perelous to STIE towarde them.”

*Fabian's Chronicle*, vol. 2. pag. 265.

“ But like the hell hounde thou waxed full furious, expressyng thy malice when thou to honour STIED.”—*Ibid.* pag. 522.

“ And so he toke Adam by the ryght hande and STYED out of hell up in to the ayre.”—*Nichodemus Gospell*, chap. 16.

“ The ayre is so thicke and heuy of moysture that the smoke may not STYE up.”—*Diues and Pauper*, 1st comm. cap. 27.

“ But lord how he doth thynk hym self full wele  
That may set once his hande uppon her whele.  
He holdeth fast: but upward as he STIETH  
She whippeth her whele about, and there he lyeth.”

*Sir T. More's Works* (1557).

[" But when my muse, whose fethers, nothing flitt,  
Doe yet but flagg and lowly learne to fly,  
With bolder wing shall dare alofte to STY  
To the last praises of this Faery Queene."

*Spenser's Verses to the Earle of Essex.*

" The beast, impatient of his smarting wound,  
And of so fierce and forcible despight,  
Thought with his winges to STYE above the ground,  
But his late wounded wing unserviceable found."

*Faerie Queene*, book 1. cant. 2. st. 25.

" ——— And though no reason may apply  
Salve to your sore, yet love can higher STYE  
Then reasons reach." *Ibid.* book 3. cant. 2. st. 36.

" For he so swift and nimble was of flight,  
That from this lower tract he dar'd to STIE  
Up to the clowdes." *Spenser's Muirpotmos*, st. 6.

" A bird all white, well feathered on each wing,  
Hereout up to the throne of gods did flie,  
And all the way most pleasant notes did sing,  
Whilst in the smoake she unto heaven did STIE."

*Spenser. Visions of Bellay.*

" That was ambition, rash desire to STY,  
And every linck thereof a step of dignity."

*Faerie Queene*, book 2. cant. 7. st. 46.]\*

\* [On this passage, T. Warton says ;—" The lexicographers inform us, that STY signifies to *soar*, to *ascend*. STY occurs often. This word occurs in Chaucer's *Test. of Love*, p. 480. edit. Urry —' Ne steys to STEY one is none :—where it is used actively, to lift one up."

Mr. Warton mistakes the passage ; being misled by Chaucer's spelling. STEY is not here used *actively*. *One* is here thus written for *on* or *upon*.

Chaucer does not mean—There are no stairs to STY *one* ; but —there are no stairs to STY *on*, to *ascend upon*.]



If more were necessary to confirm the claim of *stigan* to a place in our language, much more might be drawn from a variety of quarters; but I suppose the foregoing instances to be amply sufficient; and you may perhaps think them too many.

Being now in possession of this verb, let us proceed to its application. And first for *STAGE*.

1. We apply *STAGE* to any *elevated* place, where comedians or mountebanks, or any other performers exhibit; and to many other scaffoldings or buildings *raised* for many other purposes. As,

“At the said standarde in Chepe was ordeyned a sumptuose *STAGE*, in the whiche were sette dyuers personages in rych apparell.”—*Fabian*, vol. 2. pag. 334.

2. We apply *STAGE* to corporeal progress. As,—At this *Stage* of my journey—(Observe, that travelling was formerly termed “*STEIGING*,” to Jerusalem, or any other place)—At this *Stage* of the business.—At this *Stage* of my life.—As,

“And O thou young and wourschipful child, quhais age  
Is to my youthede in the nerrest *STAGE*.”

*Douglas*, booke 9. pag. 285.

3. We apply *STAGE* to degrees of mental advancement in or towards any knowledge, talent, or excellence. As,

“Bot Turnus stalwart hardy *hye* curage,  
For all this fere dymynist neuir ane *STAGE*.”

*Douglas*, booke 10. pag. 325.

4. And besides the above manners of applying this word *STAGE*, our ancestors likewise employed it where the French still continue to use it: for their word *Estage*,

*Etag*, is merely our English word *STAGE*; though, instead of it, upon this occasion we now use *STORY*.

“ Architriclynus, that is, prince in the hous of thre *STAGIS*.”

*Toon*, chap. 2. ver. 8.

“ Sotheli sum yong man, Euticus bi name, sittynge on the wyn-dow, whanne he was dreynt with a greuous sleep, Poul disputynge long, he led bi sleep felde doun fro the thridde *STAGE* of sopyng place.”—*Dedis*, chap. 20. ver. 9.

For *STAGE*, in this last passage, the modern translation puts *LOFT*; which (as we have already seen) is an equivalent participle.

Now I suppose that in all these applications of it, you at once perceive that *ASCENT* (real or metaphorical) is always conveyed by the word *STAGE*: which is well calculated to convey that meaning; being itself the regular past participle of *rtigan*.

*STAG* is the same past participle. And the name is well applied to the animal that bears it\*. His *raised* and *lofty* head being the most striking circumstance at the

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\* [“ *Cervus*, or *Deer*, &c. The species of this genus are seven, enumerated by Linnæus, &c.

“ 1. The *Camelopardalis*, or *Giraffe*, &c. The fore legs are not much longer than the hind legs; but the shoulders are of a vast length, which gives the disproportionate height between the fore and hind parts: &c. The latest and best description of this extraordinary quadruped is given in the 16th number of a work intituled, ‘A Description of the uncommon Animals and Productions in the Cabinet and Menagerie of His Serene Highness the Prince of Orange, by Mr. Vosmæ, &c.’ All the accounts we have of the giraffe, agree in representing its hind quarters as about  $2\frac{1}{2}$  feet lower than its withers, &c..... The giraffe here described, which Mr. Gordon, who dissected it, says was the largest he had ever seen, was 15 feet 4 inches Rhinland measure (about 15 feet 10

first sight of him\*. Thence the poet's well chosen description :

" When as those fallow deer, and huge-hauncht STAGS that graz'd  
Upon her shaggy heaths, the passenger amaz'd,  
To see their mighty herds with high-palm'd head to threat  
The woods of o'ergrown oaks ; as though they meant to set  
Their horns to th' others heights." *Poly-olbion*, song 12.

" E cervi con la fronte alta e superba."

*Orlando Fur.* cant. 6. st. 22.

inches English) from the ground to the top of its head, &c. M. Vaillant asserts that he has seen several which were at least 17 feet high : and M. Vosmær declares, that he has been assured by some very respectable inhabitants of the Cape, that they had seen and killed giraffes which, including the horns, were 22 Rhinland feet in height, &c. &c.

" 2. The Elk, Alces, or Moose Deer, &c. This is the bulkiest animal of the deer kind, being sometimes 17 hands high, &c. In Siberia they are of a monstrous size, particularly among the mountains, &c.

" 3. The Elaphus or Stag, &c. : when pursued they easily clear a hedge or a pale fence of six feet high, &c."

*Encyclopædia Britannica*, Edit. 1797. vol. 4. pag. 300.]

\* [A HORSE is so denominated from his *obedience* and *tractableness*.

In the Anglo-Saxon *hepan* and *heopan* is *To Hear* and *To Obey*. (In the same manner *Audire* and *Axouiv*, signify both *To Hear*, and *To Obey*.)

*Deþingman* means *obedient* : so do *heþrum*, and *hþrum*, and *hþrum*.

*Þþrumian*, *hþryan*, and *hþrumian*, and *heoþrumian* mean *To Obey*.

*Þþrumneffe*, *obedience*.

*Þþrice* means *obediently*.

*Deoþ* and *hoþ* (Anglice HORSE) is the past participle of *Þþryan*, *To Obey*.]

The swiftness of these animals; the order which they are said to observe in swimming; and the sharpness of their horns; these three distinct properties have induced Minshew, Junius, and Skinner to attempt respectively three different derivations of *STAG*. In which I think they fail\*.

*STACK* is the same past participle (pronouncing *κ* for *g*). Junius supposes it to be the same word as *STAKE*.—"Stacar A.-Saxonibus erant *stipites*: atque inde fortasse cumulus fœni, *aliarumque* rerum, *STACK* dictus est: Quod perticam longam acuminatamque alte satis terra infgebant, circa quam fœnum undiquaque congestum in metam æqualiter assurgeret."

But how would this notion of the word, do for a *STACK* of chimnies? I fear he was a worse farmer than etymologist: for I do not believe that a *STACK* of hay or of wood was ever so *Raised* by any one, in any country, at any time.

*STALK*, applied by us at present only to plants, I be-

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\* Junius says—"STAGG. Cervus. Fortasse est a *Σταγχα*, ordine incedo. In cervis certe gregatim prodeuntibus mirum ordinemprehendunt quibus ea res curæ. Præcipue tamen admirabilis est ordo, quem tenent maria transnatantes. Maria tranant gregatim nantes porrecto ordine (inquit Plin. N. H. viii. 32.) et capita imponentes præcedentium clunibus, vicibusque ad terga redeuntes. Hoc maxime notatur a Cilicia Cyprum trajicientibus. Nec vident terras, sed in odorem earum natant."

Skinner says—"STAG Minsh. deflectit a *Σταγχα*, curro: sed *Σταγχα* nusquam *curro*; sed *Eo ordine*, et *Eo* exponitur.—Nescio an ab A.-S. *Stacan*. Teut. *Stechen*, *Stecken*, pun gere.—Quia sc. Cornua acuta habet quibus pun gere aptus natus est."

lieve to be the same participle\*; and perhaps it should be written STAWK (as we pronounce it) or STAK (the A, as formerly, broad): and indeed the L may have been introduced to give the broad sound to our modern A. This however is only my conjecture, being unable otherwise to account for the introduction of L into this word, whose meaning is evident. This etymology, I think, is strengthened by the antient application of the word STALK to the rounds, or steps, or STAIRS of a ladder.

“ He made him ladders three  
To clymben by the ronges, and the STALKES  
Into the tubbes hongyng by the balkes.”

*Myllers Tale*, fol. 14. pag. 1. col. 2.

It is not impossible that the L may have been introduced here, for the sake of the rime to *balkes*: it certainly is a liberty often taken both by Gower and Chaucer, and by our other antient rimers.

As the verb *ȝtizan* was variously pronounced and variously written, STEIG, STYE, STIE; Some sounding and writing the G; some changing it to Y; and some sinking it altogether: So consequently did its participles vary.

We have already noticed STAG, STAGE, STACK, STALK; in which the G hard, or the G soft, or its substitute K, is

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\* [“ Like as the seeded field greene grasse first showes,  
Then from greene grasse into a STALKE doth spring,  
And from a STALKE into an eare forth-growes,  
Which eare the frutefull graine doth shortly bring;  
And as in season due the husband mowes  
The waving lockes of those faire yeallow heares,  
Which bound in sheaves, and layd in comely rowes,  
Upon the naked fields in STALKES he reares.”

*Spenser. Ruines of Rome.*]

retained : and we must now observe the same past participle of *stigan*, without either *g* or *k* ; viz. *stay*.

“ Ane port thare is, quham the Est fludis has  
In manere of ane bow maid boule or *bay*,  
With rochis set forgane the streme full *stay*  
To brek the salt fame of the seyis *stoure*.”

*Douglas*, booke 3. pag. 86.

“ Portus ab Eoo fluctu curvatur in arcum,  
*Objectæ* salsa spumant aspergine cautes.  
Ipse latet : gemino demittunt brachia muro  
*TURRITI* scopuli, refugitque a litore templum.”

The Glossarist of Douglas, in explanation, says—  
“*stay*, steep : as we say, *Scot*.—A *stay brae*, i. e. a *high bank of difficult ascent* : from the verb *stay*, to stop or hinder ; because the *steepness* retards those who climb it ; as the *L.* say, *iter impeditum, loca impedita*.—Or, from the *Belg.* *Stegigh*, *præruptus*.”

I think the Glossarist wanders.—“ *Rochis full stay*,” are—*very high rocks*. And a “*stay brae*,” is a *high bank*. Without any allusion to, or adsignification of, the difficulty of ascent. Nor is there any word, either in the original or in the translation, which alludes to *delay* or *iter impeditum*. Nor does it appear that they were *præruptæ* cautes. But these *objectæ* cautes are afterwards called *Turriti* scopuli. And the purpose of this description is barely to account for the port itself being *hidden* : ipse latet : for which purpose their *height* was important. But the Glossarist was at a loss for the meaning of the epithet *stay* ; and therefore he introduces *difficult ascent*, and *præruptus* ; giving us our choice of two derivations ; viz. either from our English verb *To Stay*, i. e. to delay :

or from the Dutch *Stegigh*. But neither of these circumstances are intended here to be conveyed by the poet : and Douglas knew too well both his author and his duty, to introduce a foreign and impertinent idea, merely to suit his measure or his rime.—*STAY* means merely *steig*, *raised, high, lofty*.

*STAIR*, in the Anglo-Saxon *stægen*, and still in the Dutch *Steiger*, I must not at present call a participle (whatever I may venture to do hereafter ;) for fear of exciting a premature discussion. *STAIR* means merely an *Ascender*. The change from *stægen* to *STAIR*, has been in the usual course of the language. First the *g* gave place to the softer *γ*, and has since been totally omitted. Chaucer wrote it *STEYER* ; and the verb *To Steig* he wrote *To Stey*.

“ Depe in thys pynynge pytte with wo I lygge ystocked, with chaynes lynked of care and tene. It is so hye from thens I lye and the commune erth, ther ne is cable in no lande maked, that myght stretche to me, to drawe me into blysse, no *STEYERS* to *STEY* is none.”—*Testament of Loue*, fol. 203. pag. 2. col. 2.

Fabian in the reign of Henry 7. continues to write it in the same manner.

“ Then the saied 11 dead corses were drawen downe the *STEYERS* without pitie.”—*Chronicle*, vol. 2. pag. 294.

“ At Bedforde this yere at the keping of a Shire daie, by the fallng of a *STEYER*, wer xviii *murdered* and slaine.”

*Ibid.* pag. 434.

[“ Others number their yeares, their houres, their minutes, and step to age by *STAIRES* : thou onely hast thy yeares and times in a cluster, being olde before thou remembrest thou wast young.”

*Endimion* (by John Lily) act 4. sc. 3.]

STORY, which the French denominate *Estage*, E'TAGE\*, and which (as we have seen in a foregoing instance) was formerly in England also called a STAGE, is merely—*Stagery*, *Stayer*y, (the A broad) *Stawry* or *Story*, i. e. A set of *Stairs*. As *Shrubbery*, *Rookery*, &c. a number or collection of shrubs; a number or collection of rooks, &c. The termination ERY, for this purpose, to any word, is a modern adoption of our language, and the term therefore comparatively modern: but the meaning is clear; and the derivation at least unrivalled †.

STRY, on the eye. Skinner says well—"tumor palpebræ phlegmonodes, vel ab A.-S. *Strigan*, ascendere; quia sc. continuo crescit, nisi per medicamenta cohibeatur." He adds injudiciously—"vel a Gr. *Στρία*, lapillus, propter duritiem, ut auguratur Mer. Cas."—The name of this complaint in the Anglo-Saxon is *ŕtigan* or *ŕtigan*d, ascendens, rising up; the present participle of the verb *ŕtigan*. Our ancestors therefore wanted not, and were not likely to borrow from the Greeks the name of a malady so common amongst themselves.

STRY for hogs, in the Anglo-Saxon *ŕtize*, is the past participle of *ŕtigan*. It denotes a *Raised* pen for those filthy animals, who even with that advantage can scarcely be kept in tolerable cleanliness. The Italian *Stia* is the

\* "Nicot dans son Dictionnaire, et Caninius dans son Canon des Dialectes, le dérivent *tres véritablement* de *στειν*. *Στειν*, *στειν*a, *stegagium*, *Etage*. Ou bien: *stega*, *Estage*, *Estage*." Menage.

† "A STORY, contignatio, nescio an a Teut. *Stower*, fulcrum; vel a nostro *Store*, q. d. locus ubi supellex et reliqua omnia bona asservantur; vel a Belg. *Schuere*, horreum, granarium; vel fort. quasi *Stower* vel *Stowry* ab A.-S. *Stop*, locus."—Skinner.



same word; of which Menage was aware; though he knew not its meaning.—“E vocabol Gottico. *Steyra* dicono gli Suezzezi per significare stalla da porci; et *Hogstie*, gli Inghilesi.” Which makes it the more extraordinary, that, with his good understanding, Skinner should imagine that it might be derived—“a *stipando*; quia sc. in eo quasi *stipantur*.”

A STILE, in Anglo-Saxon *ŕtigel*, the diminutive of *Sty*.

STIRRUP, in Anglo-Saxon *ŕtignap*. In the derivation of this word our etymologists (with the exception of Minshew) could not avoid concurrence. It is a *mounting-rope*; a rope by which to *mount*.

[“The STIRRUP was called so in scorne, as it were a STAY to get up, being derived of the old English word STY, which is to get up, or mounte.” *Spenser's View of the State of Ireland*, edit. 1805. vol. 8. pag. 391.]

The Low-Latin words *Astraba* and *Strepa*, and the Spanish *Estribo*, are manifestly taken from our language by a corrupt pronunciation of *ŕtignap* or *ŕtīnap*\*.

GAIN—i. e. Any thing *acquired*. It is the past participle of *gepan*, of the verb *ġe-pinnan*, *acquirere*. This

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\* “Etiam inter illa, ubi non solum forma exterior, sed res ipse veteribus fuit incognita, reponi debet instrumentum illud ferreum ab equi lateribus utrimque dependens, cui innituntur atque insistunt equitantium pedes. Ea enim veteribus fuisse incognita, recte jam ante duo secula monitum Johanni Tortellio Aretino. Novo igitur huic invento novum quærendum nomen fuit.

“STREPA dicitur ferreum illud instrumentum cui insistunt pedes equitantium. A *Strepa* est Hispanicum *Estribo*: E, more ejus gentis et Gallicæ, præmisso. Ac inde etiam *Astraba*.”

*Vossius de Vit. Serm.* lib. 1. cap. 7. and lib. 2. cap. 17.

word has been adopted from us into the French, Italian and Spanish languages: of which circumstance Menage and Junius were aware; Skinner not concurring.

**PAIN**—We need not have recourse to *Pæna* and *Πῶν*. It is the past participle of our own Anglo-Saxon verb *Pinan*, *cruciare*.

**RAIN**—In the Anglo-Saxon *Rægn*, is the past participle of **KIRNGAN**, *pluere*. As the Latin *Pluvia* is the unsuspected past participle formed from *Pluvi*, the antient past tense of *Pluere*.

“ In Helies time heauen was closed  
That no raine ne **RONNE**.”

*Vision of P. Ploughman*, fol. 72. pag. 2.

**STRAIN**

**STRIDE**

**YESTER-day**

**HESTERN-us.**

} **STRAIN** is the past tense and therefore  
past participle of the Anglo-Saxon verb  
*strýnan*, *gignere*, *procreare*, *acquirere*.

[“ *Hu he leofode nigan hund geara on þære forþman ylde þýrrepe worulde, and bearn Gestrinde be his gebeddan Euan.*”—*Ælfric. de Veteri Testamento*, in Lisle's *Saxon Monuments*, p. 5.

“ *Ac Adam geSTRINDE æfter Abeles rlege oðerne runu.*”—*Ibid.* p. 6.

“ *Of þam STRENLE com þæt þ cucu be laf.*”—*Ibid.*

“ *Nu geƷð ur Ʒeo boc be Noes ofrrpninge þat his suna geSTRINDON tpa and hund reofontig suna.*”—*Ibid.* p. 7.

“ *Iraac þa geSTRYNDE EƷau and Iacob.*”—*Ibid.* p. 9.]

“ I hate the whole **STRAIN**.”

*B. and Fletcher. Maid's Tragedy*, act 4.

“ Does this become our **STRAIN**?”

*Ibid.* act 5.

“ As William by descent come of the conqueror’s STRAIN.”

*Poly-olbion*, song 24.

“ Thus farre can I praise him ; hee is of a noble STRAIN, of  
approued valour, and confirm’d honesty.”

*Much Ado about Nothing*, pag. 107.

[“ The STRAINE of mans bred out into baboon and monkey.”

*Timon of Athens*, pag. 82. col. 2.]

Chaucer uses the same word in the same meaning,  
writing it STREEN and STRENE.

“ For Gode it wote, that children ofte been  
Unlyke her worthy elders, hem before :  
Bounte cometh all of God, and not of the STREEN  
Of which they ben engendred and ibore.”

*Clerke of Oxenfordes Tale*, fol. 46. pag. 1. col. 1.

“ For bycause al is corruptable,  
And fayle shulde successyon,  
Ne were their generacioun  
Our sectes STRENE for to saue  
Whan father or mother arne in graue.”

*Rom. of the Rose*, fol. 143. pag. 1. col. 2.

[“ And them amongst, her glorie to commend,  
Sate goodly Temperance in garments clene,  
And sacred Reverence yborne of heavenly STRENE.”

*Faerie Queene*, book 5. cant. 9. st. 32.

“ For that same beast was bred of hellish STRENE,  
And long in darksome Stygian den upbrought.”

*Ibid.* book 6. cant. 6. st. 9.]

Douglas, instead of the past tense as a participle, uses  
the past participle with the participial termination ED ;  
STRYNED, STRYN’D, STRYND.

“ My fader than reuoluing in his mynd  
The discent of fore faderis of our STRYND.”

*Douglas*, booke 3. pag. 70.

" My son Pallas, this young lusty syre  
 Exhort I wald to tak the stere on hand,  
 Ne war that of the blude of this ilk land  
 Admyxt standis he, takand sum STRYND  
 Apoun his moderis syde, of Sabyne kynd."

*Douglas*, booke 8. pag. 260.

" But an an hȳpa hpȳlc beapn hæbbe. þonne ȳr me  
 leopart þæt hit ȳange on þæt STRYNED on þa pæpned  
 healpe."—*Alfred's Will*.

There is nothing extraordinary in this use of the participle STRAIN or STRYND as a substantive. The past participle GET, i. e. *Begotten*, is used in the same manner.

" And I thy blude, thy GET, and dochter schene."

*Douglas*, booke 10. pag. 313.

" Quhare that his douchter, amang buskis ronk,  
 In derne sladis and mony sloggy slonk,  
 Wyth milk he nurist of the beistis wilde,  
 And wyth the pappys fosterit he hys chyld :  
 Of sauage kynd stude meris in that forest,  
 Oft tymes he thare breistis mylkit and prest  
 Within the tendir lippis of his GET."

*Ibid.* booke 11. pag. 384.

And though we do not at present use GET as a past participle, for *Begotten*; it was so used formerly.

" For of all creatures that euer were GET and borne  
 This wote ye wel, a woman was the best."

*Chaucer. Praise of Women*, fol. 292. pag. 1. col. 1.

What is commonly called a Cock's STRIDE is corruptly so pronounced, instead of a cock's STRYND.

Skinner says well—" A cock's STRIDE, vel, ut melius in agro Linc. efferunt, a cock's STRINE : ab A.-S. *Strind*."

*Yester-day, Yester-night, Yester-even*: and Dryden, with great propriety, says also "*Yester-sun*."

[“ To love an enemy, the only one  
Remaining too, whom YESTER-sun beheld  
Must’ring her charms, and rolling, as she past  
By every squadron, her alluring eyes;  
To edge her champions’ swords, and urge my ruin.”

*Don Sebastian, act 2. sc. 1.]*

YESTER-day is in the Anglo-Saxon *Ġeſtpan dæg*. *Ġeſtpan* is the past tense and past participle of *Ġeſtpanan*, *To Acquire, To Get, To Obtain*. But a day is not *gotten* or *obtained*, till it is *passed*: therefore *ġeſtpan dæg* is equivalent to the *passed day*. *Ġeſtpan*, *Yestran*; *Yestern\**, *Yester*.

The Latin Etymologists and Menage, with whom Junius and Skimmer concur, would persuade us that HESTERN-us is derived from *χθης* or *εχθης*. And some of them from *Hæreo*—"nempe quia dies hesternus hæret hodierno." But this reason would suit as well the *subsequent* as the *preceding day*: and therefore the term, leaving no distinction between them, would not be qualified for the office assigned to it. The Latin HESTERN-us is also of our Northern origin: *Ghestern, Hestern*.

BRUISE—according to the constant practice of the language, by the change of the characteristic letter, is the past tense and past participle of the Anglo-Saxon verb *Bryſan*, *conterere*; according to our antient English, *To Brise*. [French, *Briser*.]

"Then they rashed together as it had beene thunder, and Sir Hemison BRISED his speare upon Sir Tristram."

*Historie of Prince Arthur, 2d part. chap. 83.*

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\* In German, *Gestern*: in Dutch, *Gisteren*.

“Whan a tree is newly sette men water it, and sette stakes and poles about to strength it ayenst the wyndes blastes and for stormes, it sholde ellys BRYSE it or breke it and felle it adowne.”

*Diues and Pauper*, 1st comm. cap. 61.

“The asse sawe the angell and fledde asyde for drede of the angels swerde, and bare Balaam ayenst the walle, and BROSED his fote.”—*Ibid.* 5th comm. cap. 15.

BRUIT—means (something) *spread abroad, divulged, dispersed\**. It is the past tense and past participle, formed in the accustomed manner, of the Anglo-Saxon verb Bpittian, Bpýttian, distribuere, dispensare: In English also *To Brit*.

“To BRIT, apud Salopienses, to divulge and spread abroad.”

*Ray's Preface to North Country Words.*

TRUCE—is formed in the usual manner. It is the regular past tense and therefore past participle of the Anglo-Saxon verb Trýppian, fidem dare, *To pledge one's Faith, To plight one's Troth*. The French *Trêve* (formerly written *Tresvès*) is the same word.

\* [“Brother, we will proclaime you out of hand,  
The BRUIT thereof will bring you many friends.”

*3d Part of Henry 6*, pag. 167. col. 1.

Malone says—“The word BRUIT is found in Bullokar's *English Expositor*, 8vo, 1616, and is defined—‘A reporte spread abroad.’”

So (says Steevens) in Preston's *Cambyzes*;

“—— Whose many acts do fly  
By BRUIT of fame.”

“The French word BRUIT (says Mr. Whalley) was very early made a denizen of our language.

“Behold the noise of the BRUIT is come.”—*Jeremiah*, 10. 22.”]

"He therefore sent hym in ambassade to the sayd Rollo to requyre a TREWE or TREWSE for thre monethes."

*Fabian*, parte 6. chap. 131.

"Under coloure of a fayned TREWCE they were taken and caste the moste parte of theym in pryson.—*Ibid.* parte 7. chap. 241.

"Was proclaimed throughe the citee and also the hooste, a daie of lenger TREWES."

"The daie of expiration of the TRUEWES approched."

*Fabian. Lewes XI. pag. 484.*

FULL—is the past tense, used as a past participle, of the verb Fýllan, *To Fill*. And may at all times have its place supplied by *Filled*\*.

STUM—is the past tense and past participle of στύman, fumare, *To Steam*. It means *fumigated, steamed*†.

\* [The Italian FOLLA; whence the French FOULLE.

Menage says—"FOLLA, dal Lat. indistato FALLA, originato da FULLUS, detto per Fullo, Fullonis. Quindi deriva il Francese FOULLE. Vedi *Fouller* nelle Origini Francesi."—Where may be seen the foolish derivations of Caseneuve and Menage.]

† "STUM of wine, Sic appellatur, ni fallor, Mustum statim quam primum expressum est, validissimo dolio circulis ferreis munito usque ad summum, nullo spiritibus loco vacuo relicto, inditum seu potius infartum, ne sc. posset effervescere et defæcari: hoc vinis fere vietis et evanidis immissum novum ipsis vigorem et spiritum, instar fermenti, conciliat; et, modo confestim bibantur, palata apprime commendat. Nescio an a Belg. *Stom*, Teut. *Stumm*, mutus, q. d. vinum mutum; quia nunquam efferbuit. Vel potius a Belg. *Stomp*, Teut. *Stumpff*, hebes, obtusus (i. e.) vinum obtusum; quia sc. quoniam nulla fermentatione depuratum est, spiritus, non ut vina ætate defæcata, pueros vividos et expeditos, sed hebetes et languidos habet."—*Skinner*.

Lye says—"STUM, vox ænopolis satis nota, Su. *Stum*. De-truncatum volunt ex Lat. *Mustum*."

"STUM, in the wine trade, denotes the unfermented juice of the grape, after it has been several times racked off and separated from its sediment. The casks are, for this purpose, well *matched* or *fumigated* with *brimstone* every time, to prevent the liquor from fermenting, as it would otherwise readily do, and become wine."

*Encyclop. Britannica. Art. STUM.*

LUST—The past tense and past participle of the verb *Lýrtan*, *cupere*, *To List*. It was not formerly, as now, confined only to a desire of one kind; but was applied generally to any thing *wished*, or *desired*, or *liked*.

"And of the myracles of these crownes twey,  
Saynt Ambrose in his preface LUSTE to sey."

*Seconde Nonnes Tale*, fol. 57. pag. 2. col. 2.

"Faure Sir, said Sir Tristram, to drinke of that water haue I a LUST."—*Hist. of Prince Arthur*, 2d part. chap. 87.

DUNG (or, as it was formerly written, DONG) by the change of the characteristic letter *y* to *o*, or to *u*, is the past tense and therefore past participle of the verb *Dýngan*, *dejcere*, *To Cast down*.

"And Dowel shal DING him down\*, and distroi his might."

*Vision of Pierce Ploughman*, pass. 11. fol. 50. pag. 2.

\* [In Malone's edition of Shakespeare are inserted Poems on Shakespeare, and in the 200th page of the 1st part of the 1st volume, it is thus written :

"His (meaning Marlowe's) Hero and Leander, was published in quarto, 1598, by Edward Blount, as an imperfect work. The fragment ended with this line—

'DANG'D down to hell her loathsome carriage.'

Chapman completed the Poem, and published it as it now appears, in 1600."



[" My fore grandsyr, hecht Fyn Mac Cowl,  
That DANG the deuil and gart him yowll,  
The skyis rained whan he wald scowll,  
And trublit all the air."

*Interlude of the Droichis.* Scotch Poem  
about the time of James the 4th.

" Many strong eddies, gusts, and counterblasts : whereby we are  
hoisted sometime to heaven with a billow of presumption, and  
DUNG downe againe with abysses of despaire to helward."

*Divers Ancient Monuments in the Saxon Tongue*: Published by  
William L'isle of Wilburgham, Esquire to the King's body.  
Printed by E. G. for Francis Eglesfield, 1638. *Preface*, p. 3.]

DUNG, or DONG, therefore means *Dejectum*, and in that  
meaning only is applied to *Stercus*.

" And at the west gate of the toun (quod he)  
A carte ful of DONGE there shalt thou se."

*Tale of the Nonnes Priest*, fol. 99. pag. 1. col. 1.

" All other thynges in respecte of it, I repute (as saint Paule  
saith) for DONG."—*Sir T. More. Lyfe of Pycus*, pag. 20.

[" ——— Who shall let me now  
On this vile body from to wreak my wrong,  
And make his carkas as the outcast DONG."

*Faerie Queene*, book 2. cant. 8. st. 28.]

TURD (or, as it was formerly written, Topd and TOORD)  
is the past tense and past participle of the verb Tīpan,  
*To Feed upon*.

" Sea-nymphs hourly ring his knell :

Hark, now I hear them,—DING—DONG, bell.

(Burden, DING—DONG, bell.)"

In Malone's edition of Shakespeare, vol. 1. part 2. *The Tem-  
pest*, pag. 27.]

[" Then hath she an haukes eye.  
 O that I were a partridge head.  
 To what end ?  
 That she might TIRE with her eyes on my countenance."  
*Mydas (by John Lily), act 1. sc. 2.*

" Thou dotard, thou art woman-TYR'D, unroosted  
 By thy dame Partlet here." *Winter's Tale, act 2. sc. 3.*

" ——— And like an emptie eagle  
 TYRE on the flesh of me and of my sonne."  
*3d Part of Henry 6, pag. 149. col. 2.*

" ——— I greeve myselfe,  
 To thinke, when thou shalt be disedg'd by her  
 That now thou TYREST on, how thy memory  
 Will then be pang'd by me." *Cymbeline, pag. 383. col. 1.*

" ——— And now doth ghostly death  
 With greedy tallents gripe my bleeding heart,  
 And like a harper TYERS on my life."  
*One of Malone's Notes, vol. 1. part 2. pag. 211.]*

" Euen as an empty eagle, sharp by fast,  
 TIRES with her beak on feather, flesh and bone,  
 Shaking her wings, deuouring all in haste,  
 Till either gorge be stuff'd, or prey be gone."  
*Venus and Adonis.*

" I thinke this honorable lord did but try us this other day.  
 Upon that were my thoughts TYRING when we encountred."  
*Timon of Athens, pag. 89. \**

\* [Upon this passage Dr. Johnson says—" A hawk, I think, is said to TIRE, when she amuses herself with pecking a pheasant's wing, or any thing that puts her in mind of prey. To TIRE upon a thing, is therefore, to be *idly employed upon it.*"!]

Upon this note, Malone sagaciously remarks—" I believe Dr. Johnson is mistaken. TIRING means here, I think, *Fixed, Fastened*; as the hawk fastens its beak eagerly on its prey."!]

“ ——— This man  
 If all our fire were out, would fetch down new  
 Out of the hand of Jove, and rivet him  
 To Caucasus, should he but frown; and let  
 His own *gaunt* eagle fly at him to TIRE.”

*B. Jonson. Catiline, act 3.*

TURD and DUNG may therefore be well applied to the same thing; although each word has intrinsically a very different meaning: for TURD, i. e. that which has been fed upon, been eaten, must, by the course of nature, be afterwards *Dejectum* from the body; and thereby becomes DUNG.

“ Sum man hadde a fige tree plauntid in his vyner, and he cam sekinge fruyt in it, and fonde not. sotheli he seide to the tilier of the vyner, lo thre yeris ben, sithen I come sekyng fruyt in this litil fyge tree: and I fynde not. therfor kitte it doun, wherto occu-pieth it the erthe. And he answeringe seide to him, Lord, suffre also this yeer: til the while I delue aboute it, and sende TOORDIS. And if it shal make fruyt: ellis in tyme to comynge thou shalt kitte it doun.”—*Luke*, chap. 13. ver. 6, 7, 8, 9.

“ Natheles I gesse alle thingis for to be peyrment for the clear science of Ihesu Crist, for whom I made alle thinges peirement, and I deme as TOORDIS, that I wyne Crist.”

*Philippensys*, chap. 3. ver. 8.

MUCK } These two words are improperly confounded  
 MIXEN } by Junius and Skinner. They do not mean  
 the same thing.

MUCK is the past tense and therefore past participle of *Miczan*, *meiere*, *mingere*, *To Piss*. And it means (any thing, something) *pissed upon*. Hence the common saying —“ As wet as MUCK,” i. e. As wet as if *pissed upon*. So the hay and straw, &c. which have been *staled on* by the



## F.

You have touched upon this subject before. And what you threw out has not been lost upon me. I do spy great relief to the difficulties of the Latin etymologist, by directing his view to the North rather than to the East, when all his labour and toil are frustrate in the Greek. And I agree with you, that, dismissing the *common* terminations, which are mere *common* adjuncts to the different words, it is impossible not to discover at once the derivation of many of them.

Besides those Latin words you have already noticed ; the following,

<b>hAB-AN</b>	}	— <i>Hab-ere</i>
<b>habb-an</b>		
<b>hNæc-an</b>		— <i>Nec-are</i>
<b>Sec-an</b>		— <i>Sequ-i</i> —qu equivalent to c.
<b>hig-an</b>		— <i>I-re</i> —The aspirate suppressed.
<b>hent-an</b>		— <i>Hend-ere</i> — { Which the Latin has
		only in composition.
<b>Suc-an</b>		— <i>Sug-ere</i>
<b>pad-an</b>		— <i>Vad-ere</i>
<b>pealop-ian</b>		— <i>Volv-ere</i>
<b>perc-an</b>		— <i>Vast-are</i>
<b>Fleup-an</b>		— <i>Flu-ere</i>
<b>spip-ian</b>		— <i>Spir-are</i>
<b>speop-ian</b>		— <i>Spu-ere</i>
<b>spit-an</b>		— <i>Sput-are</i>
<b>Milepc-ian</b>		— <i>Mulc-ere</i>
<b>Meolc-ian</b>		— <i>Mulg-ere</i> — { Observe, <i>Lac</i> is the Latin
		substantive ; whilst we
		retain the past partici-
		ple of our own verb.

Gr̃enn-ian	——	<i>Grunn-ire</i>	
P̃in-an	——	<i>Pun-ire</i>	
P̃yng-an	——	<i>Pung-ere</i>	
Feg-an	——	<i>Fig-ere</i>	
Dilg-ian	——	<i>Del-ere</i>	
Kap-ian	——	<i>Cur-are</i>	
<b>M̃ÃA-AN</b>	——	<i>Mol-ere</i>	
Er̃-ian	——	<i>Ar-are</i>	
Til-ian	——	<i>Toll-ere</i>	{ antiently written with only one L.
Enitt-an or Nict-an	}	<i>Nect-ere</i>	
Kepp̃-an		——	<i>Cres-cere</i>
Epp̃-an	——	<i>Crisp-are</i>	
Pæc-an	——	<i>Pecc-are</i>	
Ipp̃-ian	——	<i>Irasc-i</i>	
<b>TEK-AN</b>	——	<i>Tang-ere</i>	antiently <i>Tag-ere</i> .
Dem-an	——	<i>Damn-are</i>	
Pp̃op-ian	——	<i>Prob-are</i>	
Epac-ian	——	{ <i>Quass-are</i> <i>Quat-ere</i>	
Reap̃-ian	——		<i>Rap-ere</i>
Sueg̃-ian	——	<i>Suad-ere</i>	
Bidd-an	——	<i>Pet-ere</i>	
&c.		&c.	

are plainly of Northern origin : and the Latin etymologist struggles in vain to discover any other source.

But, in my opinion, the most decisive fact in your favour, is, that we find in the Latin (*as Nouns*) many of our past participles ; which cannot receive any rational explanation in the Latin or Greek languages ; because they

have either not adopted the verbs to which those participles belong; or did not from those verbs form their past participles in the Anglo-Saxon manner. I mean, for instance, such words as,

<i>Gaudi-um</i>	—	Ge-eaþig-an.]
<i>Nod-us</i>	—	Knot, of Lnit-tan, nectere.
<i>Stult-us</i>	—	of Ȣtýltan, obstupescere.
<i>Long-us</i>	—	Long, of Lengian, extendere.
<i>Fæd-us</i>	—	Fægeb, of Fægan, pangere.
<i>Jug-um</i>	—	Ioc. Yoke, of Ican, jungere.
<i>Dir-us</i>	—	Dear, of Dīrian, nocere.
<i>Spoli-um</i>	—	Spoil, of Spīllan, privare.
<i>Laus</i>	—	Ðlof, of Ðlīrian, celebrare.
<i>Hestern-us</i>	—	Yester, of Geƿin-an, acquirere.
<i>Ror-is</i>	}	— Ðroþ, of Ðrýþan, cadere, prolabere.
<i>Ros</i>		
<i>Mort-is</i>	}	— { Mopð, of Mīpan, dissipare, abs-
<i>Mors</i>		
		trahere.
<i>Aur-a</i>	—	Opað, of Opeðian, spirare.
<i>Di-es</i>	—	Dæg, of Dægian, illucescere.
<i>Ocul-us</i>	—	ANƿƿ, of ANƿAN, ostendere.
&c.		&c.

Of all which words the serious and elaborate accounts given by the Latin etymologists, will cause to those who consult them, either great disgust or great entertainment, according to the disposition and humour of the inquirer.

But I beg pardon for this interruption, which yourself however occasioned: We shall have time enough hereafter to canvass this matter: and I intreat you at present to proceed in your course.

## H.

Loos, though now and long since obsolete, was formerly in common use in the language : and your mention of the Latin word LAUS has brought it to my recollection.

“ It is a carefull knight, and of kaytife kynges making,  
That hath no land ne linage riche ne good LOOS of hys handes.”

*Vision of P. Ploughman*, fol. 57. pag. 2.

“ And felle, that Ariadne tho,  
Whiche was the doughter of Minos,  
And had herde the worthy LOS  
Of Theseus.” *Gower*, lib. 5. fol. 112. pag. 2. col. 1.

“ Great LOOS hath largesse, and great prise  
For both wyse folke and unwyse.”  
*Rom. of the Rose*, fol. 125. pag. 2. col. 1.

“ She knewe by the folke that in his shippes be,  
That it was Iason ful of renomee,  
And Hercules, that had the great LOOS.”  
*Hypsiphile*, fol. 214. pag. 1. col. 2.

“ Ye shal haue a shrewde name  
And wicked LOOS, and worse fame,  
Thoughe ye good LOOS haue wel deserued.”  
*3d Boke of Fame*, fol. 300. pag. 1. col. 1.

“ And yet ye shal haue better LOOS  
Ryght in dispyte of al your foos.” *Ibid.*

“ And he gan blowe her LOOS so clere  
In hys golden clarioun,  
Through the worlde went the soun.” *Ibid.* col. 2.

“ In heuen to bene LOSED with God hath none ende.”  
*Testament of Loue*, boke 1. fol. 310. pag. 2. col. 2.

“ Sir priest, he said, I kepe for to haue no LOOS  
Of my crafte, for I wold it were kept cloos,  
And as you loue me, kepith it secre.”  
*Tale of Chanons Yeman*, fol. 63. pag. 1. col. 2.



[“ That much he feared least reproachfull blame  
 With foule dishonour him mote blot therefore ;  
 Besides the losse of so much LOOS and fame,  
 As through the world thereby should glorifie his name.”  
*Faerie Queene*, book 6. cant. 12. st. 12.]

This word was also antiently in common use with the French. Menage endeavoured to revive it. He says—  
 “ Ce mot étoit un beau mot. Je souhaiterois fort qu'on  
 le rémît en usage : et pour cela, j'ai dit dans mon épître  
 à M. Pelisson :

“ Fais-tu raisonner le LOS  
 De Fouquet, ton grand héros.”

Loos or LOS is evidently the past participle of the verb  
 Ðlŕan, celebrare\*. As LAUS also is. Of which had the  
 Latin etymologists been aware ; they never would, by  
 such childish allusions, have endeavoured to derive it,  
 From Λαος, populus—“ ut LAUS proprie sit sermo populi de  
 virtute alicujus testantis.”

“ Vel a Λαω, id est, eloquor.”

Vel ab antiquo Λαωω, id est, fruor.—“ Quia nullus vir-  
 tutis major est fructus, quam LAUS.”

BUSY, i. e. Occupatus, is the past participle of Bŕŕŕian,  
 occupare.

STUNT, i. e. Stopped in the growth : the past partici-  
 ple of Stintan, *To Stop* †.

\* [“ Ðlŕ bLY&A 1ŕ ŕul CUD on ŕeleapullum bocum.”

*Ælfric. de Veteri Testamento*, pag. 13.]

† Skinner says—“ STUNT, vox agro Linc. familiaris, Ferox,  
 iracundus, contumax, ab A.-S. Stunta, ŕtunte, stultus, fatuus ;

NUMB } [*Swedish, Dumbskalle.*] This word was  
 NUMSCULL } formerly written NUM. How, or why, or  
 when the B was added to it, I know not.

“ She fel, as she that was throug NOME  
 Of loue, and so forth ouercome.”

*Gower*, lib. 5. fol. 103. pag. 1. col. 2.

“ He maie neither go ne come,  
 But all to gether he is BENOME  
 The power both of honde and fete.”

*Ibid.* lib. 6. fol. 127. pag. 2. col. 1.

[“ Or hath the crampe thy ioyns BENOMD with ache.”

*Spenser. Shepheards Calender. August.*]

“ ————— If this law  
 Of nature be corrupted through affection,  
 And that great mindes, of partiall indulgence  
 To their BENUMMED wills, resist the same,  
 There is a law in each well ordred nation  
 To curbe those raging appetites.” *Troylus and Cressida.*

“ Bedlam beggars, who with roaring voices  
 Strike in their NUM'D and mortified arunes  
 Pins, &c.” *Lear*, pag. 293.

“ These feet whose strengthlesse stay is NUMME.”

*1st Part of Henry 6.* pag. 104.

[“ It was such *bitter* weather that the foote had waded allmost  
 to the middle in snow as they came, and were so NUMMED with  
 cold, when they came into the towne, that they were faine to be  
 rubbed to get life in them.”—*Life of Col. Hutchinson*, pag. 181.]

NUM is the past tense and past participle of Niman,

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fort. quia stulti, præferoces sunt : vel a verbo *To Stand*, ut *Resty*,  
 a *restando* ; metaphora ab equis contumacibus sumpta.” *Lye* says  
 —“ STUNT, alicujus rei incrementum impedire : manifeste venit  
 ab *Isl. Stunta*, abbreviare ; in decursu, sensu aliquantulum mu-  
 tato.”

capere, eripere, *To Nim*. Skinner says truly—"Eodem fere sensu quo Lat. dicitur *membris captus*, i. e. membrorum usu, sc. motu et sensu privatus."

NUMSCULL, in Ital. *Mentecatto*, Animo captus.

So Seneca. *Hercules Furens*.

"Ut possit *animo captus* Alcides agi,  
Magno furore percitus; vobis prius  
Insaniendum est."

HURT—The past participle of *Dýngþian*, injuria afficere, vexare.

HUNGER—The past participle of *Dýngþian*, esurire.

DIN }  
DINT } The past participle of *Dýnan*, strepere, *To Din*.  
DUN }

"They hurled together and brake their speares and all to sheuered them, that all the castle rang of their DINTS."

*Hist. of Prince Arthur*, chap. 132.

A DUN is one who has DINNED another for money or any thing.

SNAKE } SNAKE, Anglo-Saxon *Snac*, is the past par-  
SNAIL } ticiple of *Snican*, serpere, repere, *To Creep*,  
SNUG } *To Sneak*; as *Serpens* in Latin is the present  
participle of *Serpere*.

Shakespear very properly gives this name to a *sneaking* or creeping fellow.

"I see Loue hath made thee a tame SNAKE."

*As you like it*, act 4. sc. 3. pag. 202.

SNAIL, *rnægel* (or *Snakel*) the diminutive of SNAKE:

g being sounded and written instead of κ in the Anglo-Saxon; and both g and κ dropped in the English.

SNUG (i. e. *Snuc*) is likewise the past participle of *Snican*; the characteristic i changed to u, and g sounded for κ.

SMUT—is the past participle of *Smitan*, *be-ŷmitan*, *polluere*, *inquinare*, *contaminare*\*.

CRUM—Mica, is the past participle of *Crȳmman*, *acŷmman*, *friare*.

“The ryche man shal gyue answere of euery threde in his clothe, of euery CROMME of brede in his bredeskep, of euery droppe of drynke of his barell and in his *Tonne*.”

*Dives and Pauper*, 8th comm. cap. 17.

“Then art thou in a state of life which philosophers commend. A CRUM for thy supper, a hand for thy cup.”

*Campaspe* (by John Lily) act 1. sc. 2.]

“As the gold-finer will not out of the dust, threds, or shreds of gold, let pass the least CRUM; in respect of the excellency of the metall; so ought not the learned reader to let pass any syllable of this law, in respect of the excellency of the matter.”

*Lord Coke's Exposit. of 29th chap. of Magna Charta.*

GRUM } The past participle of *Crȳmman*, *sævire*, fre-  
GRIM } mere†.

\* [“Then, all around with a wet sponge he wiped  
His visage, and his arms and brawny neck  
Purified, and his shaggy breast from SMUTCH.”

*Cowper's Iliad*, vol. 2. book 18. pag. 235.

“A cauldron of four measures, never SMIRCH'D  
By smoke or flame.” *Ibid.* book 23. pag. 380.]

† [“Calati dunque nel cosco, e portati bene, sai? Che monel  
fra tanto andrà a canzonar co'l GRIMO.”

*Guarini. La Idropica*, atto 3. sc. 10.

“GRIMA. Vecchia *Grima*,” says Menage, “Il Sig<sup>r</sup> Ferrari da

**GUN**—formerly written **GON**, is the past participle of **Lȳnian**, *hiare*.

“ They dradde none assaut  
Of gynne, **GONNE**, nor skaffaut.”

*Rom. of the Rose*, fol. 140. pag. 1. col. 1.

**SCUM**—That which is *Skimmed off*; the past participle of the verb *To Skim*. Hence the Italian *Schiuma* and the French *Escume*, *Ecume*.

**SNUFF**—That which is *Sniffed* up the nose; the past participle of the verb *To Sniff*.

**PUMP**—An engine by which water, or any other fluid is obtained or procured. It is the past participle of the verb *To Pimp*, i. e. *To procure*, or *obtain*.

**STENCH**—is the past participle of **Stincan**, *fœtere*; pronouncing **CH** for **K**. As *Wench* is the past participle of **ȳncan**; *Drench* of **Dȳncan**; and *Wrench* of **ȳrincan**.

**SNACK**—Something *Snatched*, taken hastily, **K** for **CH**; it is the past participle of the verb *To Snatch*.

<b>DITCH</b>	}	The past participle of the Anglo-Saxon verb <b>Dician</b> , <i>fodere</i> , <i>To Dig</i> . As the Latin reputed substantive <i>Fossa</i> is the past participle
<b>DYCHE</b>		
<b>DIKE</b>		

*Crinitia*. L' Eritreo, a *Rimis*: ‘quod ejus frons rugis arata sit.’ Sono da cercare altre derivazioni di questa voce. *Grimace* per *Smorfia*, diciamo in Francia.”

La Crusca says—“**GRIMO**: aggiunto che diamo a vecchio *grinzo*, *senex rugosus*.”

“ The hearing this doth force the tyrant **GRY**.”

*Godfrey of Bulloigne*. Translated by R. C.  
pag. 61. cant. 2. st. 23.

“ Hor, questo udendo, in minaccievol suono  
*Freme il tiranno*.”]

of fodere. In these words *Dig, Dike, Dyche, Ditch*, we see at one view how easily and almost indifferently we pronounce the same word either with G, K, or CH.

“ I DYKE and delue and do that truth hoteth,  
Some tyme I sowe and some tyme I thresh.”

*Vision of P. Ploughman*, pass. 6. fol. 29. pag. 1.

“ These labourers, deluers and DYKERS ben ful poore.”

*Diues and Pauper*, 1st comm. cap. 46.

“ Two freres walkynge on a DYCHES brynke.” *Ibid.* cap. 50.

**DIM**—The past participle of *Dimnian*, *adimnian*, *obscurare*. It was formerly in English written **DIMN**\*.

“ Ye elues, by whose ayde I haue BEDYMN'D  
The noone tide sun.” *Tempest*, pag. 16.

“ With sad unhelpful teares, and with DIMN'D eyes.”  
*2d Part of Henry VI.* pag. 132.

**TRIM**—used adjectively or substantively, is the past participle of the verb *Trýman*, *ordinare*, *disponere*.

“ Young ladies, sir, are long and curious  
In putting on their TRIMS.”

*B. and Fletcher. Women Pleas'd.*

“ In gallant TRIM the gilded vessel goes.” *Gray.*

**LIMB** } In Anglo-Saxon written *Lim†* and *Limb*; *B*  
**LIMBO** } being written for *P*. It is the past participle

\* Junius derives this word from “*Δειμασθαι*, quod Hesychio exp. φοβεισθαι, metuere; quandoquidem naturalis tenebrarum metus est.”

Skinner, from “*Teut. Demmen, Dammen*, obturare; quia omnia obturata propter luminis exclusionem tenebricosa sunt.”

Lye from “*C. B. et Arm. Du, vel Dy*; caliginosus, ater, niger.”  
S. Johnson,—from “*Dow, Erse.*”

† Junius says—“*LIM*, fortasse per inversionem factum e tribus initialibus literis Græci *μελος*, membrum.”

of the Anglo-Saxon verb *Limpian*, *pertinere*. And it means—quod pertinet or quod pertinuit. What belongeth or hath belonged to something. *LIMB* of the body. *LIMB* of the law. *LIMB* of an argument, &c. Hence and hence only are derived the Latin words *Limbus* and *Limbus*\*: which are sometimes translated *περι-στρωμα*, *περι-πτεασμα*: but that is not precisely the meaning, unless the notion of *pertinendi*, i. e. of *holding to*, or *belonging to*, is included.

[“ He found himself unwist so ill bestad,  
That LIM he could not wag.”

*Faerie Queene*, book 5. cant. 1. st. 22.

“ And soothly sure she was full fayre of face,  
And perfectly well shapt in every LIM.”

*Ibid.* book 6. cant. 9. st. 9.]

IMP—Shakespear, in *Loues Labours Lost*, pag. 125,  
makes Don Armado say,

“ Sadnesse is one and the selfe same thing, dear IMPE.”

Upon this passage Dr. Johnson says:—“IMP was antiently a *term of dignity*. Lord Cromwel in his last letter to Henry VIII. prays for the IMP his son. It is now used only in contempt or abhorrence; perhaps in our author’s time it was ambiguous, in which state it suits well with this dialogue.”

In the 2d part of *Henry IV.* pag. 99, we have IMP again,

“ Saue thy grace, king Hall, my royall Hall.

The heauens thee guard and keepe, most royall IMPE of fame.”

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\* “ LIMBUS—Non occurrit nunc unde verisimilius deducam, quam a *λοβος*, quo τα ακρα παντα significari Hesychius et Suidas testantur.”—*Vossius*.

And again in *Henry V.* pag. 83

“The king’s a bawcock, and a heart of gold, a lad of life, an IMPE of fame, of parents good.”

Mr. Steevens (very differently indeed from Dr. Johnson) sought industriously and judiciously for the meaning of Shakespear’s words, by the use which was made of the same terms by other antient authors : and nothing was wanting to Mr. Steevens to make him a most perfect editor of Shakespear, but a knowledge of his own primitive language, the Anglo-Saxon. Mr. Steevens tells us, —“An IMP is a *Shoot*, in its primitive sense, but means a *Son* in Shakespear. In Hollinshed, p. 951, the last words of Lord Cromwel are preserved, who says—‘And after him that his sonne prince Edward, that goodlie IMPE, may long reigne over you.’”—And again, “The word IMP is perpetually used by Ulpian Fulwell, and other antient writers, for *progeny*.

‘And were it not thy royal IMPE  
Did mitigate our pain.—’

Here Fulwell addresses Anne Bulleyne, and speaks of the young Elizabeth. Again, in the *Battle of Alcazar*, 1594 :

‘Amurath, mighty emperor of the East,  
That shall receive the IMP of royal race.—’

IMPYRN is a Welch word, and primitively signifies a *Sprout*, a *Sucker*. In Newton’s *Herbal to the Bible*, 8vo. 1587. there is a chapter—on shrubs, shootes, slippes, young IMPs, sprays, and buds.”

Mr. Steevens needed not to have travelled to Wales, for that which he might have found at home. Our language has absolutely nothing from the Welch. IMP is



the past participle of the Anglo-Saxon verb *Impan*, *To Plant*, *To Graft*.

“ ——— I was continually a fryer  
And the couentes gardiner for to graft **IMPES**  
On limitors and listers, lesynges I **IMPED**  
Tyll they beare leaues of smowthe speach.”  
*Vision of Pierce Ploughman*, pass. 6. fol. 22. pag. 2.

“ **IMPE** on an elderne, and if thyne apple be swete  
Muchel maruaile me thynketh.”  
*Ibid.* pass. 10. fol. 44. pag. 1.

“ As it is in younge and tender **YMPES**, plantes, and twygges,  
the whiche euen as ye bowe them in theyr youthe, so wyll they  
euermore remayn.”—*Byrth of Mankynde*, fol. 54. pag. 2.

[“ And also for the love which thou doest beare  
To th’ Heliconian **YMPES**, and they to thee;  
They unto thee, and thou to them, most deare.”  
*Spenser’s Verses to the Earle of Oxenford*.

“ And thou, most dreaded **IMPE** of highest Jove,  
Faire Venus sonne.” *Faerie Queene*, Prol. to 1st book.

“ That detestable sight him much amazde,  
To see th’ unkindly **IMPES**, of heaven accurst,  
Devoure their dam.” *Ibid.* book 1. cant. 1. st. 26.

“ For all he taught the tender **YMP**, was but  
To banish cowardize and bastard feare.”  
*Ibid.* cant. 6. st. 24.

“ Well worthy **IMPE**, said then the lady gent,  
And pupil fitt for such a tutor’s hand.” *Ibid.* cant. 9. st. 6.

“ And thou, faire **YMP**, sprong out from English race,  
How ever now accounted Elfin sonne,  
Well worthy doest thy service for her grace,  
To aide a virgin desolate fordonne.” *Ibid.* cant. 10. st. 60.

“ Now, O thou sacred Muse, most learned dame,  
Fayre **YMPE** of Phœbus and his aged bryde.”  
*Ibid.* cant. 11. st. 5.

"Fayre YMPES of beautie, whose bright shining beames  
Adorne the world with like to heavenly light."

*Faerie Queene*, book 3. cant. 5. st. 53.

"The first was Fansy, like a lovely boy  
Of rare aspect and beautie without peare,  
Matchable either to that YMPE of Troy,  
Whom Jove did love and chose his cup to beare,  
Or that same daintie lad, which was so deare  
To great Alcides." *Ibid.* cant. 12. st. 7.

"Fond dame! that deem'st of things divine  
As of humane, that they may altdred bee,  
And chaung'd at pleasure for those IMPES of thine."  
*Ibid.* book 4. cant. 2. st. 51.

"Helpe therefore, O thou sacred IMPE of Jove,  
The noursling of dame Memorie his deare."  
*Ibid.* cant. 11. st. 10.

"— That faire city (Cambridge) wherein make abode  
So many learned IMPES, that shoote abroad,  
And with their braunches spred all Britany." *Ibid.* st. 16.

"But Belgè with her sonnes prostrated low  
Before his feete, in all that peoples sight;  
Mongst ioyes mixing some teares, mongst wele some wo,  
Him thus bespake: O most redoubted knight,  
The which hast me, of all most wretched wight,  
That earst was dead, restor'd to life againe,  
And these weake IMPES replanted by thy might."  
*Ibid.* book 5. cant. 11. st. 16.

"Ye sacred IMPS that on Parnasso dwell,  
And there the keeping have of learnings treasures."  
*Ibid.* book 6. cant. 1. st. 2.

"The noble YMPE, of such new service fayne,  
It gladly did accept." *Ibid.* cant. 2. st. 38.

"That of the like, whose linage was unknowne,  
More brave and noble knights have raysed beene  
(As their victorious deedes have often shoven,  
Being with fame through many nations blowen)

Then those which have bene dandled in the lap.  
 Therefore some thought that those brave IMPS were sowen  
 Here by the gods, and fed with heavenly sap,  
 That made them grow so high t' all honorable hap."

*Faerie Queene*, book 6. cant. 4. st. 36.

" Brave IMPE of Bedford, grow apace in bountie,  
 And count of wisdom more than of thy countie."

*Spenser's Ruines of Time*.

" The sectaries of my celestiall skill,  
 That wont to be the worlds chiefe ornament,  
 And learned IMPES that wont to shoote up still,  
 And grow to height of kingdoms government."

*Spenser. Teares of the Muses*.

" The Norman, th' English, and Dardaniene,  
 (O royall IMPE) are ioyned by thy sire ;  
 And thou fro mothers side draw'st blood of Dane."

*To the Prince (Charles 1st) his highnes, Welcome home,  
 &c. Ancient Monuments, by William L'isle of Wil-  
 burgham. Esquire to the King's body. st. 6. Francis  
 Eglesfield, 1638.*

" Then shall we need no more to plant vs vines,  
 Nor them to prop, to spread, to prune, to rub ;  
 Nor send beyond seas for outlandish wines ;  
 But in our fields, about each humble shrub,  
 The selfe-set IMP shall winde, and load the same  
 With purple clusters, all of deerest name." *Ibid.* st. 21.]

GRIP—and its diminutive GRAPPLE, the past participle of Γριπᾶν, prehendere.

MIST—The past participle of Μιςτῆν, caligare\*.

\* Minshew derives MIST from the Latin *Mistus*. "Aer enim caligine et densis vaporibus *Mistus*."

Dr. Th. Hickes supposes it to be *Moist*.

And according to Junius—"Videtur esse a μῆιστον, quod Hesychio exp. ελαχιστον, nihil enim aliud est nebula, quam tenuissima quædam ac subtilissima pluvia."

BLISS } The past participle of Blīȝian and Blīȝrian,  
BLITH } lætari.

QUICK—The past participle of Līccian, vivificare.

WIZEN—The past participle of Wīȝian, arescere.

STIFF—The past participle of Stīȝian, rigere.

THICK }  
THICKET } The past participle of Dīccian, densare,  
THIGH } condensare.

THICKET, for *Thicked*, i. e. with trees. THIGH (GH for CK) is sometimes in the Anglo-Saxon written ðeoh (for Deoc) by change of the characteristic letter.

WITCH } Skinner inclines to suppose WICKED de-  
WICKED } rived from *Vitiatus*: and Johnson, that—  
“Perhaps it is a compound of Wīc (vile, bad) and *Head*,  
—*Malum caput*.”—

According to which latter wise supposition, a WICKED action means—a *malum caput* action: but nothing is too ridiculous for this Undertaker. WITCH is the past tense, used as a participle, of the Anglo-Saxon verb Wīccian, incantare, veneficiis uti. And WICKED i. e. WITCHED (K for CH) is the same past tense, with the participial termination ED. The word WITCH is therefore as applicable to men as to women.

“WITCHES, in foretime named *Lot-tellers*, now commonly called sorcerers.” *Catalogue of English printed Bookes*. 1595.  
By Andrew Maunsell, pag. 122.

*Lot-teller*; i. e. a teller of *covered* or *hidden* things.

“Wherof came the name of Symonye? Of Symon Magus, a grete WYTCH.”—*Diues and Pauper*, 7th comm. cap. 16.

“ Daud was lyk wyce so intanglid in the snares of the deuill, that with mouche paine he could quit hym self from the WYCCHYD coupe that the deuill had ons brought hym.”

*Declaracion of Christe. By Johan Hoper, cap. xi.*

The notions of enchantment, sorcery and witchcraft were universally prevalent with our ancestors, who attributed all atrocious actions to this source: thus attempting to cover the depravity of human nature by its weakness, and the depravity of some other imaginary beings. So run our indictments to this day; in which the crime is attributed to the instigation of the Devil.

“ Latini certe, comici,” says Junius, “ hominem aperte improbum atque omnibus invisum, pari prorsus ratione, dixerunt *Veneficum*.”

HILDING—(like *Coward*) is either the past participle of the verb *Hylban*, *inclinare*, *curvare*, *To Bend down*, *To Crouch* or *To Cower*; (and then it should be written HILDEN) or it is the present participle *Hylbing* (*Hylband*) of the same verb.

[“ Which when that squire beheld, he to them stept,  
Thinking to take them from that HYLDING hound.”

*Faerie Queene*, book 6. cant. 5. st. 25.]

“ A base slaue, a HILDING for a liuorie, a squires cloth, a pantler.”—*Cymbeline*, pag. 378.

“ ’Tis positue against all exceptions, Lords,  
That our superfluous lacquies, and our pesants,  
Who in unnecessarie action swarme  
About our squares of battaile, were enow  
To purge this field of such a HILDING foe.”

*Henry V.* pag. 86.

“ He was some HIELDING fellow, that had stolne  
The horse he rode on.” *2nd Part Henry IV.* pag. 75.

"Nay, good my lord, put him too't; let him have his way. If your lordshippe finde him not a HILDING, hold me no more in your respect. Beleeue it, my lord, in mine owne direct knowledge, he is a most notable *coward*."

*All's Well that Ends Well*, pag. 243.

Some have supposed HILDING to mean *Hinderling* (if ever there was such an English word) and some *Hilderling*; which, Spelman says, is familiar in Devonshire. It is true that *Hylben* is a term of reproach in the Anglo-Saxon, furnished by this same verb, and means—a *croucher* or *cowerer*\*.

RIPE—the past participle of *Ripian*, *maturescere*.

RHIME—of *Hriman*, *numerare*.

SPOIL—of *Spillan*, *privare*, *consumere*.

CRISP—In the Anglo-Saxon *Eisppr*, of *Eispprian*, *crispare*, *torquere*.

DEED (like *Actum* and *Factum*) means—something, any thing—DONE. It is the past participle of the Anglo-Saxon verb *Don*, *To Do*. DO-ED, DID, DEED, is the same word differently spelled. It was formerly written DEDE, both for the past tense and past participle.

"I do nought as Ulysses DEDE."

*Gower*, lib. 1. fol. 10. pag. 2. col. 2.

"Fy, upon a lorde that woll haue no mercy  
But be a lyon, bothe in worde and DEDE."

*Knights Tale*, fol. 5. pag. 2. col. 1.

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\* S. Johnson, in a note, act. 2. sc. 1. *Taming of a Shrew*, tells us that HILDING means—"a low wretch." But in his Dictionary he has discovered that *Dild* in the Anglo-Saxon means a *Lord*: and that "perhaps *Hilding* means originally a *little Lord*, in contempt for a man that has only the delicacy or bad qualities of high rank."

NEED } Nýðde, the past tense and past participle of  
 NEEDLE } Nýðian, cogere, compellere, adigere\*.

NEEDLE, (the diminutive of NEED) a small instrument,  
*pushed, driven.*

Observe, as we pass, that *To Knead* is merely *Ġe-nýðan* (*Ġnýðan*) pronounced *Ġnedan*—*k* for *g*.

DEEP } DEEP (which some derive from *βυθος*, fun-  
 DAB-chick } dum; *primis tribus literis inversis*: and  
 others from *Δυττω*) is merely the past participle of the  
 Anglo-Saxon verb *Dippan*, *mergere*, *To Dip*, *To Dive*.

“DEAPE linen clothes in to sundry waters, and after lay them  
 to dry, and that whiche is sonest dry, the water wherin it was  
 DEAPED, is most subtil.”—*Castel of Helth*. fol. 31. pag. 2.

“A sponge DEAPED in cold water.”—*Ibid*. fol. 34. pag. 1.

In *DAB-chick* or *DOB-chick*; *DAB* or *DOB*, (so pronounced  
 for *Dap* or *Dop*) is also the past participle of *Dippan*;  
 by the accustomed change of the characteristic *i* to *a*  
 or *o*.

“So was he dight  
 That no man might  
 Hym for a frere deny,  
 He DOPPED and dooked  
 He spake and looked  
 So religiously.”

*Sir T. More's Workes*, fol. 11. pag. 1.

\* Minshew derives **NEED** from the Hebrew *Nadach*, impulit.

Mer. Casaubon, from the Greek *ενδεια*, penuria.

Junius, from *νυσσω*, *νυττω*.

And **NEEDLE**, Mer. Cas. would derive from *βελονη*.

“ This officere  
 This fayned frere  
 Whan he was come aloft,  
 He DOPPED than  
 And grete this man  
 Religiously and oft.”

*Sir T. More's Workes*, fol. 11. pag. 1.

“ The diving DOB-chick, here amongst the rest you see,  
 Now up, now down, that hard it is to proue,  
 Whether under water most it liveth, or above.”

*Poly-olbion*, song 25.

**WEAK**—The past participle of *Wican*, labare, *To Toter*, *To Fail*.

**HELP**—The past participle of *Wylpan*, adjuvare: which Minshew derives from *Ελπις*; and Junius from “*συλλαβειν*, sibilō tantummodo in aspiratam commutato.”

**WELL**—Is the past participle of *Wyllan*, ebullire, effluere, *To Spring out*, *To Well*.

It means (any or some place) where water, or other fluid, hath *sprung out*, or *welled*.

“ And than WELLED water for wicked workes  
 Egrelly *Ernynge* out of mens eyen.”

*Vision of P. Ploughman*, pass. 20. fol. 109. pag. 2.

“ Where as the Poo, out of a WEL small  
 Taketh his first spring and his soura.”

*Clerke of Oxenf. Prol.* fol. 45. pag. 1. col. 2.

“ For which might she no lenger restrayne  
 Her teares, they gan so up to WELL.”

*Troilus*, boke 4. fol. 186. pag. 1. col. 1.

“ Mine eyen two in vayne, with which I se,  
 Of sorowful teares salte arn woxen WELLIS.

*Ibid.* boke 5. fol. 197. pag. 2. col. 2.



" I can no more but here outcast of al welfare abyde the daye of my dethe, or els to se the syght that myght al my WELLYNG sorowes voyde, and of the *flood* make an ebbe."

*Testament of Loue*, fol. 304. pag. 1. col. 1.

" The mother of the Soudon WEL of vices."

*Man of Lawes Tale*, fol. 20. pag. 1. col. 1.

" But Christe that of perfeccion is WELL."

*Wife of Bathes Prol.* fol. 34. pag. 2. col. 1.

" There dwelt a terselet me fast by

That seemed WEL of all gentilnesse."

*Squiers Tale*, fol. 27. pag. 1. col. 2.

" The holy water of the sacrament of baptisme, the water that *Welleth* oute of holy church which stretcheth to two seas of synnes."

*Sir T. More's Workes*, pag. 385.

[ " Thereby a cristall streame did gently play,

Which from a sacred fountaine WELLED forth alway."

*Faerie Queene*, book 1. cant. 1. st. 34.

" ——— About the fountaine

Whose bubbling wave did ever freshly WELL."

*Ibid.* cant. 7. st. 4.

" All wallowd in his own yet *luke-warme* blood,

That from his wound yet WELLED fresh."

*Ibid.* cant. 9. st. 36.

" And with intrusive enmity to light,

WELLED like a spring, and dimmed the orbs of sight."

*The Maid of Snowdon. By Cumberland.*

edit. 1810. pag. 199.]

WELKIN } In the *Winter's Tale*, act 1. sc. 1. pag. 278.  
WHEEL }  
WHILE } We have—

" Come (Sir *Page*)

Looke on me with your WELKIN eye."

On which passage S. Johnson says hardily, as usual;  
" WELKIN eye: *Blue* eye; an eye of the same colour with the WELKIN or sky."

And this is accepted and repeated by Malone. I can only say, that this Note is worthy of them both; and they of each other.

WELKIN is the present participle *ƿilligend*, or *ƿealcýnd* (i. e. *volvens*, *quod volvit*) of the Anglo-Saxon verb *ƿillizan*, *ƿealcan*, *volvere*, *revolvere*. Which is equally applicable to an eye of any colour—to what revolves or rolls over our heads—and to the waves of the sea. *ƿealcýnde* ea. *pealcende* *ǣ*.

A *rolling* or wandering eye is no uncommon epithet:

“Come hither, pretty maid, with the black and *rolling* eye.”

Here is a black *ƿealcýnd* or WELKIN eye: and indeed the WELKIN, or that which is *rolled about* over our heads is sometimes black enough\*.

But Messrs. Johnson and Malone probably agree with Mr. Tyrwhitt, who, in the advertisement to his Glossary,

[\* “As gentle shepheard in sweete eventide,  
When ruddy Phebus gins to WELKE in west,  
High on an hill, his flocke to vewen wide,  
Markes which doe byte their hasty supper best.”  
*Faerie Queene*, book 1. cant. 1. st. 23.

“Ne ought the WHELKY pearles esteemeth hee,  
Which are from Indian seas brought far away.”  
*Spenser. Virgil’s Gnat.*

On which Mr. Todd gives the following note:

“The WHILK or WELK is a shell-fish. Perhaps the poet introduced this adjective in the sense of *wreathed*, *twisted*, as that shell-fish appears. Or perhaps it may be considered in the sense of WHELKED, that is, *rounded*, or *embossed*; from WHELK, a protuberance, according to Fluellen’s description of Bardolph’s

page iiiii. says—"Etymology is clearly not a necessary branch of the duty of a Glossarist!"

WHEEL, quod volvitur, In Anglo-Saxon *Ðpeogl*, *Ðpeohl*, *Ðpeopol*, (by transposition, for *ƿeoliz* or *ƿeolz*) is also the past participle of *ƿillizan*.

"Haile to thee, Ladie : and the grace of heauen,  
Before, behinde thee, and on euery hand  
ENWHEELLE thee round." *Othello*, pag. 316.

"Heaven's grace INWHEEL ye :  
And all good thoughts and prayers dwell about ye."  
*B. and Fletcher. The Pilgrim*, act 1. sc. 2.

WHILE—In the Anglo-Saxon *Ðpile* (for *Ðpiol*) is the same past participle. We say indifferently—Walk a *While*—or—Take a *Turn*.

["And commonly he would not heare them WHILEST an hundred suters should come at once."—*R. Ascham*, pag. 19.]

CHAP } The past participle of *Eypan*, *mercari*, *To*  
CHEAP } *Traffick*, *To Bargain*, *To Buy* or *Sell*.  
CHOP }

*Good-CHEAP* or *Bad-CHEAP*, i. e. Well or Ill bargained, bought or sold : such were formerly the modes of expres-

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face. *K. Hen. V.* 'His face is all bubukles, and WHELKES, and knobs,' &c. — Where Mr. Steevens cites the word from Chaucer in the same sense."

"—— Methought his eyes  
Were two full moones : he had a thousand noses,  
Hornes WEALK'D and waved like the enraged sea."  
*Lear*, pag. 303. col. 1.

"There comes proud Phaeton tumbling thro' the clouds,  
Cast by his palfreys that their reigns had broke,  
Add setting fire upon the WELKED shrouds."  
*Drayton. Barons Wars*, book 6. st. 39.]

sion. The modern fashion uses the word only for **GOOD CHEAP**; and therefore omits the epithet *Good*, as unnecessary.

“ By that it neghed to haruest, new corne came to **CHEPING**.”

*Vision of P. Ploughman*, fol. 35. pag. 2.

“ The sack that thou hast drunk me, would haue bought me lights as *Good* **CHEAPE**, at the dearest chandlers in Europe.”

*1st Part Henry 4.* act 3. sc. 3.

“ To **CHOP** and change”—means *To bargain* and change.

“ I am an Hebrew borne by hyrth

And stolne away was I,

And **CHOPT** and changde as boundslaues bee

This wretched life to trye.”

*Genesis*, chap. xl. fol. 100. pag. 2.

**A CHAP** or **CHAPMAN**.—Any one who has trafficked.

**WRECK**

**WRETCH**

**WRETCHED**

**RACK**

} **Вѣдѣти**, **Вѣдѣти**, **Вѣдѣти**. The past participle of **Вѣдѣти**, **Вѣдѣти**, persequi, affligere, punire, vindicare, ulcisci, lædere, perdere. The different pronunciation of

**CH** or **CK** (common throughout the language) is the only difference in these words. They have all one meaning. And though, by the modern fashion, they are now differently applied and differently written; the same distinction was not antiently made.

“ Such **WRECH** on hem for fetching of Heleyne

Thare shal be take.” *Troilus*, boke 5. fol. 195. pag. 1. col. 2.

“ Other thought cometh not in my mynde, but gladnesse to thynke on your goodnesse and your mery chere, frendes; and sorowe to thynke on your **WRECHE** and your daunger.”

*Testament of Loue*, boke 1. fol. 303. pag. 2. col. 2.

" My sprete for ire *brynt* in propir tene,  
 And all in greif thocht cruell vengeance tak,  
 Of my countre for this myscheuous WRAIK  
 Wlth bitter panis to WREIK our harmes smert."

*Douglas, booke 2. pag. 58.*

" Vengeance tuke and WRAIK apoun our flote."

*Ibid. booke 11. pag. 370.*

" It was an open token of the grete offence to God with the people of Englonde, and that harde WRETCH was comyng but yf they wolde amend them."—*Diues and Pauper*, 1st comm. cap. 29.

" We sholde wepe and not be gladde for that we haue soo many martyrs, and nyght and daye crye mercy, to lett WRETCH."

*Ibid. cap. 60.*

" By this commaundement he forbedeth us wrathe and WRETCH."—*Ibid.* 5th comm. cap. 6.

" You haue tresoured wrath and WRETCH to you in the laste dayes."—*Ibid.* 8th comm. cap. 18.

" There nis sicke ne sorye, ne none so much WRETCH  
 That he ne may loue, if him like."

*Vision of P. Ploughman*, pass. 18. fol. 96. pag. 2.

" The WRACHE walis and wryngis for this worldis WRAK."

*Douglas. Prol. to booke 8. pag. 228.*

" Na help unto thay WRACHIT folkis I socht  
 Na armour sekit, nor thy craft besocht."

*Ibid. booke 8. pag. 255.*

" Man may know hymselfe to be as he is a very WRECCHID and damnable creature, were not the vertew of Christes deathe."

*Declaracion of Christe. By Iohan Hoper*, cap. 12.

" So that cornes and frutis gois to WRAIK

Throw the corruptit are." *Douglas, booke 3. pag. 72.*

We say—" go to BACK and ruin."

SMEAR—The past participle of *Smýpian*, ungere, illi-  
 nere.

**SHEEN**—The past participle of *Scinan*, splendere, fulgere.

**HEARSE** } The past participle of *Hýrŕtan*, ornare, pha  
**HURST** } lerare, decorare\*. **HEARSE** is at present  
 only applied to an ornamented carriage for a corpse.

“So many torches, so many tapers, so many black gownes, so many mery mourners lauhying under black hodes, and a gay **HERS**.”—*Sir T. More. De Quatuor Novissimis*, pag. 79.

[“But leave these relicks of his living might  
 To decke his **HERCE**, and trap his tomb-blacke steed.”  
*Faerie Queene*, book 2. cant. 8. st. 16.]

**HURST** is applied only to places *ornamented* by trees.

“—— The courteous forest show’d  
 So just-conceived joy, that from each rising **HURST**,  
 Where many a goodly oak had carefully been nurst,  
 The sylvans in their songs their mirthful meeting tell.”  
*Poly-olbion*, song 2,

**WILE** } Menage says—“**GUILLE**. C’est un vieux  
**GUILE** } mot françois, qui signifie *tromperie*. Les  
**GUILT** } Anglois disent encore à present **GILE** et  
**GULL** } **WILE**, pour *tromperie*. Il est difficile de sa-  
 voir s’ils ont emprunté ce mot de nous, ou si nous le te-

\* Minshew derives **HEARSE** from “Greek, *apocis*, i. e. a lifting up: for the *Hearse* is a monument or empty tombe erected or set up for the honourable memorie of the dead.”

Junius says—“Medii ævi scriptt. dicebatur *Hersia*, quod vulgo fortasse ita dictum ab A.-S. *Ape*, honor; vel *Deputat*, laudare: quod in laudem honoremque defuncti erigatur.”

Skinner—“Nescio an a Teut. *Hulse*, siliqua: est enim cada-veris quasi exterior siliqua. Hoc *Hulse*, credo ortum ab A.-S. *Belan*, tegere, q. d. tegumentum.”

nons d'eux." It is easily settled between them. Neither has borrowed this word from the other. They both hold it in common from their common Northern ancestors: though Mer. Casaubon would derive it from the Greek *αιολος*. In the Anglo-Saxon, *ƿīȝlian*, *ġe-ƿīȝlian*, *Be-ƿīȝlian*, means to conjure, to divine, consequently to practice cheat, imposture and enchantment.

WILE (from *ƿīȝlian*) and GUILLE (from *ġe-ƿīȝlian*) is that by which any one is *deceived*.

GUILT is *ġe-ƿīȝled*, *Guiled*, *Guil'd*, *Guilt*: the past participle of *ġe-ƿīȝlian*. And to find GUILT in any one, is to find that he has been *Guiled*, or, as we now say, *Be-guiled*: as *Wicked* means *Witched*, or *Be-witched*. To pronounce GUILT is indeed to pronounce *Wicked*.

GULL is the past tense (formed in the usual manner, by the change of the characteristic letter) and means merely a person *Guiled* or *Beguiled*.

At this day, we make a wide distinction between GULL, the past tense, and GUILT, the past participle; because our modern notions of enchantment, sorcery, and witchcraft are very different from the notions of those from whom we received the words. GULL therefore is used by us for *Guiled* or *Beguiled* (*subaud. aliquem*) without any allusion to witchcraft. But GUILT, being a technical Law-term, keeps its place in our legal proceedings, as the instigation of the Devil does; and with the same meaning\*.

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\* These words have exceedingly distressed our English Etymologists.—GUILTY, Minshew says, "a Belg. *Gelden*, i.e. luere, solvere: ut *Reus*—*Res enim Reorum* petitur in iudicio."

Junius—"Ēȝlðan est reddere, solvere. Atque ita ȝȝltȝ vel ȝiltie

## F.

You seem to have confined yourself almost entirely to instances of the change of the characteristic letters *ɪ* and *ʏ*. And in those you have abounded to satiety. But we know that the verbs with other characteristic letters change in the same manner. Have not they also furnished the language with concealed participles, supposed to be substantives and adjectives.

## H.

Surely. In great numbers.

FOOD } In Anglo-Saxon *ƿoð*, *ƿæt*, are the past parti-  
FAT } ciple of the verb *Fedan*, *pascere*, *To Feed*.

proprie dicetur, qui culpam commissam tenetur solvere vel ære vel in corpore."

Skinner—"A verbo *Līdan*, solvere. Et hoc prorsus ex moribus priscorum Germanorum; qui quævis crimina, imo homicidium, et, quod vix credideris, etiam regum suorum cædem, multis pecuniariis expiabant."

GULL—Mer. Casaubon derives, by a most far-fetched allusion, from *γυλιος*, *pera militaris*. Junius and Skinner repeat this; and have no other derivation to offer; except that Junius says—"Mihi tamen Angl. GULL non ita longe videtur abire a Scot. *Culge*: morari blando sermone, palpandoque demulcere."

"Now him withhaldis the Phinitiane Dido  
And *culgeis* him with slekit wordis sle."

*Douglas*, booke 1. pag. 34.

"And sche hir lang round nek bane bowand raith,  
To gif thaym souck, can thaym *culge* bayth."

*Ibid.* booke 8. pag. 266.

"The cur or maists he haldis at smale auayle,  
And *culgeis* spangeartis, to chace partrik or quale."



MILK } One and the same word differently pro-  
 MILCH } nounced (either CH or K), is the past participle of the verb *Melcan*, *mulgere*.

MEAT—In Anglo-Saxon *Mæt* (whatever is *Eaten*) is the past participle of the verb *MATGAN*, *Metian*, *edere*, *To Eat*.

MESS—Is the past participle of *Metrian*, *cibare*, *To furnish meat or food*. In French *Mets*; in Italian *Messo*; from the same verb.

SCRAP—Is the past participle of *Scneopan*, *scalpere*, *radere*, *To Scrape*. It means (any thing, something) scraped off.

OFFAL—The past participle of *Feallan*, *Aƿeallan*; as Skinner explains it—"quod decidit a mensa."

ORT—This word is commonly used in the plural; only because it is usually spoken of many vile things together. Shakespear, with excellent propriety for his different purposes, uses it both in the singular and plural.

"Where should he haue this gold? It is some poor fragment, some slender ORT of his remainder."—*Timon of Athens*, pag. 94.

"The fractions of her faith, ORTS of her loue,  
 The fragments, *Scraps*, the *Bits*, and greazie *Reliques*  
 Of her ore-eaten faith, are bound to Diomed."

*Troilus and Cressida*, pag. 102.

Where you may observe *Orts*, *Scraps*, *Bits*, *Reliques*, all participles.

Skinner says—"ORTS, parum deflexo sensu, a Teut. *Ort*, quadrans seu quarta pars: fort. olim quævis pars, seu portio."—Which derivation omits entirely the mean-

ing of the word : for ORT is not applicable to every part or portion of a thing.

Lye says—"Vox est, agro Devonienſi, uſitatiffima : unde ſuſpicabar per pleroſque Angliæ comitatus diffuſam fuiſſe ; et ex OUGHT (aliquid) corruptam, quod iis effertur ORT, GH in R pro more ſuo, mutato. At aliter ſentire cæpi, cum incidiſſem in Hib. ORDA, fragmentum. Quod ut verum etymon non potui non amplecti."

This groundleſs derivation of Mr. Lye, which explains juſt nothing at all, and leaves us where we were, is by Johnson pronounced moſt *reasonable* : yet every fragment is not an ORT.

ORTS is, throughout all England, one of the moſt common words in our language ; which has adopted nothing from the Iriſh, though we uſe two or three of their words, as Iriſh. ORTS is merely the paſt participle of the Anglo-Saxon verb Oſettan, turpare, vilefacere, deturpare. ORET, ORT means (any thing, ſomething) *made vile* or *worthleſs*.

HEAT } In Anglo-Saxon Hæt, Hat, i. e. *Heated* ; is the  
HOT } paſt participle of the verb Hætan, calefacere.  
HOT, as a participle, is ſufficiently common : HEAT is rarely ſo uſed. Ben Jonſon however ſo uſes it in *Sejanus*, act 3.

" And fury ever boils more high and ſtrong,  
HEAT with ambition, than revenge of wrong."

WARM—Pæpm, Pæapm, and Pÿpmed, i. e. *Warmed*, are the paſt tense and paſt participle of the verb Pÿpman, calefacere.

## F.

What is LUKE-WARM or LEW-WARM? For I find it is spoken and written both ways. How does it differ from WARM?

"The beryes of iuniper or galbanum beaten to powder and dronke with LUKE WARMED wyne."

*Byrth of Mankynde*, fol. 29. pag. 2.

"Ye maye use in the stede of wyne, LUKE WARME mylke."

*Ibid.* fol. 38. pag. 2.

"Then shall ye geue it her with LUKE WARME water."

*Ibid.* fol. 50. pag. 1.

"In the wynter with hote water, in the sommer with LUKE WARME water."—*Ibid.* fol. 55. pag. 1.

"Quhare the vyle fleure euer LEW WARME was spred  
With recent slauchter of the blude newlie schede."

*Douglas*, booke 8. pag. 247.

"Besyde the altare blude sched and skalit newe  
Beand LEW WARME thare ful fast did reik."

*Ibid.* pag. 243.

## H.

LUKE WARM } The Anglo-Saxon *ŷlæc*, tepidus (which  
LEW WARM } we corruptly pronounce and write LUKE)  
is the past participle of *ŷlacian*, tepere, tepescere. And  
LEW, in the Anglo-Saxon *ŷlip* and *ŷleop*, is the past participle of *ŷlīpan*, *ŷleopan*, tepere, fovere. Nor need we travel with Skinner to the Greek *λυω*; "quia tepor humores resolvit et cutim aperit:" nor with Junius to *χλαρος* from *χλαινω*.

To say LUKE or LEW WARM is merely saying WARM-WARM. And that it is a modern pleonasm, the following passage in the third chapter of the Apocalyps will, I think, convince you.

In the modern Version it stands :—

“ I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then, because thou art **LUKE-WARM**, and neither cold nor hot, I will spue thee out of my mouth.”

In the old Version, which is called **Wickliffe's**, it is thus given :—

“ I woot thy werkis, for nether thou art cold nether thou art hote. I wolde thou were cold or hoot, but for thou art **LEW**, and nether cold nether hoot, I shal bigynne for to caste the out of my mouth.”

In the Version of Edward the sixth, it runs thus :—

“ I know thy workes, that thou art nether colde nor hotte : I wolde thou were colde or hote. So then, because thou arte **BETWENE BOTH**, and nether cold nor hote, I wyll spewe thee out of my mouth.”

**PLOUGH** (A.-S. *plōg* and *plou*.) Is the past participle of **Pleggān**, incumbere.

“ No man sendinge his hond to the **PLOUG**, and biholdinge agen, is able to the rewine of God.”—*Luke*, cap. ix. ver. 62.

Our English verb *To Ply*, is no other than **pleggān**.

“ *Pp̃eort ne beo hunta. ne hapecepe. ne tæplepe. ac plegg̃e (incumbat) on h̃y bocum.*”—*Canones sub Edgaro*, R. 64.

CHILL } In *Loues Labours Lost*, pag. 144. Shakespear  
COOL } uses the word *To Keele*.  
COLD }

“ Then nightly sings the staring owle  
To-whit, to-who.  
A merie note,  
While greasie Ione doth **KEELE** the pot.”

On this passage Dr. Farmer tells us—“ To Keele the

pot, is, to cool; but *in a particular manner*: It is—*To stir the pottage with the ladle, to prevent the boiling over.*”

Mr. Steevens too thinks that *Keele* means cooling, *in a particular manner*. But his manner differs from Dr. Farmer's.—He says—“Mr. Lambe observes, in his notes on the ancient metrical history of the battle of Flodden, that it is a common thing in the North, for a maid servant to take out of a boiling pot a wheen i. e. a small quantity, viz. a porringer or two of broth, and then to fill up the pot with cold water. The broth thus taken out is called the *Keeling* wheen. In this manner greasy Ioan *Keeled* the pot.”

That Mr. Malone should repeat all this, is nothing wonderful; it is perfectly to his taste. But it is really lamentable, that two such intelligent men as Dr. Farmer and Mr. Steevens should expose themselves thus egregiously. Who, or what, informed them, that *To Keel* meant *To stir with a ladle, or, To take out a porringer or two*?

There are very numerous instances of the use of the word *To Keel*, without the least allusion to *ladles* or *porringers*.

“Sende Lazarus, that he dippe the laste part of his fynger in watir and KELE my tunge.”—*Luke*, cap. 16. ver. 24.

“To the louers Ouide wrote,  
And taught, if loue be to hote,  
In what maner it shulde AKELE.”

*Gower*, lib. 4. fol. 77. pag. 2. col. 2.

In the *Castel of Helth*, by Syr Thomas Elyot, book 3. fol. 73. He says—“Onyons, lekes, fynally all thynges whyche heateth to moche, KELETH to moch, or drieth to

moche." And Malone himself knew, that in Marston's *What you will*, was the following passage,—“Faith, Doricus, thy braine boyles; *Keel* it, *Keel* it, or all the fat's i' the fire.”

So in the *Vision of Pierce Ploughman*,

“Vesture, from CHEYLE to saue.” Pass. 2. fol. 4. pag. 2.

“And the carfull may crye and carpen at the gate  
Both a hungerd and a furste, and for CHELS quake.”

Pass. 11. fol. 46. pag. 1.

“Bothe hungry and a CALE.” Pass. 19. fol. 103. pag. 1.

“And syth they chosen CHELE and cheitif pouertie  
Let them chewe as they chosen.”

Pass. 21. fol. 115. pag. 1.

“Do almesse for them, and by almes dede, by masses syngynge, and holy prayers, refresshe them in theyr paynes, and KELE the fyre about theym.”—*Diues and Pauper*, 9th comm. cap. 11.

“To KELE somewhat theyr hygh courage.”

*Fabian*, parte 5. chap. 140.

In the above instances can there be any employment for the ladle or porringer?

In truth, the verb *To Keel*, i. e. The Anglo-Saxon *Eelan*, refrigerare, is a general term; confined to and signifying no *particular manner*. And of this verb *Eelan*; CHILL (A.-S. *Eele*) and COOL (A.-S. *Eol*) are the past tense; and *Coled*, *Eol'd*, COLD (A.-S. *Leald*) is the past participle.

NESH } Minshew derives NICE from the Latin *Nitidus*:  
NICE } Junius from the French *Niais*. It is merely the Anglo-Saxon *Dnerc*, differently pronounced and written; and is the past participle of *Dnercian*, mollire.

" Mine herte for joye doth bete  
 Him to beholde, so is he godely freshe,  
 It semeth for love his herte is tendre and NESSHE."

*Court of Love*, in Urry's Edition of Chaucer.

" So that no step of hym was sene in the NESSHE fenne or more  
 that he passed thorough."—*Fabian*, parte 6. chap. 172.

**SLEET**—Is the past participle *ple-ed, flect, flect*; of *plean*, *projicere*. And has no connexion (as Johnson imagined) with the Danish *Slet*, which means *smooth, polished*.

" ——— Flying, behind them, shot  
 Sharp SLEET of arrowy show'rs against the face  
 Of their pursuers." *Paradise Regained*, book 3. ver. 324.

**HOAR**—Anglo-Sax. *ĥap*, is the past tense and past participle of *ĥapian*, *canescere*.

" They toke HORED brede in theyr scryppes, and soure wyne  
 in theyr botels, and loded asses with olde HORED brede in olde  
 sakes."—*Diues and Pauper*, 2d comm. cap. 20.

**ADDLE** } Though Mer. Casaubon and Junius would  
**AIL** } send us for **AIL**, to *αλναι*, *mærore affici*, or  
**IDLE** } to *αλγειν* dolere; and for **IDLE**, to *υβλος*, *nu-*  
**ILL** } *gæ*; and for **ILL**, to the Greek *ιλλος*, *strabo*;  
 or even to the Hebrew; I am persuaded that these are  
 only one word, differently pronounced and written: and  
 that it is the past participle of the Anglo-Saxon verb  
*Āidlian*, *ægrotare*, *exinanire*, *irritum facere*, *corrumpere*.

" If you loue an **ADDLE** egge, as well as you loue an **IDLE**  
 head, you would eate chickens i' th' shell."—*Troylus and Cressida*.

**ADDLE** pated, and **ADDLE** brained, are common expressions.

" You said that **IDLE** weeds are fast in growth."

*Richard 3d.* pag. 186.

“ILL weids waxes weil.”—*Ray's Scottish Proverbs*, pag. 295.

ADDLE becomes AIL, as IDLE becomes ILL by sliding over the D in pronunciation.

DAM } The past participle of the Anglo-Saxon verb Dæ-  
DUMB } man, Demman, obturare, obstruere, *To Dam*.

“Now will I DAM up this thy yawning mouth  
For swallowing the treasure of the realm.”

*2d Part Henry 6.* pag. 137. col. 2.

As we have already seen that *Barren* means *Barred*; and that *Blind* means *Blinded* or *Stopped*; so DUMB means *obturatum*, *obstructum*, *Dammed*. And therefore, when those who have been DUMB recover their speech, their mouths are said to be opened; the DAM being, as it were, removed.

Though these three words, *Barren*, *Blind*, and *Dumb*, are now by custom, confined to their present respective application; i. e. to the womb, the eyes, and the mouth; they were originally general terms, and generally applicable; as all the other branches of those verbs, *To Bar*, *To Blin*, and *To Dam*, still are: and, having all one common meaning, viz. *Obstruction*, if custom had so pleased, they might, in their application, very fairly have changed places.

So when B. Jonson, in his *Poetaster*, act 1. sc. 2. says,—“Nay, this 'tis to have your ears *Dam'd* up to good counsell.”—He might have said—“This 'tis to have DUMB ears; or, ears *Dumb* to good counsell.”

In *Antony and Cleopatra*, pag. 344. Shakespear writes,

“\_\_\_\_\_ So he nodded,

And soberly did mount an arme-gaunt steede,



Who neigh'd so hye, that what I would haue spoke,  
Was beastly DUMBE by him."

Mr. Theobald here alters the text, and instead of DUMBE, reads DUMB'D. This reading Mr. Malone approves, adopts, and calls a correction. But there needs here no alteration. DUMBE is the past tense of Dæman, Demman, and means Dammed, i. e. *Obstructed*, or stopped.—"What I would have spoke, was, in a beastly manner, *obstructed* by him."

DUMB was formerly written DOME and DUM; without the B.

"He became so confuse he cunneth not loken,  
And as DOME as death."

*Vision of P. Ploughman*, pass. 11. fol. 47. pag. 2.

"I tell you that which you yourselues do know,  
Shew you sweet Cæsar's wounds, poor poor DUM mouths,  
And bid them speake for me." *Julius Cæsar*, pag. 122. col. 2.

And Junius, whose authority may be much better relied on than his judgement, tells us, and bids us remark it—"Quod in Cantabrigiensis publicæ bibliothecæ codice mso melioris notæ, *Matth.* 12. 22. *Luc.* 1. 22. dum scribitur."

DULL } DULL (or as it is in the Anglo-Saxon, *ðol*)  
DOLT } hebes; is derived by Mer. Casaubon from *δουλος*, servus. "Notissima (says he) est Aristotelis opinio, *δουλους* esse a natura, qui scilicet *κοινωνουσι του λογου τοςουτον, ὅσον αισθανεσθαι, αλλα μη εχεν*: quos etiam ad corporis ministeria natos a bestiis usu *μικρον παραλλαττειν* sancit."

Skinner would derive DULL from *ðolian*, pati, sustinere, tolerare;—"Qui enim obtusi sensus sunt, injurias et quaslibet vexationes æquiore animo patiuntur." But

DULL, dol, is the regular past tense of *δπελιαν*, *δπολαν*, *hebere*, *hebetare*. And DOLT, i. e. *Dulled* (or *dol-ed*, *dol'd*, *dolt*) is the past participle of the same verb.

“ Oh gull, oh DOLT, as ignorant as durt.”

*Othello*, pag. 337.

Though the verb, *To Dull*, is now out of fashion, it was formerly in good use.

“ I DULLE under your disciplyne.”

*Rom. of the Rose*, fol. 143. pag. 1. col. 1.

“ For though the best harpoure on lyue  
Wold on the best sowned ioly harpe  
That euer was, with al his fyngers fyue  
Touche aye o stryng, or aye o warble harpe,  
Were his nayles poynted neuer so sharpe,  
It shulde make euery wight *To DULLE*.”

*Troilus*, boke 2. fol. 168. pag. 1. col. 2.

“ For elde, that in my spirite DULLETH me,  
Hath of endyting al the subtelte  
Welnigh berafte out of my remembraunce.”

*Complaynt of Venus*, fol. 344. pag. 1. col. 2.

“ Myrth and gladnesse conforteth men in Goddes seruyce, and  
beuynesse DULLETH and letteth all maner lykinges.”

*Dives and Pauper*, 3d comm. cap. 18.

“ Her syght sholde haue be derked, and her herynge sholde haue  
DULLED more and more.”

*A Morning Remembraunce of Margarete Countesse of Rychemonde.* By J. Fysshier, Bishop of Rochester.

[“ I demaund one thyng; whan myne understanding is DULLED  
in that I haue to dooe, and whan my memory is troubled in that I  
haue to determyne, and whan my bodye is compassed with do-  
lours, and whan my heart is charged with thoughtes, and whan I  
am without knowlege, and whan I am set about with perils;  
wher can I be better accompanied than with wise men, or els  
redyng among bokes?”

*Marcus Aurelius.* Printed by Berthelet.  
London, 1559. sect. 30.]

"Sluggishnes DULLETH the body."

"Sorowe DULLETH the wyll."

*Castell of Helth*, fol. 44. pag. 2. and fol. 64. pag. 2.

["Who am myself attach'd with weariness,

To the DULLING of my spirits."

*The Tempest*. Malone's edit. vol. 1. part 2. pag. 65.]

"As well his lord may stoope t'advise with him,

And be prescribed by him, in affaires

Of highest consequence, when he is DULL'D

Or wearied with the lesse."

*B. Jonson. Magnetick Lady*, act. 1. sc. 7.

"—— Cunning calamity,

That others gross wits uses to refine,

When I most need it, DULS the edge of mine."

*Beaumont and Fletcher. Honest Man's Fortune*.

["*Sir Martin*. There's five shillings for thee: What, we must encourage good wits sometimes.

*Warner*. Hang your white pelf: Sure, sir, by your largess, you mistake me for Martin Parker, the ballad-maker; your covetousness has offended my muse, and quite DULL'D her."

*Sir Martin Mar-all: by Dryden*, act 5. sc. 1.]

GRUB (ΓΚΡΕΒ) The past tense and therefore past participle of ΓΚΛΕΒΑΝ, fodere.

GRUDGE, written by Chaucer GRUTCHE, GRUCHE, and in some copies GROCHE.

"A lytel yre in his herte ylafte

He gan to GRUTCHE and blamen it a lyte."

*Reues Prol.* fol. 15. pag. 1. col. 2.

"At thende I had the best in eche degre

By sleight or force, or by some maner thing,

As by contynuall murmure or GRUTCHE."

*Wife of Bathes Prol.* fol. 36. pag. 1. col. 1.

"What ayleth you to GRUTCHE thus and grone?"

*Ibid.* col. 2.

“ And sayne the Pope is not worth a pease  
 To make the people ayen him GRUCHE”—or GROCHE.  
*Ploughmans Tale*, fol 99. pag. 1. col. 2.

Mer. Casaubon derives this word from γογγυζω, murmuro.

Minshew, from the Latin *grunnire*.

Junius, from γρυζω, hiscere, mutire.

Skinner, from the French *Gruger*, briser. And *Gru-ger* from *cruciari*: “ quia qui alicui invidet, aliena felicitate cruciatur.”

S. Johnson will have it either from the French *Gruger*, or from the Welch *Grugnach*, or from the Scotch *Grunigh*, or—rather from *Grudgeons*!—“ *Grudgeons* being (as he says) the part of corn that remains after the fine meal has passed the sieve.”

A GRUDGE is the past participle of ὁπεοριαν (ἑ-ἥπεοριαν) ὁπεοριαν, ἑ-ἥπεοριαν, dolere, ingemiscere, pœnitere.

DRUDGE—(Dpuoz, Dpuze) The past tense and past participle of Dpeozan, ἑ-δπεοριαν, agere, tolerare, pati, sufferre. Dpeozend, the present participle.

SMOOTH—(γμαϑ) The past participle of γμεδιαν, polire, planare.

Junius derives this word from σμαω, σμαω, σμαω: and Skinner from μαδος.

MAD } is merely Mætt, Mæð (D for T), the past  
 MATTO } tense and past participle of the Anglo-Saxon  
 verb Metan, somniare, *To Mete, To Dream*.

The verb, *To Mete*, was formerly in common use.

“ I fell eftsones a slepe, and sodainly me METTE.”  
*Vision of P. Ploughman*, pass. 20. fol. 103. pag. 2.

“ And eke I sayd, I *METTE* of him all nyght  
 And al was fals, I *Dremed* of him right naught.”  
*Wife of Bathes Prol.* fol. 56. pag. 2. col. 2.

“ And whan that he in chambre was alone,  
 He downe on his beddes fete him sette,  
 And firste he gan to sike, and efte to grone,  
 And thought aye on her so withouten lette,  
 That as he satte and woke\*, his spirite *METE*  
 That he her saugh.” *Troylus*, boke 1. fol. 159. pag. 1. col. 1.

“ As he satte and woke, his spirite *METE* that he her saugh.”—This I take to be a clear, though not a physiological, description of *Madness*.

This is not the place to enter into a physiological inquiry concerning the nature of madness and of dreaming; in order to shew the propriety of the name, as I have explained it. But I may give you a short extract from the ingenious observations on Insanity, by Mr. John Haslam. 1798.

“ Some who have perfectly recovered from this disease, and who are persons of good understanding and liberal education, describe the state they were in, as resembling a Dream.”

And our valuable friend Mr. Rogers, in his beautiful poem, *The Pleasures of Memory*, has this note :

\* [“ Dubbio così s’aggira  
 Da un torbido riposo  
 Chi si destò talor :  
 Che desto ancor delira  
 Fra le sognate forme;  
 Che non sa ben se dorme,  
 Non sa se veglia ancor.  
*Metastasio. La Clemenza di Tito*, att. 2. sc. 7.

“ ——— gli amanti  
 Sognano ad occhi aperti.”  
*Ibid. Zenobia*, att. 2. sc. 1.]

"When sleep has suspended the organs of sense from their office, memory not only supplies the mind with images, but assists in their combination. And even in madness itself, when the soul is resigned over to the tyranny of a distempered imagination, she revives past perceptions, and awakens that train of thought which was formerly most familiar."

The Italian MATTO, is this same Anglo-Saxon participle Mætt, with the Italian terminating vowel. The decided opinion of Menage and Junius, that MATTO is derived from the Greek ματαιος, is overruled in my mind, by the consideration of the time when the word MATTO was first introduced into the Italian language: for the Greek derivatives, in that language, proceed to it through the Latin. And in the Latin there is nothing which resembles MATTO.

SMUG\*—is the past participle of Smægan, rmeagan, deliberare, studere, considerare. Applied to the person or to dress, it means *studied*; that on which care and attention have been bestowed.

"I will die brauely, like a SMUGGE bridegroom."

*Lear*, pag. 304.

"A beggar, that was us'd to come so SMUG upon the mart."

*Merchant of Venice*, pag. 173.

"A young SMUG, handsome holiness has no fellow."

*B. and Fletcher. The Pilgrim.*

\* "E literis vocis κοσμος fieri potuit σμωκος; atque inde *Smuck*. Sed Italis *Smoccare* est emungere: quasi *Emucare*. Ita nimirum solent uti s, tanquam præpositione inseparabili, ex *Se* Latino; quasi *Semuccare*, mukum separare. Sed tam multis non est opus: cum facillima derivatione peti possit ex σμαα, σμαα, σμα, σμηχα, abstergo, detergo."—*Junius*.

"Fie, Sir, so angry upon your wedding day!  
Go, SMUG yourself, the maid will come anon."

*B. and Fletcher. Women Pleas'd.*

"Go in, and dress yourself SMUG, and leave the rest to me."  
*Wycherly. Love in a Wood, act. 4. sc. 1.*

**PROUD** (Anglo-Saxon *Prūt*) The past participle of *Prȳt*ian, superbire.

**SAFE**—formerly written **SAFFE**; The past participle of the verb *To Save*.

"He hir wymple fonde blodie,  
And wende a best had hir slayne,  
Where as hym ought be right fayne,  
For she was **SAFFE** right beside."

*Gower, lib. 2. fol. 56. pag. 2. col. 1.*

"Than his dyscyples sayd to Cryste. Lorde, who may than be **SAVE**."—*Diues and Pauper. Of Holy Pouerte, cap. 5.*

**LOW** } **LOWN** } Low (in Dutch *Laag*) is the past participle of  
**LOWT** } the Anglo-Saxon verb *Licgan, jacere, cubare*.

Of this past tense (according to their common custom) our ancestors made the verb *To Low*: or *To make Low*.

"Fortune hath euer be muable,  
And maie no while stonde stable,  
For nowe it hieth, nowe it **LOWETH**."

*Gower, lib. 8. fol. 177. pag. 1. col. 1.*

"The god of Loue, ah benedicite,  
Howe mighty and howe great a lorde is he.  
For he can make of lowe hertes hye,  
And of hye lowe.  
He can make within a lytel stounde  
Of sicke folke, hole, fresshe and sounde,  
And of hole he can make seke.

Shortly al that euer he wol he may,  
 Agaynst hym dare no wyght say nay,  
 For he can *glad* and greue whom hym lyketh,  
 And who that he wol, he LOWETH or *syketh*."

*Cuckowe and Nyghtyngale*, fol. 350. pag. 2. col. 2.

"The prayer of hym that LOWETH hym in his prayer, *thyrleth* the clowdes."—*Diues and Pauper*, 1st comm. cap. 15.

"Whan he is waxen and roted in pryde and in mysuse of lyuynges, it is full harde to LOWE hym or to amende hym."

*Ibid.* 4th comm. cap. 10.

"They lyue forth in pryde and not LOWE them to God, ne pray to God for helpe."—*Ibid.* 5th comm. cap. 3.

"For al this Adam repented hym not, ne wolde axe mercy, ne LOWE him."—*Ibid.* 6th comm. cap. 25.

Of this verb *To Low*, the past participle is indifferently either Low-en, Low'n, LOWN; or *Low-ed*, *Low'd*, LOWT, (T for D.)

"We should have both Lord and LOWN, if the peeuish baggage would but giue way to customers."

*Pericles Prince of Tyre*, act 4. sc. 6.

"——— I haue belyed a lady,  
 The princesse of this country, and the ayre on't  
 Reuengingly enfeeble me, or could this carle,  
 A very drudge of natures, haue subdu'de me  
 In my profession? Knighthoods and Honors (borne  
 As I weare mine) are titles but of scorne.  
 If that thy gentry (Britaine) go before  
 This LOWT, as he exceeds our lords, the oddes  
 Is, that we scarce are men, and you are goddes."

*Cymbeline*, pag. 392. col. 1.

You will observe that, of this participle LOWT, we have again made another verb, viz. *To Lowt*, To do or to bear one's self as the *Lowed* person, i. e. the LOWT, does.



SLACK	} (in the Anglo-Saxon <i>ſlæc</i> , <i>ſlēac</i> , <i>ſlōg</i> , <i>ſlæp</i> , <i>ſlēap</i> , <i>ſlāp</i> ) are all the same past tense and therefore past participle (differently pro- nounced and written) of the Anglo-Saxon verb <i>ſlēacian</i> , <i>ſlēacgian</i> , <i>ſlācian</i> (A broad) <i>tardare</i> , <i>remittere</i> , <i>relaxare</i> , <i>pigrēſcere</i> .
SLOUCH	
SLOUGH	
SLUG	
SLOW	
SLOVEN	
SLUT	

"The noblest of the Greekes that there were  
Upon her shulders caryed the bere  
With SLAKE pace." *Knyghtes Tale*, fol. 10. pag. 2. col. 2.

SLOUCH, *ſlæc*—(CH for K) i. e. a *slow* (pace.)

SLOUGH, *ſlōg*—(GH for CH) i. e. *slow* (water.)

SLUG, *ſlōg*—(G for K) i. e. *slow* (reptile.)

SLOW, *ſlāp*—(W for G.)

Such changes of pronunciation are perpetual and uniform throughout the whole language.

SLOW-EN, SLOUEN, SLOVEN; and SLOW-ED, SLOW'D, SLOUD, SLOUT, SLUT; are the past participles of the verb Slapian, *To Slow*, i. e. to make *Slow*, or cause to be *Slow*\*. There is no reason, but the fashion, for the distinction which is at present made between SLOVEN and SLUT, by

\* ["Lookt on by ech the stately ladie goes,  
But lookes on none, and to the king she came,  
Nor, for he angry seemes, one steppe she SLOWES."  
*Godfrey of Bulloigne. Translated by R. C.*  
pag. 58. cant. 2. st. 19.

"Mirata da ciascun passa, e non mira  
L'altera donna, e innanzi al re se 'n viene.  
Nè, perche irato il veggia, il piè ritira."]

applying the former of these words to males only, and the latter only to females: and we are sure that distinction did not prevail formerly: for Gower and Chaucer apply SLUT to males.

“ Among these other of SLOUTES kinde  
Which all labour set behinde,  
And hateth all besines,  
There is yet one, which Idelnes  
Is cleped.  
In wynter doth he nought for colde,  
In somer maie he nought for hete;  
So, whether that he frese or swete,  
Or be he in, or be he out,  
He woll ben ydell all about:  
For he ne woll no trauaile take  
To ride for his ladies sake.”

*Gower*, lib. 3. fol. 69. pag. 1. col. 1.

“ Why is thy lorde so SLOTLYCHE\*, I the pray,  
And is of power better clothes to bey?”  
*Prol. of Chanons Yeman*, fol. 59. pag. 2. col. 2.

LORE—The past participle of Læpan, docere.

HOME—The past participle of Hæman, coire.

HONE—(petrified wood) the past participle of Hænan, lapidescere.

[GOWN—from Hýnan, Ge-hýnan, humiliare, To bring down to the ground. Past participle Gehon, Gehun. N.B. Anglo-Saxon substantive Hýnð, i. e. that which *humbleth*, or *bringeth down to the ground*.

*Italian*, GONNA. Menagesays well—“ Lotengo d’origine Tedesca; leggendosi in Luitprando *Gunata*, id est, pellicea Saxonia. L’ebbero gl’ Italiani da’ Longabardi; e i Greci moderni da gl’ Italiani.”]

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\* Mr. Urry reads SLOTTISH; and Mr. Tyrwhitt, SLUTTISH.

**LOAN**—The past participle of the Anglo-Saxon verb *hlænan*, *Lænan*, *To Lend*, formerly written *To Lene*.

“Yf a man **LENE** away an other mannes good without assent of him.” “In the **LENYNGE** he useth an other mannes good ayenst his wyl.”—*Diues and Pauper*, 7th comm. cap. 8.

“Yf wynnyng come frely to the **LENER** for his **LENYNGE** without couenaunt.”—“Yeue ye your **LONE** hopyng noo wynnyng.”—“The usurer selleth togydre the thyng that he **LENETH**.”

*Ibid.* cap. 24.

**FOAM**—*fæm* ; the past participle of *Fæman*, *spumare*\*.

**BROAD**  
**BOARD**  
**BRID**  
**BIRD** } are the past tense and past participle of  
          } *Bpædan*, *dilatare*, *propalare*, *dispalare*, *am-*  
          } *pliare*.

**FOWL**. As *Bird*, so **FOWL**, (A.-S. *fugel*), by a similar but not quite so easy and common a metathesis, is the past participle of *Fliogan*, *fiołgan*, *fiozlan*, *volare*.

**SHOCK**—The past participle of *Scacan*, *To Shake*.

“And after that himselfe he **SHOKE**  
Wherof that all the halle quoque.”

*Gower*, lib. 6. fol. 139. pag. 1. col. 2.

“In the dyenge of Ihesu the erth groned and **SHOKE**.”

*Nycodemus Gospell*, chap. 8.

\* “**FOME**, quibusdam videtur dicta quasi *Vome*; quod sit quasi quidam vomitus aquæ violento motu concitatæ ac veluti fermentis. Ubi notandum quod Chaucero in Angl. translatione Boethianæ Consolationis, *Vomes* sunt spumæ. ‘Setiger *spumis* humeros notavit.’ ‘The bristled Bore marked with *Vomes* the shulders of Hercules.’”—*Junius*.

Skinner thinks *fæm* is from the Latin *Fumus*. “*Spuma enim rarescens instar fumi vel nebulae est; certe proximum ei raritatis gradum obtinet.*”

“Whan I herde the commaundement of his worde, I trembled and SHOKE for drede.”—*Nycodemus Gospell*, chap. 15.

“The erthe SHOKE so and trembled that they *Sonke* downe in to helle.”—*Diues and Pauper*, 6th comm. cap. 16.

“The sterry heuen me thought SHOKE with the shout.”  
*Skelton*, pag. 57.

“The frere arose,  
But I suppose  
Amased was his hed,  
He SHOKE his eares,  
And from grete feares  
He thought hym well a fled.” *Sir T. More's Workes*.

**DOOM**—The past participle of the Anglo-Saxon verb *Deman*, *judicare*, *censere*, *decernere*, *To Deem*.

“Whan I *Deme* DOMES, and do as trouth teacheth.”  
*Vision of P. Ploughman*, pass. 16. fol. 77. pag. 1.

“Than sayd Pilate, Take hym in to your synagoge and *DEME* thare on hym your lawe.”—*Nycodemus Gospell*, chap. 3.

“God ruleth, *DEMETH* and gouerneth all mankynde &c.—whoos DOMES and ordenaunces passe mannes wytte.”  
*Diues and Pauper*, 1st comm. cap. 19.

“None of us can tel what deth we be *DEMED* to.”  
*Sir T. More. De quatuor novissimis*, pag. 84.

**ROOF**—In the Anglo-Saxon *ḥrof*, the past participle of *ḥræfnan*, *sustinere*.

*Minshaw*, *Junius* and *Skinner* derive it from the Greek *οροφος*.

**WOOF** } are the past tense and past participle of  
**WEFT** } *peran*, *texere*, *obvolvere*, *tegere. To Weave*.

**PROOF** } The past tense and past participle of the  
**REPROOF** } verb *To Preve* and *To Repreve*.

"Every seruaunt is bounden to wanne his lorde of the harme that is done to his lorde in his offyce for good fayth and saluacyon of his owne persone &c. yf he can PREUE them he is bounde to telle them to his lorde, yf his lord is pacyent and resonable and not to cruell, and yf he cannot PREUE them he is not bounde to telle them."—*Dives and Pauper*, 2d comm. cap. 13.

"Commende vertues and despyse vyces, Chese truthe and lette falsehode, commende heuen blysse, and ghoostly thynges and RE-PREUE pompe and pryde of this worlde."—*Ibid.* 5th comm. cap. 10.

BREED  
BROOD  
BRIDE  
BRAT } The past participle of Bʀeðan, fovere.

SAW—(Any thing, something) SAID. The past tense and past participle of Sægan, ʀegan, ʀecgan, dicere, *To Say*.

"Experyence accordeth with this SAWE of the apostle."

*Dives and Pauper. Of holy puerite*, cap. 1.

"By comon SAWES of clerkes God in the fyrste commaundement forbedeth thre pryncypal synnes."

*Dives and Pauper*, 1st comm. cap. 37.

"Than they that shal be dampned shall saye a SAWE of sorowe that neuer shall haue ende."—*Ibid.* 8th comm. cap. 15.

"Some doctours of Law

Some learned in other SAW."

*Skelton*, pag. 203.

[ "So Love is lord of all the world by right,

And rules their creatures by his powrfull SAW."

*Spenser. Colin Clouts come home againe.* ]

"Yea from the table of my memory

He wipe away all triviall fond records,

All SAWES of bookes."

*Hamlet*, pag. 258.

"When all aloud the winde doth blow,

And coffing drownes the parsons SAW."

*Loves Labours Lost*, pag. 144.

[So } So (for *sa*) the past participle of *rægan*. So,  
 SUCH } i. e. in the *SAID* manner.  
 TALIS } SUCH—So EACH: i. e. in the *said* manner  
 QUALIS } *Each*.

TALIS and QUALIS are compound words: the first part of these compounds are the Greek *τς* and *και*, which both signify *And*:—*τς*-illius—*και*-illius, i. e. and of this—and of that.]

TALE } A TALE, the past participle of the Anglo-  
 RE-TAIL } Saxon verb *Tellan*, something *told*. To sell  
 by TALE, i. e. by numeration, not by weight or measure,  
 but by the number *told*.—RETAIL, *told over again*.

HAND } HINT, something *taken*. HAND, that limb  
 HINT } by which things are *taken*. The past tense  
 HANDLE } and past participle of *Hentan*, *capere*, *To*  
*take hold of*.

“ And with that word, his *scherand* swerd als tye  
 HYNT out of scheith, the cabyll in tua gan smyte.”  
*Douglas*, booke 4. pag. 120.

“ This sayand with richt hand has scho HYNT  
 The hare, and cuttis in tua or that scho stynt.”  
*Ibid.* pag. 124.

So HANDLE or *Hand-del*, is a small part taken hold of.

“ He would gladly catche holde of some small HANDELL to  
 kepe hys money fast, rather then help his frendes in their neces-  
 sitie.”—*Sir T. More. Supplication of Soules*, pag. 330.

FANG } FANG, the past tense and past participle of  
 FINGER } *Fengan*, *capere*, *prehendere*.

FINGER, i. e. *pengeþ*, quod *prehendit*.

**SPEECH**—Any thing *spoken*, and the faculty by which any thing is *spoken*. The past tense and past participle *ƿræc*, *ƿræce*, of *ƿrecan*, *To Speak*. The indifferent pronunciation of CH or CK pervades the whole language.

**FETCH**, (A.-S. *ƿæc*) is the past tense and past participle of *Feccan*, *fraude acquirere*, *adducere*.

[“ Yet since so obstinate grew their desire,  
On a new **FETCH** (t’ accord them) he relide.”  
*Godfrey of Bulloigne*, cant. 5. st. 72.]

**THACK** } (A.-S. *ðac*) is the past tense and past par-  
**THATCH** } ticiple of *ðecan*, *tegere*.

“ Thy turplie mountaines, where liue nibling sheepe,  
And flat modes **THETCHD** with stouer, them to kepe.”  
*Tempest*, act 4. sc. 1. pag. 14.

“ A well built gentleman; but poorly **THATCHT**.”  
*B. and Fletcher. Wit without Money*, act 1. sc. 1.

LACE	}	LACE and LATCH are the past tense and past participle of <i>Læccan</i> , <i>Læcƿan</i> , <i>Læccan</i> , <i>prehendere</i> , <i>apprehendere</i> .
LATCH		
LATCHET		
LUCK		
CLUTCH		
CLUTCHES		

“ A stronger than I shal come afir me, of whom I, kneelinge,  
am not worthi to unbynde the **LACE** of hise shoon.”  
*Mark*, chap. 1.

“ There cometh one mightier than I after me, the **LATCHET**  
of whose shoes I am not worthy to stoop down and unloose.”  
*Ibid.* ver. 7.

“ His hatte *Hinge* at hys backe by a **LACE**.”  
*Prol. to Chanons Yeoman*, fol. 59. pag. 1. col. 2.

[" Therewith in haste his helmet gan UNLACE."

*Faerie Queene*, book 1. cant. 3. st. 37.

" There the fond flie, entangled, struggled long,  
Himselfe to free thereout ; but all in vaine.

For, striving more, the more in LACES strong  
Himselfe he tide, and wrapt his winges twaine

In lynie snares." *Spenser's Muirpotmos*, st. 54.]

The LATCH of a door, or that by which the door is caught, latched, or held, is often likewise called a catch.

" If thou wilt be gracious to do good as the gospel techith,  
And biloue the among low men, so shalt thou LATCH grace."

*Vision of Pierce Ploughman*, pass. 7. fol. 34. pag. 2.

" As who so layeth lynes for to LACHE foules."

*Ibid.* fol. 26. pag. 1.

" The same I say forsoth, by al such priestes,

That haue nether cunning ne kynne, but a crowne one,

And a title a tale of nought, to liue by at his mischife ;

He hath more beleue, I leue, to LATCH through crown

Cure than for kennynge." *Ibid.* pass. 12. fol. 57. pag. 2.

" And whan the find and the flesh forth with the worlde

Manacen behinde me my frute for to Fetcche,

Than liberum arbitrium LATCHETH the first polante."

*Ibid.* pass. 17. fol. 87. pag. 2.

" What shepe that is full of wulle

Upon his backe thei tose and pulle

Whyle ther is any thyng to pille. &c.

Whiche is no good shepeherdes dede,

And upon this also men sayn

That fro the Lease, whiche is plaine,

In to the breres thei forcatche,

Here of for that thei wolden LACHE

With suche duresse, and so bereue

That shal upon the thornes leue

Of wool, whiche the brere hath tore."

*Gower. Prol.* fol. 3. pag. 1.



“ As Ouid in his boke recordeth  
 How Polyphemus whilom wrought,  
 When that he Galathe besought  
 Of loue, whiche he maie not LATCHE.”

Gower, lib. 2. fol. 27. pag. 2. col. 2.

“ Of love which he maie not LATCHE ; i. e.” says Skinner, “ amoris quem *dimittere* non potest : amoris sc. *inextinguibilis*. a Fr. G. *Lascher*, laxare, remittere. Vir Rev. dictum putat pro *Catch*. Verum quoniam iste metaplasmus nusquam, quod sciam, in Germ. et recentioribus dialectis occurrit, mallet secundum etymon petere a Fr. G. *Laisser*, relinquere : i. e. Amor qui *relinqui* seu *demitti* nequit : vel a Teut. et Belg. *Leschen*, extinguere, delere : i. e. Amor, ut dictum est supra, *inextinguibilis* et *indelebilis*.”

Skinner's mistake in the etymology of the word *To Latch*, caused his mistake in the meaning of the preceding lines ; in which Gower does not speak of the love of Polyphemus ; but of the love of Galathe, which he besought, and could not get, could not take hold of, could not *Latch*.

“ Loue wyl none other byrde catche,  
 Though he set eyther nette or LATCHE.”

Rom. of the Rose, fol. 127. pag. 2. col. 2.

“ Thre other thynges that great solace  
 Doth to hem that be in my LACE.”

Ibid. fol. 133. pag. 1. col. 2.

“ So are they caught in loues LACE.”

Ibid. fol. 144. pag. 1. col. 2.

“ Loue that hath the so faste

Knytte and bounden in his LACE.” Ibid. pag. 2. col. 2.

[“ Tho pumie stones I hastily hent,  
And threw ; but nought avayled :  
From bough to bough he lepped light,  
And oft the pumies LATCHED.”

*Spenser : Shepheards Calender. March.*

“ Which when the kidde stouped downe to catch,  
He popt him in, and his basket did LATCH.” *Ibid. May.]*

“ ——— I haue words  
That would be howl'd out in the desert ayre,  
Where hearing should not LATCH them.”

*Macbeth, act 4. sc. 3. pag. 147.*

Junius, concurring with Minshew says—“ LATCH, magnam videtur habere affinitatem cum B. *Letse* vel *Litse*, nexus, laqueolus, quo aliquid continetur ne excidat. M. Casaubonus Angl. *Latch* per metathesin profluxisse putat ex *αγκυλιον*.”

Skinner and Lye concur that it is—“ satis manifeste a Lat. *Laqueus*.”

“ LAQUEUS Nunnesio placet esse a *λυγος*, id est, vitex, salix ; ut mutetur υ in α. Malim a *Lax*, quod fraudem notat, Festo teste. Vel ab Hebræo.”—*G. I. Vossius*.

Isaac Vossius dissents from his father, and says it is—“ omnino a *κλοιος*.”—I am persuaded that the Latin *Laqueus* itself (as well as the Italian *Laccio*) is this same past participle Lacc or Lacχ of Læccean, Læczan.

LUCK is derived by Minshew, “ a *λαχος*. i. Sors, fortuna.” By Junius—“ a B. *Geluck*, quod valde affine est Græco *γλυκυ*, dulce ; quod nihil mortalibus videatur suavius, quam negotia sua bene feliciterque administrare.” “ Aliter de vocabuli etymologia M. Casaubon, ‘ *λαγγανω*, sortior, sortito obtineo. Το *λαχον*, quod sorte obtigit. Inde

*Luck* et *Luckie*. Quamquam dubito utrum ex eadem sint origine, et non potius *Luckie* sit ex λευκος, candidus, albus.’”

But **LUCK** (good or bad) is merely the same participle, and means (something, any thing) *caught*. Instead of saying that a person has had good *Luck*, it is not uncommon to say,—he has had a good *catch*.

**CLUTCH** is also the past participle of *Ge-læccean*, *capere*, *arripere*.

“ Is this a dagger which I see before me,  
The handle toward my hand ? Come, let me **CLUTCH** thee.”  
*Macbeth*, act 2. sc. 1. pag. 136. col. 1.

“ But age with his stealing steps  
Hath caught me in his **CLUTCH**.” *Hamlet*, pag. 277.

So **CLUTCHES**, i. e. *Clutchers* (*Gelatchers*): as *Fangs* and *Fingers* from *Fengan*, and *Hand* from *Hentan*. Though Junius would persuade us that they are—“ *Harmatæ atque aduncæ ferarum volucrumque prædatricum unguæ*: a B. *Klutsen*, quaterere, concutere: item *Kletsen*, gravi ac resono ictu percutere.”

[“ But all in vaine: his woman was too wise  
Ever to come into his **CLOUCH** againe.”  
*Faerie Queene*, book 3. cant. 10. st. 20.

“ And in his hand an huge long staffe he held,  
Whose top was arm’d with many an yron hooke,  
Fit to catch hold of all that he could weld,  
Or in the compasse of his **CLOUCHES** tooke.”  
*Ibid.* book 5. cant. 9. st. 11.]

HANK	}	One and the same word, only with a different final pronunciation, common throughout the language, either of K, CH, or GE.
HAUNCH		
HINGE		

Minshew derives **HAUNCH** from *αγκυλος*. Junius from *αγκων*; “quod non modo cubitum, sed quemlibet flexum significat:” Skinner from *αγκη*: Menage, the Italian *Anca*, from *αγκων*: S. Johnson says—“**HINGE** or *Hingle* from *Hangle* or *Hang*.”—I believe no one ever before saw or heard of *Hingle* and *Hangle*. All the three words however are merely the past participle of the verb *Dangan*, pendere, *To Hang*.

To have a **HANK** upon any one, is, to have a hold upon him; or to have something *Hank*, *Hanky*, *Hanged* or *Hung* upon him.

The **HAUNCH**, the part by which the lower limbs are *Hanky* or *Hanged* upon the body or trunk. Hence also the French *Hanche*, and the Italian and Spanish *Anca*.

**HINGE**—That upon which the door is *Hung*, *Heng*, *Hyng*, or *Hyng*; the verb being thus differently pronounced and written.

“He **HANKYD** not the picture of his body upon the crosse to teache them his deathe.”

*Declaracion of Christe. By Iohan Hoper, cap. 5.*

“The same body that **HANKYD** upon the crose.” *Ibid. cap. 8.*

“And therwithal he **HYNG** adowne hys heed  
And fel on knees.” *Troylus, boke 3. fol. 178. pag. 1. col. 2.*

“Than Gesmas the thefe whiche **HENG** on the lefte syde of our Lorde sayd thus to our Lorde Ihesu. If thou be God, delyuer bothe the and us. Than Dysmas that **HENG** on the ryght syde of our Lorde Ihesu blamed hym for his wordes.”

*Nycodemus Gospell, chap. 7.*

“Absolon **HENG**E styll by his heer.”

*Dives and Pauper, 4th comm. cap. 2.*

"Example of the theef that HYNGE on the ryght syde of Cryste."

*Dives and Pauper*, 5th comm. cap. 11,

"Thys mater HYNGE in argument before the spyrytual iudges  
by the space of xv dayes."

*Fabian*, parte 7. chap. 243.

["Then gin the blustering brethren boldly threat  
To move the world from off his stedfast HENGE."

*Faerie Queene*, book 1. cant. 11. st. 31.]

WAKE } are one and the same word, differently pro-  
WATCH } nounced and therefore differently written.  
Though accounted substantives in construction, they are  
merely the past participle of the verb *ſecan*, *ſeccean*;  
*vigilare*, *excitare*, *suscitare*, *expergisci*, *solicitare*.

In the old translation of the New Testament attributed  
to Wicliffe, we read,

"Aboute the fourthe WAKING of the nigt."

In the modern translation,

"About the fourth WATCH of the night."

*Mark*, chap. 6. ver. 48.

"And comaundide the porter that he WAKE. Therefore  
WAKE ye, forsothe ye witen not whanne the lorde of the hous  
shall come."

"And commanded the porter to WATCH. WATCH ye there-  
fore, for ye know not when the master of the house cometh."

*Ibid.* chap. 13. ver. 34, 35.

"And he cam and *fonde* hem slepinge, and he seide to Petir,  
Symount, slepist thou, migtest thou not WAKE oon hour with me?  
WAKE ye, and preie ye, that ye entre not in to temptacion."

"And he cometh and findeth them sleeping, and saith unto  
Peter, Simon, sleepest thou? Coudest not thou WATCH one  
hour? WATCH ye and pray, lest ye enter into temptation."

*Ibid.* chap. 14. ver. 37, 38.

“ And if he shal come in the secounde WAKING, and if he shal come in the *thridde* WAKING, and shal fynde so, the seruauntis ben blessid. Forsothe wite ye this thing, for yf an husbunde man wiste in what hour the thief shulde come, sotheli he shulde WAKE and not suffre his hous to be mynyd.”

“ And if he shall come in the second WATCH, or come in the third WATCH, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have WATCHED, and not have suffered his house to be broken through.”

*Luke*, chap. 12. ver. 38, 39.

“ The constable of the castell that kepith al the WACHE.”

*Vision of P. Ploughman*, pass. 10. fol. 42. pag. 1.

“ Ne how that Arcite is brent to ashen colde,  
Ne how the lyche WAKE was holde  
All that nyght, ne how the Grekes play  
The WAKE playes, kepe I nat to say.”

*Knyghtes Tale*, fol. 11. pag. 1.

“ Al be it so, that no tonge may it deuise,  
Though that I might a thousande winter tell  
The paynes of that cursed house of hell;  
But for to kepe us from that cursed place,  
WAKE, and prayeth Iesu of his grace.”

*Freres Tale*, fol. 42. pag. 1.

“ They nolde drinke in no maner wyse  
No drinke, that *dronke* might hem make;  
But there in abstynence pray and WAKE,  
Lest that they deyden.”

*Sompners Tale*, fol. 43.

“ Saynt Poule byddeth us WAKE in all manner besynesse of gode werkes.”—*Diues and Pauper*, 10th comm. cap. 6.

AWAKE is the same past participle of *ȝecan*, preceded by A; the usual Anglo-Saxon prefix to the past tense.

Hence too, I believe, the old Italian words *Avaccio* and *Avacciare*; which have so exceedingly distressed their etymologists. The Italians not having a w, and pro-

nouncing c as we pronounce ch, have made *Avaccio* from *Apæc*, or *Awatch*; which appears to me to be its meaning in all the passages where *Avaccio* is employed\*.

## F.

Though it is not much to our present purpose, I cannot but notice a word in our own language, as little understood by us. I mean the common nautical term *AVAST*; which seems to supply the place of our antient *Yare, Yare*. Skinner says, it means—"Ocyus facesse, hinc te proripe, abi quam primum; vox nautis usitatissima: fort. a præp. Lat. *Ab* et Belg. *Haesten*, festinare; q. d. Hinc festines." This is given by Skinner only as a conjecture; but it is not a happy one: for this Latin and Dutch mixture makes but an ill-assorted English compound. Apothecaries often complain of the physician's want of skill in pharmacy. S. Johnson, without even a glimpse of the meaning of the word, says—"AVAST, adv. [from *Basta*, Ital. It is enough] Enough. Cease."

## H.

Skinner and Johnson differing thus widely in the import of the word, as well as in its derivation, I may be permitted to differ from both, and to offer my conjecture. *AVAST*, when used by seamen, always precedes some orders or some conversation. It cannot therefore mean *Abi quam primum*. *Hinc te proripe*: neither can it mean *Cease*. *Enough*. *AVAST* answers the same purpose as—*Hearkye, List, Attend, Take heed, Eala, Hola*, or (as the French used to begin the exercise of their soldiers) *Alerte*. Like the Italian *Avacci*, I think it means—*Be attentive, Be on the Watch*, i. e. *AWAKE*. I do not undertake to shew the gradations of the corruption.

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[\* Qu. Bivouac, Be-wachten?—ED.]

PACK	} Of these words S. Johnson says,	
PATCH		
PAGE		"PACK— <i>pack</i> , Dutch."
PAGEANT		"PATCH— <i>pezzo</i> , Italian."
PISH		
PSHAW	}	"PAGE— <i>page</i> , French."

This Dutch, this Italian, and this French derivation (which explain nothing; and in point of signification leave us just where we were without them) he takes from Skinner. He then proceeds upon his own bottom.

"PAGEANT. Of this word the etymologists give us no satisfactory account. It may perhaps be *Payen Geant*, a *Pagan Giant*; a representation of triumph used at return from holy wars;—as we have yet the Saracen's head."

Undoubtedly we have in London the sign of the Saracen's head. Undoubtedly *Payen* is French, and *Geant* is French: but these words—Un *Payen Geant*—were never yet seen so coupled in French. He proceeds,

"PATCHERY, Botchery, Bungling work, Forgery. A word not in use."

"PAGEANTRY, Pomp. Show."

"PISH, interj. A contemptuous exclamation. This is sometimes spoken and written PSHAW. I know not their etymology, and imagine them formed by *Chance*."

His *Chance* is not half so disgusting as his *Payen Geant*: and it would have been better for his readers; would have saved him a little trouble; and been no disgrace to *his* philosophy; if he had at once assigned



*Chance* as the common cause of all the words in the language.

The word PATCH however having been formerly applied to men, and PATCHERY to their conduct; and these applications of those words being no longer in common use; the commentators of Shakespear (in whose writings they are frequent) were compelled to inquire into the meaning of the words PATCH and PATCHERY.

“What a py’de ninnie’s this. Thou scurvy PATCH.”

*Tempest*, pag. 12. col. 1.

Mr. Steevens says—“It should be remembered that Trinculo is no sailor, but a Jester, and is so called in the ancient *Dramatis Personæ*. He therefore wears the party-coloured dress of one of these characters.”

Mr. Malone says—“Dr. Johnson observes that Caliban could have no knowledge of the striped coat usually worn by fools; and would therefore transfer this speech to Stephano. But though Caliban might not know this circumstance, Shakespear did. Surely he who has given to all countries and all ages the manners of his own, might forget himself here, as well as in other places.”

“*S. Dro.* Mome, malthorse, capon, coxcombe, idiot, PATCH.”

“*E. Dro.* What PATCH is made our porter?”

*Comedy of Errors*, pag. 90. col. 1.

Mr. Steevens says—“PATCH, i. e. A fool. Alluding to the parti-coloured coats worn by the licens’d fools or jesters of the age.”

“A crew of PATCHES, rude mechanicals,  
That worke for bread upon Athenian stals.”

*Midsummer Nights Dreame*, pag. 151. col. 1.

What were the Commentators to do here? These were not licenced Jesters, in parti-coloured coats; a crew of Jesters: but rude mechanicals, working for bread upon their stalls.

Johnson says—"PATCH was in old language used as a term of opprobry; perhaps with much the same import as we use *ragamuffin* or *tatterdemalion*\*."

T. Warton—"This common opprobrious term probably took its rise from PATCH, Cardinal Wolsey's fool. In the Western Counties, *Cross-patch* is still used for *perverse, ill-natured fool*."

Steevens—"The name was rather taken from the *patch'd* or *pyed* coats worn by the fools or jesters of those times."

Tyrwhitt—"I should suppose PATCH to be merely a corruption of the Italian *Pazzo*, which signifies properly a *Fool*. So, in the *Merchant of Venice*, Shylock says of Launcelot—The PATCH is kind enough—after having just called him—That fool of Hagar's offspring."

Malone—"This term should seem to have come into use from the name of a celebrated fool. This I learn from Wilson's *Art of Rhetorique*—'A word-making, called of the Grecians *onomatopeia*, is when we make words of our own mind, such as be derived from the nature of

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\* These *explanatory* words are themselves thus *explained* by Johnson:

"Ragamuffin—from *Rag*, and I know not what else."

"Tatterdemalion—*Tatter*, and I know not what."

things; as to call one PATCHE\* or COWLSON, whom we see to do a thing foolishly: because these two in their time were notable fools.'—Probably the dress which the celebrated PATCHE wore, was, in allusion to his name, *patched* or parti-coloured. Hence the stage fool has ever since been exhibited in a motley coat. PATCHE, of whom Wilson speaks, was Cardinal Wolsey's fool."

" *Serv.* There is ten thousand—

*Macb.* Geese? villaine.

*Serv.* Souldiers, sir."

" *Macb.* What souldiers? PATCH."

" What souldiers? Whey-face." *Macbeth*, pag. 42.

Steevens again says—"An appellation of contempt, alluding to the py'd, patch'd or parti-coloured coats antiently worn by the fools belonging to noble families."

Johnson, Steevens, Warton, and Malone assume, for the purpose of their explanation, that *Patched* means the same as *pyed* or *particoloured*. But this assumption every huswife can contradict.

In the following passages of Shakespear can they find any *pying* or *particolouring*?

" And oftentimes, excusing of a fault  
Doth make the fault the worse by the excuse :  
As PATCHES, set upon a little *breach*,  
Discredite more in hiding of the fault,  
Than did the fault before it was so *patch'd*."

*King John*, pag. 14. col. 2.

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\* [In two books in the Remembrancer's office in the Exchequer, containing an account of the daily expenses of King Henry the 7th, are the following articles, &c.

" Item, to *Pachye* the Fole for a rew . . . 0 . 6 . 8."

See *Malone's Edition of Shakespear*, vol. 1. part 2. pag. 53.]

They who put *patches* on a little *breach*, to *hide* it, are careful that the *colour* shall as nearly as possible *resemble* that upon which they put it.

“ Other diuels that suggest by treasons,  
Do botch and bungle up damnation,  
With PATCHES, colours, and with formes being fetch’t  
From glistering *semblances* of piety.” *Henry V.* pag. 75. col. 1.

“ Here is such *Patcherie*, such jugling and such knauerie : all the argument is a cuckold and a whore.”

*Troilus and Cressida*, pag. 87.

“ *Tim.* There’s neuer a one of you but trusts a knaue,  
That mightily deceiues you.

*Poet & Painter.* Do we, my lord ?

*Tim.* I, and you heare him *cogge*, see him *dissemble*,  
Know his grosse PATCHERY, loue him, feede him,  
Keepe in your bosome, yet remaine assur’d  
That he’s a made-up villaine.”

*Timon of Athens*, pag. 96. col. 1.

But beside the words PATCH and PATCHERY, Shakespeare applies the word PACK\* in a manner now almost obsolete.

“ ——— What hath bin seene  
Either in snuffes, and PACKINGS of the dukes,  
Or the hard reine which both of them hath borne  
Against the old kinde king.” *Lear*, pag. 296. col. 1.

Upon this passage Mr. Steevens says—“ PACKINGS

\* [“ Sought to nousel the common people in ignorance, least, being once acquainted with the truth of things, they would in time smell out the untruth of their PACKED pelfe and Masse-peny religion.”—*E. K.’s Glosse on Shepheards Calender : June.*

“ These were the arts, with which she could surprize  
A thousand thousand soules by theeuish trade,  
Rather the armes with which, in robbing wise,  
To force of loue them humble slaues she made ;

are underhand contrivances. So, in *Stanyhurst's Virgil*, 1582.—‘With two gods **PACKING**, one woman silly to cozen.’—We still talk of **PACKING** juries.”

“—— She, Eros, has  
**PACKT** cards with Cæsars, and false plaid my glory  
 Unto an enemies triumph.”

*Antony and Cleopatra*, pag. 362. col. 1.

To these instances from Shakespear we may add some others, written before Shakespear's time; one in the reign of Henry the seventh, before Wolsey was a Cardinal, or had a fool.

What maruaile then if fierce Achilles lyes,  
 Or Hercules or Theseus, to blade  
 Of Loue a pray; if who for Christ it draw,  
 The *naughtie-PACKE* sometimes do catch in paw.”  
*Godfrey of Bulloigne. Translated by R. C. Esq.*  
 cant. 4. st. 92.

“Queste fur l' arti, onde mill' alme, e mille  
 Prender furtivamente ella poteo ;  
 Anzi pur furon l' arme, onde rapille,  
 Et à forza d' Amor serve le feo.  
 Qual meraviglia hor fia, se 'l fero Achille  
 D' Amor fu preda, et Hercole, e Theseo,  
 S' ancor chi per Giesu la spada cinge  
 L' **EMPIO** ne' lacci suoi tal' hora stringe?”  
*Tasso*, cant. 4. st. 92.

“—— his lord of old  
 Did hate all errant knights which there did haunt,  
 Ne lodging would to any of them graunt :  
 And therefore lightly bad him **PACKE** away,  
 Not sparing him with bitter words to taunt.”  
*Faerie Queene*, book 6. cant. 6. st. 21.

“Faire Cytheree, the mother of delight,  
 And queene of beautie, now thou maist go **PACK** ;  
 For lo! thy kingdome is defaced quight.”  
*Spenser. Teares of the Muses.*]

“ King Rycharde did preferre such byshops to bishoprykes, as could neyther teache nor preache, nor knewe any thinge of the Scripture of God, but onely to call for theyr tythes and duties, and to helpe to serue his lustes and pleasures; whiche in dede were not worthye the name of byshops, but rather of noughtye **PACKES** disguised in byshoppes apparell.”—*Fabian*, vol. 2. pag. 343.

“ Some haue a name for thefts and bribery,  
Some be called crafty, that can pyke a purse,  
Some men be made of for their mockery,  
Som careful cokolds, som haue their wiues curse,  
Som famous witwoldes, and they moche wurse,  
Som liddorous, som losels, som naughty **PACKES**,  
Som facers, som bracers, som make gret cracks.”

*Skelton*, pag. 15. edit. 1796.

“ I tell you nothing nowe of many a noughtye **PACKE**, many a flecke and his make, that maketh their ymages metinges at these holsum hallowes.”—*Sir T. Mores Workes. A Dialogue, &c.* pag. 140.

Now, if you have well considered the use and signification of the words **PACK**, **PATCH** and **PATCHERY** in the above different passages; I think I shall not surprize you, when I affirm that **PACK**, **PATCH** (in both its applications, viz. to men or to clothes) and **PAGE**, are the same past participle **PAC** (differently pronounced and therefore differently written, with **K**, **CH**, or **GE**) of the Anglo-Saxon verb *Pæcan*, *Pæccan*\*, *To deceive by false appearances, imitation, resemblance, semblance, or representation; To*

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\* [“ Ne let the **PONKE**, nor other evill sprights,  
Ne let mischievous witches with theyr charmes,  
Ne let hobgoblins, names whose sense we see not,  
FRAY us with things that be not.” *Spenser: Epithalamion.*

Todd supposes **POUKE** to be the true reading, i. e. **PUCK**, or *Robin Goodfellow*. I suppose the same; and that it belongs to this word *Pæcan* or *Pæccan*. His tricks account for his name.

“ *Puck*. Either I mistake your shape and making quite,  
Or else you are that shrew'd and knavish sprite

*Counterfeit, To Delude, To Illude, To Dissemble, To impose upon.* And that PAGEANT is (by a small variation of pronunciation) merely the present participle Pæcceanð, of the same verb.—*Pacheand, Pacheant, Pageant.*

“ I will put on his presence ; let Patroclus make his demands to me: You shall see the PAGEANT of Ajax. *Troilus and Cressida.*

“ ——— With him Patroclus  
 Upon a lazie bed, the liue-long day  
 Breakes scurril jests,  
 And with ridiculous and aukward action,  
 Which, slanderer, he imitation calls,  
 He PAGEANTS us.” *Ibid.*

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Cal'd Robin Good-fellow. ' Are you not hee,  
 That frights the maidens of the villag'ree,  
 Skim milke, and sometimes labour in the querne,  
 And bootlesse make the breathlesse huswife cherne,  
 And sometime make the drinke to beare no barme,  
 Misleade night-wanderers, laughing at their harne,  
 Those that Hobgoblin call you, and sweet PUCKE,  
 You do their worke, and they shall haue good lucke.  
 Are you not he ?

*Rob.* Thou speak'st aright ;  
 I am that merrie wanderer of the night :  
 I iest to Oberon, and make him smile,  
 When I a fat and beane-fed horse beguile,  
 Neighing in likeness of a silly foale ;  
 And sometime lurke I in a gossips bole,  
 In very likeness of a roasted crab :  
 And when she drinkes, against her lips I bob,  
 And on her withered dewlop poure the ale.  
 'The wisest aunt telling the saddest tale,  
 Sometime for three-foot stoole mistaketh me,  
 Then slip I from her bum, downe topples she,  
 And Tailour cries, and fals into a coffe.  
 And then the whole quire hold their hips, and loffe,  
 And waxen in their mirth, and neeze, and sweare,  
 A merrierre houre was neuer wasted there.”  
*A Midsommer Nights Dreame, pag. 148. col. 1. 2. act 2.]*

[“ In Satyres shape Antiopa he snatcht:  
 And like a fire, when he Ægin’ assayd :  
 A shepeheard, when Mnemosyne he catcht :  
 And like a serpent, to the Thracian mayd.  
 Whyles thus on earth great Iove these PAGEAUNTS playd,  
 The winged boy did thrust into his throne.”

*Faerie Queene*, book 3. cant. 11. st. 35.

“ Before mine eies strange sights presented were,  
 Like tragicke PAGEANTS seeming to appeare.”

*Spenser’s Ruines of Time*

“ Of this worlds theatre in which we stay,  
 My Love, like the spectator, ydly sits ;  
 Beholding me, that all the PAGEANTS play,  
 Disguysing diversly my troubled wits.  
 Sometimes I ioy when glad occasion fits,  
 And *mask* in myrth lyke to a comedy :  
 Soone after, when my ioy to sorrow flits,  
 I waile, and make my woes a tragedy.”

*Spenser : sonnet 54.]*

The ejaculations PISH and PSHAW are the Anglo-Saxon Pæc, Pæca ; pronounced PESH, PESHA (A broad). And are equivalent to the ejaculation—*Trumpery!* i. e. *Tromperie* from *Tromper*.

As servants were contemptuously called *Harlot*, *Varlet*, *Valet* and *Knave*, so were they called *Pack*, *Patch* and *Page*. And from the same source is the French PAGE and the Italian PAGGIO.

But if you shall be pleased rather to suppose that the English word PAGE comes from the French, and the French from the Italian, because that is the order in which you learned those languages : What will you gain by such a supposition ? You must still go on, and inquire the meaning of PAGGIO. And all the satisfaction you



will obtain, will be ; that some will tell you, it comes either from the Latin *Pædagium*, or from *Fabeus*, or from the Greek *παύς*, or from the Turkish *Peik*, or from the Persian *Bagoas*. But still you will have made no progress : for the meaning of any one of these words (distinct from its application) they will not attempt to tell you.

## F.

If the office of *PAGE* was an inferior station, your etymology would have more probability ; but you know there is much dispute upon that subject ; and that many contend, it was a post of honour and distinction, unlikely to receive so degrading an appellation.

## H.

A *page of honour*, comparatively with other *pages*, was no doubt in a post of honour. But of the grandeur of the station you may judge by what follows.

“ Sir knight, I pray thee to tell me what thou art, and of thy being. I am no knight, said Sir Gawaine, I haue been brought up many yeares in the gard-robe, with the noble prince king Arthur for to take heede to his armour and his other aray, and for to point his pauldocks that belongeth to him selfe. At Christmas last hee made me *Yeoman*, and gaue me horse and harneis and an hundred pound in money, and if fortune be my friend, I doubt not but to be well aduanced and holpen by my liege lord. Ah, said Priamus, if his *Knaves* be so keene and fierce, then his knights be passing good. Now for the kinges loue of heauen, whether you be knight or *knaue*, tell me thy name. By god, said Sir Gawaine, now will I tel the truth ; my name is Sir Gawaine, and knowen I am in his noble court and in his chamber, and on of the knights of the round table : he dubbed me a duke with his own hande, therefore grudge not if his grace is to me fortune and common, it is the goodnesse of God that lent to me my strength. Now am I better pleased, said Priamus, then if thou hadst giuen me all

the prouince of Paris the rich, I had rather to be torne with wild horses then any *Varlet* should haue wonne such lots, or any *PAGE* or *Pricker* should haue had the price of me."

*Hist. of Prince Arthur*, chap. 97.

"Our lyege lorde the kyng hath power and fredom, of a *PAGE* for to make a *Yoman*, of a *Yoman* a *Gentylman*, of a *Gentylman* a *Knight*, of a poore man a grete Lord, without leue or helpe of the planetes."—*Diues and Pauper*, 1st comm. cap. 17.

**WREST** } The past participle of the verb *ƿnærſtan*.  
**WRIST** } torquere, intorquere, *To Wrest*.

"It causeth hertes no lenger to debate  
 That parted ben with the **WRESTE** of hate."

*Lyfe of our Lady*, pag. 176.

**WRIST**, which is the same participle, was formerly called *Handƿýrſt*, i. e. *Handwrist*, or *Handwrest*.

["Their shining shieldes about their **WRESTES** they tye."

*Faerie Queene*, book 1. cant. 5. st. 6.

"His sunbroad shield about his **WREST** he *bond*."

*Ibid.* book 2. cant. 1. st. 21.

"His puissant armes about his noble brest,  
 And many-folded shield he bound about his **WREST**."

*Ibid.* cant 3. st. 1.

"And Guyons shield about his **WREST** he *bond*."

*Ibid.* cant. 8. st. 22.]

**GRIST**—(*Ġe-ſiſeð*) the past participle of *Ġe-ſiſan*, *Ġe-hſýſan*, *conſundere*, *conterere*, *collidere*, *To Crush*. *To Crush* comes from the same verb. As does also the French *Escraser*, *Ecraser*. **hKISĠAN**, **ſA-hKISĠAN**, **ns-ſA-hKISĠAN**.

**FRAME** } The past participle of *Fſeman*, *facere*.  
**FORM** }

The Latin *Forma*, by a common transposition, is likewise from the same verb: But if this derivation should not please you, see whether you will be better off with the Latin etymologists.

“*FORMA* ab antiquo *Formus*, id est, *calidus*; quia ex calore nativo provenit. Nonnullis placet, ut *καλον* juxta Platonem venit *απο το καλιν*, id est, *vocare*; quia pulcra hominem ad se alliciunt: ita *Formam* esse ab *ὄρη*; quia *impetu* quodam homines ad *Formæ* amorem impellantur. Sane spiritus asper crebro abit in F. Atque idem locum habeat, si *Forma* deducatur ab *ὄραμα*, quod ab *ὄραω*, video. Et sane hoc prioribus impensius placuit. Quare vel istud verum erit: vel *κατα μεταθεσιν* fuerit *Forma* ex Dorico *μορφα* pro *μορφη*, quod idem ac *Forma*. Indequè Ovidio *Morpheus* dictus somni vel filius vel minister; quod *varias Formas* in dormientium *φαντασια* gignat.” *Vossius*.

**FLAW**—The past participle of *Flean*, excoriare, *To Flay*.

**GLEAM** } The past participle of A.-S. *Leoman*, *Lioman*,  
**GLOOM** } *Le-leoman*, *Le-lioman*, radiare, coruscare,  
 lucere.

“This light and this **LEEM** shal Lucifer ablend.”  
*Vision of P. Ploughman*, pass. 19. fol. 99. pag. 1.

[“Of this faire fire the faire dispersed rays  
 Threw forth abroad a thousand shining **LEAMES**,  
 When sodain dropping of a golden shoure  
 Gan quench the glystering flame.”

*Visions of Petrarch*, st. 9.]

“O Cynthia, if thou shouldest continue at thy fulnesse &c. but thou, thinking it sufficient if once in a *moneth* we enjoy a glimpse of thy majestie, thou doest decrease thy **GLEMES**.”

*Endimion. By John Lilly*, act 1. sc. 1.

[" Scarsely had Phœbus in the GLOOMING east  
Yett harnessed his fyrie-footed teeme."

*Faerie Queene*, book 1. cant. 12. st. 2.

" There by th' uncertaine GLIMS of starry night,  
And by the twinkling of their sacred fire,  
He mote perceive a litle dawning sight  
Of all which there was doing in that quire."

*Ibid.* book 6. cant. 8. st. 48.]

" I have methinks a kind of fever upon me : a certain GLOOMINESS within me, doubting, as it were, betwixt two passions."

*B. and Fletcher : The Woman Hater.*

" The field, all iron, cast a GLEAMING brown."

*Paradise Regained*, book 3. ver. 326.

The Latin *Lumen* is the past participle of *Lioman*.

LONG—The past participle of *Lengian*, *extendere*, *producere*. Nor can any other derivation be found for the Latin *Longus*\*.

SLEEVE—A.-S. *rlȳf*. Formerly called *Ēapm-rlȳfe* : that with which the arm is covered : The past participle of *Slepan*, *induere*.

*Sleeveless* means without a cover, or pretence.

BED—i. e. *Stratum*. The past participle of *Bebbian*, *sternere*. Therefore we speak of a Garden-*bed* and a *Bed* of Gravel, &c. And in the Anglo-Saxon *Bedd* is sometimes used for a table.

\* G. I. Vossius tells us—" LONGUS a *Linea* quæ porrecta est : Ita Isidorus. Vel potius a longa figura venabuli aut lanceæ, quam Græci *λογχην* vocant : Ita Cæsar Scaliger. Item Petrus Nunesius."

But Isaac Vossius tells us—" Est ex Græco *ογκος*, *λαογκος*, *λογκος* : nisi forsân ex *δολιχος*, Æol. *λοδιχος*."

PATH—The past tense and participle of *Peððian*, *conculcare*, *pedibus obterere*.\*

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\* [TRODE, TRADE, WENT.

" This rede is rife, that oftentime  
Great clymbers fall unsoft.  
In humble dales is footing fast,  
The TRODE is not so tickle,  
And though one fall through heedless hast,  
Yet is his misse not mickle."

*Shepheards Calender: July.*

" They saye they con to heaven the high-way,  
But by my soule I dare undersaye  
They never sette foote in that same TROAD,  
But balke the right way, and strayen abroad."

*Ibid. September.*

" As shepheardes curre, that in darke eveninges shade  
Hath tracted forth some salvage beastes TRADE."

*Faerie Queene*, book 2. cant. 6. st. 39.

" Till that at length she found the TRODEN gras,  
In which the tract of peoples footing was."

*Ibid.* book 1. cant. 3. st. 10.

" ——— an island spacious and brode,  
Found it the fittest soyle for their abode,  
Fruitfull of all thinges fitt for living foode,  
But wholly waste and void of peoples TRODE."

*Ibid.* book 3. cant. 9. st. 49.

" This Troilus is by a privy WENT  
Into my chamber come."

*Chaucer. Troilus*, iii. 786. See Junius.

" Farre under ground from tract of living WENT,  
Downe in the bottome of the deepe abyss  
——— their dreadfull dwelling is."

*Faerie Queene*, book 4. cant. 2. st. 47.

" But here my wearie teeme, nigh over-spent,  
Shall breath itselſe a while after so long a WENT."

*Ibid.* book 4. cant. 5. st. 46.]

[“ That **PATH** he kept, which beaten was most plaine.”  
*Faerie Queene*, book 1. cant. 1. st. 28.]

**NEST**—The past participle of *Neȝan*, *visere*, *visitare*,  
*To Visit frequently*, *To Haunt*.

[“ Sweete Loue deuoyd of villanie or ill  
 But pure and spotless, as at first he sprong  
 Out of th’ Almightie’s bosom, where he **NESTS**.”  
*Spenser : Tears of the Muses*.]

[Vide *Pye Nest* in Yorkshire. See also *Dungeness*, &c.]

**GRASS**—That which is *grazed* or fed upon by cattle :  
 the past participle of *Ġȝarian*, *To Graze*.

**QUAG**—The past participle of *Epacian*, *tremere*.

**MEAD** } A.-S. *Mæd* (i. e. *Maped*) *Mowed*, the past  
**MEADOW** } participle of *Mapan*, *metere*.

[“ And, through the long experience of his dayes,  
 Which had in many fortunes tossed beene,  
 And past through many perillous assayes,  
 He knew the diverse **WENT** of mortall wayes,  
 And in the mindes of men had great insight.”  
*Faerie Queene*, book 6, cant. 6. st. 3.]

“ He chaunst to come, far from all peoples **TROAD**,  
 Unto a place, whose pleasaunce did appere  
 To passe all others on the earth which were.”  
*Ibid.* cant. 10. st. 5.]

“ Said then the Foxe ;—Who hath the world not tride,  
 From the right way full eath may wander wide.  
 We are but novices, new come abroad,  
 We have not yet the tract of anie **TROAD**,  
 Nor on us taken anie state of life.”  
*Spenser : Mother Hubberds Tale*.]

**CAGE.** A place shut in and fastened, in which birds are confined. Also a place in which malefactors are confined.

**GAGE.** By which a man is bound to certain fulfillments.

**WAGES.** By which servants are bound to perform certain duties.

**GAG.** By which the mouth is confined from speaking.

**KEG.** In which fish or liquors are shut in and confined.

**KEY.** By which doors, &c. are confined and fastened.

**QUAY.** By which the water is confined and shut out [or in.]

All these I believe to be the past participle of the verb *Eæggian*, obserare.

From the same Anglo-Saxon verb are the French *Cage*, *Gage*, *Gages*, *Gageure*, *Engager*, *Quai*; the Italian *Gaggia*, *Gaggio*, *Gabbia*; and the antient Latin *Caiare*: which have so much bewildered the different Etymologists.

GRAVE	} <i>Ʒnæp</i> and <i>Ʒnæp</i> serve equally in the Anglo-Saxon for GRAVE or GROVE. GRAVE, GROVE, GROOVE are the past tense and therefore past participle of <i>Ʒnæpan</i> , fodere, insculpere, excavare.
GROVE	
GROOVE	
GRAFT	
GROT	
GROTTO	

“ But o alas, the rhetorikes swete  
Of Petrake fraunces that coude so endyte,  
And Tullius, with all his wordes whyte  
Full longe agone, and full olde of date  
Is dede a las, and passed into fate,

And eke my maister Chaucers nowe is GRAUE,  
The noble rethore, poete of Britaine."

*Lydgate's Lyfe of our Lady*, pag. 96.

"Eleyne and eke Policene  
Hester also and Dido with her chere  
And riche Candace of Ethiope quene,  
Lygge they nat GRAUE under colours grene."

*Ibid.* pag. 197.

GRAFT (sometimes written GRAFF) is the same past tense *Grap*, with the participial termination ED. GRAFED, GRAF'D, GRAFT.

"Little meruail it is though enuy be an ungracious GRAFE, for it cometh of an ungracious stocke."

*Sir T. More. De Quatuor Novissimis*, pag. 85.

In GROT, from GRAFT (A broad) the F is suppressed, and GROTTO (or rather GROTTA\*) is obliged to the Italians for its terminating vowel.

HELL

HEEL

HILL

HALE

WHOLE

HALL

HULL

HOLE

HOLT

HOLD

All these words, now so differently applied, are merely the same past participle of the Anglo-Saxon verb *Delan*, tegere: in Old English *To Hele*, *To Heal*, or *To Hil*.

"Nyl ye be bisy, seiynge what shulen we ete, ether what shulen we drynke, ether with what shulen we be HILID."

*Matheu*, chap. 6. ver. 31.

"The litil ship was HILID with wawys."—*Ibid.* chap. 8. ver. 24.

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\* Menage derives GROTTA from *κρυπτα*.



"I was herborikes, and ye goderiden me, ether herbourden me, nakid and ye HILIDEN me."—*Matheu*, chap. 25. ver. 36.

"Iust men shulen answer, whanne seigen we thee nakid and we HILIDEN thee."—*Ibid.* chap. 25. ver. 38.

"And thei entringe in to the sepulcre sayen a yong oon HILID with a white stoole sittenge on the right half."

*Mark*, chap. 16. ver. 5.

"Forsothe no man ligtinge a lanterne HILITH it with a vessel, ether puttith under a bedde, but on a candilstik."

*Luke*, chap. 8. ver. 16.

"No man ligtneth a lanterne and puttith in HIDLIS, nether undir a busshel, but on a candilstik."—*Ibid.* chap. 11. ver. 33.

"Forsothe no thing is HILID whiche shal not be shewid, nether hid that shal not be wist."—*Ibid.* chap. 12. ver. 2.

"Thanne thei shulen bigynne to seie to mounteyns, falle ye doun on us: and to litil HILLIS, HILE ye us."

*Ibid.* chap. 23. ver. 30.

"Seie thou not in thin herte, who shal stie in to heuene, that is to seie for to lede doun Crist? or who shal go doun in to depnesse, or HELLE, that is for to agen clepe Crist fro the dede spiritis."

*Romayns*, chap. 10. ver. 6, 7.

"Eche man preyinge or propheciyng, the heed HILID, defoulth his heed, forsothe eche womman preiynge or propheciyng, the heed not HILID, defoulth her heed."

*1 Corinthians*, chap. 11. ver. 4, 5.

"That in the name of Ihesu eche kne be bowid of heuenli thingis and erthly and HELLIS."—*Philippensis*, chap. 2. ver. 10.

"And for he was of the same crafte, he dwellide at hem and wrougte, forsothe thei weren of tenefectorie craft, that is to make HILYNGIS to traueilynge men."—*Dedis*. chap. 18. ver. 3.

"And al the houses bene HYLED hales and chambres."

*Vision of P. Ploughman*, pass. 6. fol. 30. pag. 1.

"And yet me marueiled more howe many other birds Hydden and HYLDEN her egges full derne."

*Ibid.* pass. 12. fol. 58. pag. 2.

" Kind kenne Adam to knowe his priuy membres,  
And taught him and Eue to HYLL hem with leaues."  
*Vision of P. Ploughman*, pass. 13. fol. 63. pag. 1.

" Lewed men many times masters they apposen  
Why Adam ne HILLED not first his mouth that eat the apple  
Rather than his licham alowe." *Ibid.* fol. 63. pag. 2.

" What hightest thou, I pray the, HEALE not thy name."  
*Ibid.* pass. 21. fol. 116. pag. 2.

" As she that was not worthie here  
To ben of loue a chambrere.  
For she no counsaile couth HELE."  
*Gower*, lib. 3. fol. 52. pag. 1. col. 1.

" For I haue in you suche a triste  
As ye that be my soule hele,  
That ye fro me no thyng woll HELE."  
*Ibid.* lib. 4. fol. 62. pag. 2. col. 2.

" She toke up turues of the londe  
Without helpe of mans honde  
And HELED with the grene grass."  
*Ibid.* lib. 5. fol. 105. pag. 2. col. 1.

" Murdre is walsome and abhominable  
To God, that so juste is and reasonable  
That he ne wol it suffre HEALED to be,  
Though it abyde a yere, two or thre  
Murdre wol out."  
*Tale of the Nonnes Priest*, fol. 89. pag. 1. col. 2.

" And some men sain, that great delyte haue we  
For to ben holde stable and eke secre  
And in o purpose stedfastly to dwell  
And nat bewray thing that men us tell,  
But that tale is not worth a rake stele,  
Parde we women can no thyng HELE,  
Witnessse of Midas, wol ye here the tale."  
*Wife of Bathes Tale*, fol. 38. pag. 2. col. 1.

" For which I wol not hyde in HOLDE  
No priuete that me is tolde,

That I by worde or sygne ywis  
 Ne wol make hem knowe what it is,  
 And they wollen also tellen me,  
 They HELE fro me no priuyte."

*Rom. of the Rose*, fol. 104. pag. 1. col. 1.

"His brade schulderis wele cled and ouer HEILD.  
 With ane young bullis hyde newly of hynt."

*Douglas*, booke 11. pag. 388.

"Eneas houit stil the schot to byde,  
 Him *schroudand* under hys armour and his scheild,  
 Bowand his hock, and stude a lytle on HEILD."

*Ibid.* booke 12. pag. 427.

"And fyrie Phlegon his dym nyctis stede  
 Doukit sa depe his hede in fludis gray,  
 That Phebus rollis doun under HEL away:  
 And Hesperus in the West with bemes brycht  
 Upspringis, as fore rydare of the nycht."

*Ibid.* Prol. to booke 13. pag. 449.

"Laye it in a troughe of stone, and HYLL it wyth lede close and juste, and after do bynde it wyth barres of iron in moste strongest and sure wise."—*Fabian*, parte 6. chap. 213.

Ray says—"To HEAL, to cover. Sussex. As—To HEAL the fire.—To HEAL a house.—To HEAL a person in bed, i. e. to cover them. ab A.-S. *Helan*. To hide, to cover. Hence, in the West, he that covers a house with slates is called a HEALER or HELLIER."—Ray. *South and East Country Words*, pag. 78.

HELL—any place, or some place *covered over* \*.

HEEL—that part of the foot which is *covered* by the leg †.

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\* Minshew derives HELL from *Ελος*, lacus—palus.

† Minshew derives HEEL from *κηλη*, tumor. Skinner from "*ἡλος*, clavus, et secundario, callosum illud tuberculum quod medici *clavum* dicunt; nos Angli, a *Corn*: fort. quia os hoc instar capitis clavi ferrei, vel potius clavi morbi, protuberat."

**HILL**—any heap of earth, or stone, &c. by which the plain or level surface of the earth is *covered*\*.

**HALE**—i. e. HEALED, or WHOLE.

[“ There he remaind with them right well agreed,  
Till of his wounds he wexed HOLE and strong.”  
*Faerie Queene*, book 6. cant. 1. st. 47.]

**WHOLE**—the same as **HALE**, i. e. *covered*.—It was formerly written **HOLE**, without the w.—As, a wound or sore is **HEALED** or **WHOLE**, that is, *covered* over by the skin. Which manner of expression will not seem extraordinary, if we consider our use of the word *Re-cover*.

**HALL**—a *covered* building, where persons assemble, or where goods are protected from the weather†.

**Les HALLES** in French has the same signification.

“ Ce sont des places et lieux publics **COUVERTS** pour y vendre les denrées à l’abri.”—“ In quibus tempore pluviali omnes mercatores merces suas mundissime venderent.”—“ Le lieu auquel pour l’exercice du commerce on s’assemble de toutes parts, mesme es jours ordinaires de marché, et aussi pour conferer et communiquer.”—“ Domus quævis in qua merces plurimorum conservantur.”

The French etymologists were all clear enough in the application of the word; but trifled egregiously when they sought its derivation from the Latin *Aula*, or *Area*,

\* **HILL**, Junius says—“ videri potest abscissum ex *κολωνη* vel *κολωνος*. Plures derivarunt ab *High*, altus.”

† **HALL**, say the etymologists, from the Latin *Aula* and the Greek *αυλη*. Junius thinks from “ *άλως*, atrium; vel ab *αυλων*, quod significat oblongum locum.”

or *Hallus* “qui (say they) dans les loix barbares signifie *Rameau*.” Or from the Greek *αλα*, *αλισαι*, *αλαν*, *αλας*.

HULL—of a nut, &c. That by which the nut is *covered*.

HULL—of a ship. That part which is *covered* in the water.

HOLE—some place *covered* over\*.

“You shall seek for HOLES to hide your heads in.”

HOLT.—*Holed*, *Hol'd*, *Holt*. A rising ground or knoll *covered* with trees.

Hold—As the *Hold* of a ship: in which things are *covered*; or the *covered* part of a ship†.

## F.

I cannot perceive that HOLE always means *covered*; though it may in the instance you have chosen to produce. Cannot I drill a HOLE in the centre of this shilling? And then where will be the *covering*?

## H.

After you have so drilled it, break it diametrically: and then where will be the HOLE? Of the two pieces each will have a notch in it; but no HOLE will remain.

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\* Minshew derives HOLE from *κοιλος*, *cavus*. “Alludit etiam (says Skinner) *αυλαξ*, sulcus: *αυλαν*, fossa seu convallis oblonga; *γωλα*, latibula ferarum; *καλον*, *κολον*, inter alia, *alvus*; et *φωλεος*, antrum.

† Skinner has well described HOLT and HOLD, though he missed their derivation. HOLD of a ship, he says—“sic dicitur contabulatio navis infima, ubi penus navis *conditur*.” And HOLT —“Nemus seu arborum quarumvis *densius consitarum* multitudinem designat.”

A SHADE } which our etymologists unnecessarily  
 A SHADOW } derive from the Greek *σκια*, mean (some-  
 A SHAW } thing, any thing) *secluded, separated, re-*  
 A SHED } *tired*; or (something) by which we are  
*separated* from the weather, the sun, &c. They are the  
 past tense and therefore past participle of *Sceadan*, *sepa-*  
*rare, segregare, dividere.*

“ Hantit to ryn in woddis and in SCHAWIS.”

*Douglas*, booke 5. pag. 137.

“ Quher that the happy spayman on his gyse  
 Pronuncit the festuale haly sacrifice,  
 And the fat offerandis did you call on raw  
 To banket amynd the derne blissit SCHAW.”

*Ibid.* booke 11. pag. 391.

LEWD } LEWD, in Anglo-Saxon *Læpēð*, is almost equi-  
 LAY } valent to *wicked*; except that it includes no  
 agency of infernal spirits: it means *misled, led astray,*  
*deluded, imposed upon, betrayed into error.* LEW'D is the  
 past participle, and LAY is the past tense and therefore  
 past participle of the Anglo-Saxon verb *Læpan*, *prodere,*  
*tradere, To Delude, To Mislead.*

LEWD, in its modern application, is confined to those who are *betrayed* or *misled* by one particular passion: it was antiently applied to the *profanum vulgus* at large; too often *misled* through ignorance.

## F.

Our word MANY seems to me a strange word, and its use in our language still stranger. There is nothing like it, I believe, in the use of the equivalent words of any other languages. What is its intrinsic meaning? Is it a substantive or an adjective? What is the rule of its

employment? Dr. Lowth is extremely puzzled with it: amongst other perplexing passages he cites the following:

“How *MANY* a *message* would he send.”

*Swift. Verses on his own Death.*

On which, Lowth says—“He would send *MANY* a *message*—is right: but the question *How*, seems to destroy the unity or collective nature of the idea: and therefore it ought to have been expressed, if the measure would have allowed of it, without the *Article*, in the plural number,—“how *MANY messages*.”

### H.

The bishop mistakes in one point. “*MANY* a *message*”—is not right: except by a corrupt custom. There is a corruption here in this familiar expression; which, not being observed by Lowth, made him suppose this *a*, to be an *Article*; and therefore made him attempt to arrange the use of it, as an *Article*, on such occasions; and to reduce it to some regularity.

“*a* made a finer end, and went away, and it had benee any christome child: *a* parted eu’n just betweene twelue and one. *How* now Sir Iohn (quoth I\*) what man? Be *a* good cheare: so *a* cryed out, God, God, God, three or foure times: now *I*, to comfort him, bid him *a* should not thinke of God: I hop’d there was no neede to trouble himselfe with any such thoughts yet: so *a* bad me lay more clothes on his feet.”—*Henry V.* pag. 75.

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\* Because the third person singular of our English verbs is usually designated by *eth* or *th*; many ignorant persons, affecting to shew a superior propriety of speech, are shocked at the expression—*Quoth I*—as a false concord; and affectedly depart from the customary phrase, and write *Quod I*. But *Quoth I*, is strictly accurate for *said I*. The *th* in *Quoth*, does not designate the third person. The verb is *Lpeřan*, and its past tense is *Lpoř* or *Quoth*.

So, in page 78 of the same play, Gower says to Fluellen—"Here *a* comes."

Sir T. More, as we have seen, writes—"Burne up, queth *a*."

So we say—John *a* Nokes, Tom *a* Stiles, Thomas *a* Becket, &c.

In all the above passages and in similar phrases, which are common enough, *A* by a slovenly pronunciation, stands sometimes for *He*, sometimes for *She*, and sometimes for *Of*. The use of *A* after the word *MANY* is a similar corruption for *Of*; and has no connection whatever with the *Article A*, i. e. *One*.

Instead of this corrupt *A* after *MANY*, was formerly written *Of*, without the corruption :

"Ye spend a great MEANY OF wordes in vayne."

*Bishop Gardiner. Declaracion against Ioye*, fol. 14.

"I haue spoken a MEANY OF wordes." *Ibid.* fol. 24.

and innumerable other instances may be produced of the same manner of expression. As for the "collective nature of the idea;" that is confined to the word *MANY*. *MANY* is indeed a *collective* term: and may therefore be preceded by the article *A*; but *Message* is not a *collective* term. Therefore—*Many a message*, is not right; except by a corrupt custom. It should be—"a many of messages."

*MANY*, is supposed by Lye to be derived from *MAN*;—"ac *proprie* de hominum multitudine usurpatum:" and thence, according to him, transferred to other things. But *MANY* is merely the past participle of *Mengan*\*,

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\* ["Thou bewray'dst his mothers wantonnesse,

When she with Mars was MEYNT in ioyfulnesse."

*Faerie Queene*, book 3. cant. 11. st. 36.]



*miscere, To Mix, To Mingle*: it means *mixed*, or *associated* (for that is the effect of *mixing*) *subaud. company*, or any uncertain and unspecified *number* of any things.

“ And in her house she abode with such MEYNE  
As tyl her honour nede was to holde.”

*Troilus*, boke 1. fol. 157. pag. 2. col. 2.

“ Nor be na wais me lyst nat to deny  
That of the Grekis MENYE ane am I.”

*Douglas*, booke 2. pag. 41.

[“ The commoditie doth not countervaille the discommoditie;  
for the inconveniencies which thereby doe arise, are MUCH MORE  
MANY.” *Spenser's View of the State of Ireland*. Todd's edit.

1805. pag. 367.]

Similar instances of the use of this word abound in all our antient authors.

Lowth observes that *MANY* is used “ chiefly with the word *Great* before it.” I believe he was little aware of the occasion for the frequent precedence of *Great* before *Many*: little imagining that there might be—a *Few* *MANY*, as well as a *Great* *MANY*. S. Johnson had certainly no suspicion of it: for he supposes *Few* and *Many* to be opposite terms and contraries: and therefore, according to his usual method of explanation, he explains the word *Few*, by—“ *Not many*.” What would have been his astonishment at the following lines? A comment of his upon the following passage, like those he has given on Shakespear, must have been amusing.

“ In nowmer war they but ane FEW MENYE,  
Bot thay war quyk and valyeant in melle.”

*Douglas*, booke 5: pag. 153.

F.

Will this method of yours assist us at all in settling

the famous and long-contested passage of Shakespear in *The Tempest*?

“ ——— These our actors  
 (As I foretold you) were all spirits, and  
 Are melted into ayre, into *thin ayre* :  
 And, like the baselesse fabricke of this vision,  
 The clowd-capt towres, the gorgeous pallaces,  
 The solemne temples, the great globe itselfe,  
 Yea, all which it inherit, shall dissolve,  
 And, like this insubstantiall *Pageant* faded,  
 Leave not a RACKE behind.” *Tempest*, pag. 15. col. 1.

Many persons, you know, and those of no mean authority, instead of RACKE read WRECK. And Sir Thomas Hanmer reads TRACK : which Mr. Steevens says—“ may be supported by the following passage in the first scene of *Timon of Athens*”—

“ But flies an eagle flight, bold, and forth on,  
 Leaving no TRACT behind.”

H.

The ignorance and presumption of his commentators have shamefully disfigured Shakespear’s text. The first Folio, notwithstanding some few palpable misprints, requires none of their alterations. Had they understood English as well as he did, they would not have quarrelled with his language.

F.

But if RACKE is to remain, what does it mean?

“ RACK (says Mr. Malone) is generally used by our ancient writers for *a body of clouds sailing along* ; or rather, for *the course of the clouds when in motion*. But no instance has yet been produced, where it is used to signify *a single small fleeting cloud* ; in which sense only

it can be figuratively applied here. I incline therefore to Sir Thomas Hanmer's emendation; though I have not disturbed the text."

Dr. Johnson concurs with Malone. He says—

"RACK (*Racka*, Dutch. A track.) The clouds as they are *driven by the wind*."

Though I mention their opinions, I am not in the least swayed by their authority: for Shakespear himself gives a flat contradiction to their imputed signification of RACK; where he says, in *Hamlet*,

"But as we often see against some storme,  
A silence in the heauens, the RACKE *stand still*,  
The bold *windes speechlesse*, and the orbe below  
As hush as death."

If the RACKE may *stand still*; it cannot be—"the *course of the clouds when in motion*." Nor—"the *clouds as they are driven by the wind*."

Upon this passage too, in the *Third Part of Henry 6*.

"Dazzle mine eyes, or doe I see three sunnes?  
Three glorious sunnes, each one a perfect sunne,  
Not separated with the RACKING clouds,  
But seuer'd in a pale cleare-shining skye."

Upon this passage Mr. Malone quotes from Shakespear's *Sonnets*,

"Anon permit the basest clouds to ride  
With ugly RACK on his celestial face."

Can Mr. Malone imagine that—"ugly RACK" means here—an ugly *motion* that rides on the sun's face\*?

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\* ["Full many a glorious morning have I seen  
Flatter the mountain tops with sovereign eye....."]

Upon the whole, What does RACK mean? And observe, you will not satisfy my question by barely suggesting a signification; but you must shew me etymologically, how the word RACK comes to have the signification which you may attribute to it.

## H.

You ask no more than what should always be done by those who undertake to explain the meaning of a doubtful word. It surely is not sufficient to produce instances of its use, from whence to conjecture a meaning; though instances are fit to be produced, in order, by the use of the word, to justify its offered etymology.

RACK is a very common word, most happily used in *The Tempest*; and ought not to be displaced because the commentators know not its meaning. If such a rule for

Anon *permit the basest clouds* to ride  
With *ugly* RACK on his celestial face."

*Shakespear*: Sonnet 33.

Now read the following passage in the *First Part of Henry 4.* pag. 50, where the same thought is expressed in different words.

"Yet heerein will I imitate the sunne,  
Who doth *permit the base contagious cloudes*  
To smother up his beauty from the world,  
That when he please againe to be himselfe,  
Being wanted, he may be more wondred at,  
By breaking through the *foule and ugly mists*  
Of *vapours*, that did seeme to strangle him."

N.B. In the Sonnet, it is—"permit the basest clouds"—and—"ugly RACK."

In the Play, it is—"permit the base contagious clouds"—and—"ugly mists of VAPOURS."]

banishing words were adopted ; the commentators themselves would, most of them, become speechless.

In *Songs and Sonets* by the Earl of Surrey and others, pag. 61. we read,

“ When clouds be driven, then rides the RACKE.”

By this instance also we may see that RACK does not mean *the course of the clouds when in motion*.

“ Some time we see a clowd that’s dragonish,  
A VAPOUR some time, like a beare, or lyon.  
That which is now a horse, euen with a thought,  
The RACKE dislimes, and makes it indistinct  
As water is in water.”

*Antony and Cleopatra*, pag. 362. col. 1.

Mr. Steevens says—“ The RACK dislimes, i. e. The *fleeing away of the clouds* destroys the picture.”

But the horse may be dislimb’d by the approach of the RACK, as well as by the fleeting away of the clouds : For RACK means nothing but *Vapour* ; as Shakespear, in a preceding line of this passage, terms it.

“ The upper part of the scene, which was all of clouds, and made artificially to swell and ride like the RACK, began to open ; and the air clearing, in the top thereof was discovered Iuno.”

*Ben Jonson : Masque.*

“ A thousand leagues I have cut through empty air,  
Far swifter than the sayling RACK that gallops  
Upon the wings of angry winds.”

*B. and Fletcher : Women pleas’d.*

“ ——— Shall I stray  
In the middle air, and stay  
The sayling RACK ?”

*Ibid. Faithful Shepherdess.*

“ The drawin blade he profferis thare and here  
 Unto thai monstouris euer as thay drew nere.  
 And were not his expert mait Sibylla  
 Taucht him thay war but vode gaistis all tha  
 But ony bodyis, as waunderand WRACHIS waist,  
 He had apoun thame ruschit in grete haist.”

*Douglas, booke 6. pag. 173.*

Upon this passage the Glossarist of Douglas says—  
 “ WRACHIS, *spirits, ghosts*. We once thought that it  
 might be a typographical error for *Wrathis*, *t* and *c*  
 being written the same way in the manuscript. But we  
 thought fit not to alter it.”

What a mischievous fury have commentators and edi-  
 tors to alter those words of their author which they do  
 not understand! The Glossarist of Douglas did well  
 here not to yield to his inclination.

“ Na slaw cours of thy hors onweildy  
 Thy carte has rendrit to thy inemye,  
 Nor yit nane vane WRECHIS nor gaistis quent  
 Thy chare constrenit bakwart for to went.”

*Douglas, booke 10. pag. 339.*

“ Sic lik as, that thay say, in diuers placis,  
 The WRACHIS walkis of goistis that ar dede.”

*Ibid. pag. 341.*

“ Thiddir went this WRAYCH or schade of Enee  
 That semyt all abasit fast to fle.” *Ibid. pag. 342.*

“ Persauyt the mornynge bla, wan and har,  
 Wyth cloudy gum and RAK.”

*Ibid. Prol. to booke 7. pag. 202.*

“ ——— The brychtnes of day  
 Inuoluit all with cluddis hid away.  
 The rane and ROIK reft from us sycht of heuin.”

*Ibid. booke 3. pag. 74.*

“ As we may gyf ane similitude, wele like  
 Quhen, that the herd has fund the beis bike,  
 Closit under ane derne cauerne of stanis  
 And fyllit has full sone that litil wanyis  
 With *smoik* of soure and bitter REKIS stew :  
 The beis wythin affrayit all of new  
 Ouertowrt thare hyuis and waxy tentis rynniss,  
 With mekil dyn and beming in thare innis,  
 Scharpand thare stangis for ire as thay wald ficht :  
 Swa here the laithly odoure rais on hicht  
 From the fyre blesis, dirk as ony ROIK,  
 That to the ruffis toppis went the *smoik*,  
 The stanis warpit in fast did rebound,  
 Within the wallis rais the grete brute and sound,  
 And up the REIK all wod went in the are.”

*Douglas*, booke 12. p. 432.

“ Quhare thir towris thou seis doun fall and sway,  
 And stane fra stane doun bet, and REIK upryse,  
 With stew, pouder, and dust mixt on this wyse.

*Ibid.* booke 2. pag. 59.

“ Furth of his thrott, ane wouderous thing to tell,  
 Ane laithlie smok he yeiskis black as hell,  
 And all the hous inuoluit with dirk myst,  
 That sone the sicht vanyst, or ony wist,  
 And REKY nycht within an litil thraw  
 Gan thikkin ouir al the cauerne and ouer blaw,  
 And with the mirknes mydlit sparkis of fire.  
 The hie curage of Hercules lordlie sire  
 Mycht this no langar suffir, bot in the gap  
 With haisty stert amyde the fyre he lap,  
 And thare, as maist haboundit *smokkis* dirk,  
 With huge sope of REIK and flambis myrk,  
 Thare has he *hynt* Cacus.” *Ibid.* booke 8. pag. 250.

[“ Through th’ tops of the high trees she did descry  
 A litle smoke, whose vapour thin and light  
 REEKING aloft uprolled to the sky.

*Faerie Queene*, book 3. cant. 7. st. 5.]

“ You common cry of curs, whose breath I hate  
 As REEKE a th’ rotten fennes : whose loues I prize  
 As the dead carkasses of unburied men,  
 That do corrupt my ayre.” *Coriolanus*, act 3. pag. 19.

[“ Thou mightst as well say, I love to walke by the Counter-gate,  
 which is as hatefull to me as the REEKE of a lime-kill.”  
*Merry Wiues of Windsor*, pag. 58. col. 1.

“ A paire of REECHIE kisses.” *Hamlet*, pag. 271.

“ REECHIE recke.” *Coriolanus*, pag. 10. col. 1.]

“ A RECK, with us (says Mr. Ray, in his preface to *North Country Words*, page viii.) signifies, not a smook, but a *Steam*, arising from any liquor or moist thing heated.”

RACK means merely—That which is *Reeked*. And, whether written RAK, WRAICH, RECK, REIK, ROIK or REEKE, is the same word differently pronounced and spelled. It is merely the past tense and therefore past participle, *peac* or *pec*, of the Anglo-Saxon verb *Recan*, *exhalare*, *To Reek*. And is surely the most appropriate term that could be employed by Shakespear in this passage of *The Tempest* : to represent to us, that the dissolution and annihilation of the globe, and all which it inherit, should be so total and compleat ;—they should so “ melt into ayre, into *thin ayre* ;”—as not to leave behind them even a *Vapour*, a *Steam*, or an *Exhalation*, to give the slightest notice that such things had ever been.

Since you seem to be in no haste to reply upon me, I conclude that the explanation is satisfactory. And on this subject of *subaudition* I will, at present, exercise your patience no further ; for my own begins to flag. You have now instances of my doctrine in, I suppose, about



a thousand words. Their number may be easily increased. But, I trust, these are sufficient to discard that imagined *operation of the mind*, which has been termed *Abstraction*: and to prove, that what we call by that name, is merely one of the contrivances of language, for the purpose of more speedy communication.

## F.

You have at least amused me, and furnished me with matter for reflection: Conviction and satisfaction are plants of slower growth. But, to convince you that you have not tired me, I beg leave to remind you, that you some time since asserted that the *Winds*, as well as colours, must have their denomination from some circumstances attending them; and that there must be a meaning in each of their denominations. *L'Orient* and *L'Occident*, for instance, are intelligible enough; but how is it with the other names which all our Northern languages give to these same winds?

The EAST, the WEST, the NORTH, the SOUTH.

The French *Ouest*, *Nord*, and *Sud*.

The Dutch *Oost*, *West*, *Noord*, *Zuikl*.

The German *Ost*, *West*, *Nord*, *Sud*.

The Danish *Ost*, *Vest*, *Nord*, *Sud*.

The Swedish *Oster*, *Wester*, *Norr*, *Soder*.

The Spanish language, besides *Oriente*, *Levante*, *Poniente*, *Occidente*, *Aquilon*, *Septentrion*, and *Medio dia*, has likewise *Este*, *Oeste*, *Nord*, *Sur*.

What do these mean? For when the English etymologist merely refers me to the Anglo-Saxon *Eart*, *Yert*, *Nopð*, *Suð*, he only changes the written characters, and calls the same language by a different name; but he gives

me no information whatever concerning their meaning : and, for any rational purpose, might as well have left me with the same words in the modern English character.

## H.

Certainly. It is a trifling etymology that barely refers us to some word in another language, either the same or similar : unless the meaning of the word and cause of its imposition can be discovered by such reference. And permit me to add, that, having once obtained clearly that satisfaction, all etymological pursuit beyond it, is as trifling. It is a childish curiosity, in which the understanding takes no part, and from which it can derive no advantage.

Our winds are named by their distinguishing qualities. And, for that purpose, our ancestors (who, unlike their learned descendants, knew the meaning of the words they employed in discourse) applied to them the past participles of four of their common words in their own language : viz. *Yŷrian*, *ŷeran*, *Nŷnpan*, and *Seoþan*. *Irasci*, *Macerare*, *Coarctare*, *Coquere*.

EAST } The past participle of *ŷnrian* or *ieŷrian*,  
WEST } *irasci*, is *ŷnred*, *ŷnrð*, *ŷnrτ* : dropping the  
NORTH } *n* (which many cannot articulate) it becomes  
SOUTH } *ŷrτ* ; and so it is much used in the Anglo-Saxon. They who cannot pronounce *r*, usually supply its place by *a* : hence, I suppose, *EAST\**, which means *angry*, *enraged*.

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\* [" As whence the sunne 'gins his reflection,  
Ship-wracking stormes and direfull thunders break ; . . . "

*Macbeth*, pag. 131.

See Dr. Warburton's note on this passage.

"The wynd *Tiffonyk*, that is cleped NORTH EEST, or wynd of tempest."—*Dedis*, chap. 27.

In the modern version,

"A tempestuous wind, called Euroclydon." *Acts*, ch. 27. ver. 14.

"Qualis frugifero quercus sublimis in agro, &c.

"At quamvis *primo* nutet *casura* sub EURO, &c."—*Lucan*, lib. 1.

There seems but little connexion between the EAST wind and *Gooseberry*. *Ge-ýrrjan*, *Yrrjan*, *Ge-ýrrjan* : *Georjeb*, *Eorjeb*, *Eorjeb*, *Eorjeb*.

"Give all present a sprig of Rosemary, *hollies* or *GORSSES*."—  
*A codicil to the last will and testament of James Clegg,*  
*conjurer* ; May 25, 1751.

"—— Then I beat my tabor,  
At which, like unback'd colts, they prick'd their ears,  
Advanc'd their eye-lids, lifted up their noses  
As they smelt musick ; so I charmed their ears,  
That calf-like, they my lowing follow'd, through  
*Tooth'd briers, sharp furzes, pricking GOSS, and thorns,*  
*Which enter'd their frail shins.*"

*Tempest*, Malone's edition, pag. 81.

Steevens's Note.—"I know not how Shakespeare distinguished GOSS from *furze* ; for what he calls *furze*, is called GOSS or GORSE in the midland counties."

Tollet's Note.—"By the latter, Shakespeare means the *low sort* of GORSE that only grows upon wet ground, and which is well described by the name of *whins* in Markham's Farewell to Husbandry. It has *prickles* like those on a rose tree or *gooseberry*."

"A troope of cavalliers searcht Mr. Needham's house : they found not him, for he hid himselfe in the GORSE, and so escaped them."—*Memoirs of the Life of Colonel Hutchinson*, pag. 101.

"He rid along, muttering that it was to no purpose, and when

Macbeth says, (act 4. pag. 144.)

“ Though you untve the windes, and let them fight  
Against the churches : though the YESTY waues  
Confound and swallow nauigation up :  
Though bladed corne be lodg'd, and trees blown downe,  
Though castles topple on their warders heads :  
Though pallaces and pyramids do slope  
Their heads to their foundations : though the treasure  
Of nature's germaine tumble altogether  
Euen till destruction sicken.”

“ YESTY waves (says S. Johnson), that is *foaming* or *frothy*.”

A little matter however always makes the waves *frothy*. But Johnson knew what the YEAST of beer was ; (which comes indeed from the same verb) and the epithet *Yesty* conveyed to him no stronger idea than that of fermentation. But YESTY here is the Anglo-Saxon *ȳrtiġ, ȳertiġ*, procellosus, stormy, enraged : which much better accords with Shakespear's high-charged description than the wretched allusion to fermenting beer.

*Ȳered, Ȳer'd, Ȳert*, or WEST, is the past participle of *Ȳeran*, macerare, *To Wet*.

he came to Saxondale GORSE, purposely lost himselfe and his forlorne hope.”—*Ibid.* pag. 207.

“ The country adjoining being a dreary waste, many thousand acres together being entirely overrun with GORSE or furze.”

*Ibid.* pag. 331. note.

“ They are under rights of commons, and cannot be touched without distinct acts of parliament to permit the plough to produce grass and corn, instead of GORSE and ling.”

*Arthur Young in a Letter to Cobbet's Political Register,*  
Vol. 13. No. 10. March 5, 1808.]

NORTH, i. e. Nýppeð, or Nýppð, the third person singular of Nýppan, coarctare, constringere. NORD and NORR (as it is in the other European languages) is the past participle of the same verb.

“Frosts that *constrain* the ground, and birth deny  
To flowers that in its womb expecting lie.”

*Dryden: Astræa redux.*

In the Anglo-Saxon Nýppð or Nýppð is also the name for a prison, or any place which *narroweth* or closely confines a person.

SOUTH is the past tense and past participle of Seoþan, coquere, *To Seethe*.

“Peter fyshed for hys foode, and hys fellowe Andrewe,  
Some they sold and some they SOTH, and so they liued both.”

*Vision of Pierce Ploughman*, pass. 16. fol. 81. pag. 2.

“Nero gouerned all the peoples that the violent wyne Nothus skorcyth and baketh the brennyng sandes by hys dry heate, that is to say, al the peoples in the SOUTHE.”

*Boecius*, fol. 230. pag. 1. col. 1.

Dryden, whose *practical* knowledge of English was (beyond all others) exquisite and wonderful, says in his *Don Sebastian*, (act 2. sc. 2.)

“Here the warm planet ripens and sublimes  
The *well-baked* beauties of the SOUTHERN climes.”

I need not notice to you that the French, *sud*, and our English word *suds*, &c. is the same as *Sod* or *Sodden*.

And now, I suppose, I may conclude the subject.

# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,

&c.

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## CHAPTER V.

THE SAME SUBJECT CONTINUED.

F.

**I** STILL wish for an explanation of one word more; which, on account of its extreme importance, ought not to be omitted. What is TRUTH?

You know, when Pilate had asked the same question, he went out, and would not stay for the answer\*. And from that time to this, no answer has been given. And from that time to this, mankind have been wrangling and tearing each other to pieces for the TRUTH†, without once considering the meaning of the word.

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\* See *John* 18. 38. "What is Truth?" said jesting Pilate; and would not stay for an answer."—*Bacon's Essays*.

† ["CANONICA, in philosophical history, an appellation given by Epicurus to his doctrine of logic. It was called Canonica, as consisting of a few canons or rules for directing the understanding in the pursuit and knowledge of truth. Epicurus's Canonica is represented as a very slight and insufficient logic by several of the ancients, who put a great value on his ethics and physics. *Laertius* even assures us that the Epicureans rejected logic as a superfluous science; and *Plutarch* complains that Epicurus made an unskilful and preposterous use of syllogisms. But these censures seem too severe. Epicurus was not averse to the study of logic, but even

## H.

In the gospel of John, it is as you have stated. But in the gospel of Nichodemus (which, I doubt not, had originally its full share in the conversion of the world to christianity\*) Pilate awaits the answer, and has it——  
 “Thou sayest that I am a kynge, and to that I was borne, and for to declare to the worlde that who soo be of TROUTH wyll here my worde. Than sayd Pylate, What is TROUTH, By thy worde there is but lytell TROUTH in the worlde. Our Lorde sayd to Pylate, Understande TROUTH how that it is judged in erth of them that dwell therin.”—*Nychodemus Gospell*, chap. 2.

## F.

Well, What say you to it?

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gave better rules in this art than those philosophers who aimed at no glory but that of logics. He only seems to have rejected the dialects of the Stoics, as full of vain subtilties and deceits, and fitted rather for parade and disputation than real use. *The stress of Epicurus's Canonica consists in his doctrine of the criteria of truth.* All questions in philosophy are either concerning *words or things*: concerning things we seek their truth; concerning words, their signification: things are either natural or moral; and the former are *either perceived by sense or by the understanding*. Hence, according to Epicurus, arise *three criterions of truth*, viz. *sense*, anticipation or prænotion, and passion. The great canon or principal of Epicurus's logic is, that *the senses are never deceived*; and therefore *that every sensation or perception of an appearance is true.*”

Encyclopædia Britannica, vol. 4. pag. 119.]

\* Nicodemus was the Patron Apostle of our ancestors the Anglo-Saxons and their immediate descendants: his Gospel was their favourite authority: and it was translated for their use, both into Anglo-Saxon and into old English; which translations still remain, and the latter of them was one amongst the first books printed. By Wynkyn de Worde. Anno 1511.

## H.

That the story is better told by John : for the answer was not worth the staying for. And yet there is something in it perhaps : for it declares that "TRUTH is judged in erth of them that dwell therin." However, this word will give us no trouble. Like the other words, TRUE is also a past participle of the verb **TRĀNĀN**, *Треопан*, confidere, *To Think, To Believe firmly, To be thoroughly persuaded of, To Trow.*

" Marke it, Nuncle.  
 Haue more then thou showest,  
 Speake lesse then thou knowest,  
 Lend lesse then thou owest,  
 Ride more then thou goest,  
 Learne more then thou TROWEST." *Lear*, pag. 288.

This past participle was antiently written TREW\* : which is the regular past tense of TROW. As the verbs *To Blow, To Crow, To Grow, To Know, To Throw*, give

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\* ["Thou minde, of yeeres and of obliuion foe,  
 Of what so is, guardaine and steward TREW."  
*Godfrey of Bulloigne, Translated by R. C.* pag. 21.

"A bedroll long and TREW he reckoneth." *Ibid.* pag. 22.

"Graunt that the heau'ns thereof giue evidence,  
 And as yourselfe expound, so be it TREW." *Ibid.* pag. 25.

"Leauing the charge of me, and of the state  
 To brother, whom he bare a loue so TREW."  
*Ibid.* cant. 4. st. 40.

Roberte Whyntinton, poete laureate, in his translation of *Tully's Offyces*, fyrst booke, writes TREWE.

"In keypyng TREWE tutche and promesse in bargaynyng."]



us in the past tense, *Blew, Crew, Grew, Knew, Threw*\*. Of which had the learned Dr. Gil been aware, he would not, in his *Logonomia Anglica*, pag. 64, have told us that *TRU*, *ratus*, was “*verbale anomalum* of *I TROU*, *reor*.”

Of this I need not give you any instances ; because the word is perpetually written *TREW*, by all our antient authors in prose and verse, from the time of Edward the third to Edward the sixth.

*TRUE*, as we now write it ; or *TREW*, as it was formerly written ; means simply and merely—That which is *TROWED*†. And, instead of its being a rare commodity upon earth ; except only in words, there is nothing but *TRUTH* in the world‡.

That every man, in his communication with others, should speak that which he *TROWETH*, is of so great importance to mankind ; that it ought not to surprize us, if we find the most extravagant and exaggerated praises bestowed upon *TRUTH*. But *TRUTH* supposes mankind : *for whom* and *by whom* alone the word is formed, and *to whom* only it is applicable§. If no man, n<sup>o</sup> *TRUTH*.

\* [*To Show*—Past participle *shew*.

<i>To Sow</i>	_____	<i>sew</i> .
<i>To Draw</i>	_____	<i>drew</i> .]

† Mer. Casaubon derives *TRUE* from the Greek *ατρεπης* ; and *ατρεπης* from *ατρεπης*, impavidus.

‡ [“ That which is *TRUE* onely *IS*, and the rest *IS* not at all.” *Spenser’s View of the State of Ireland*. Todd’s ed. 1805. pag. 501.]

§ [“ Ciò ben sappiamo, che la divina essenza,  
In cui tutti viviamo, a nostre menti  
Aià del *VERO* donò la conoscenza.”

*Metastasio. La Morte di Catone*. Ed. Parigi. tom. 10. pag. 167.]

There is therefore no such thing as eternal, immutable, everlasting TRUTH ; unless mankind, *such as they are at present*, be also eternal, immutable, and everlasting. Two persons may contradict each other, and yet both speak TRUTH : for the TRUTH of one person may be opposite to the TRUTH of another. To speak TRUTH may be a vice as well as a virtue : for there are many occasions where it ought not to be spoken.

[“ Sed incidunt sæpe tempora, cum ea quæ maxime videntur digna esse justo homine, eoque quem virum bonum dicimus, commutantur, fiuntque contraria ; ut non reddere depositum, etiam nefarioso promissum facere, quæque pertinent ad veritatem et ad fidem, ea negare interdum et non servare, sit justum.”

*Tully's Offices.]*

“ Quantunque il simular sia le piu volte  
Ripreso, e dia di mala mente indicj ;  
Si trova pur in molte cose e molte,  
Aver fatti evidenti beneficj ;  
E danni, e biasmi, e morti aver gia tolte :  
Che non conversiam sempre con gli amici  
In questa, assai piu oscura che serena,  
Mortal vita ; tutta d' invidia piena.”

*Orlando Furioso, cant. 4. st. 1.*

## F.

If TROWED be the single meaning of the term TRUE, I agree that these and many other consequences will follow : for there can be nothing TROWED ; unless there are persons TROWING. And men may TROW differently. And there are reasons enough in this world, why every man should not always know what every other man thinks. But are the corresponding and the equivalent words in other languages resolvable in the same manner as TRUE ? Does the Latin *Verum* also mean TROWED ?

## H.

It means nothing else. *Res*, a thing, gives us *Reor*, i. e. I am *Thing-ed*: *Ve-reor*, I am strongly *Thinged*; for *Ve* in Latin composition means *Valde*, i. e. *Valide*. And *Verum*, i. e. strongly impressed upon the mind, is the contracted participle of *Vereor*\*. And hence the distinction between *Vereri* and *Metuere* in Latin: "*Veretur liber, Metuit servus.*" Hence also *Revereor*.

## F.

*I am Thinged!* Who ever used such language before? Why, this is worse than *REOR*, which Quintilian (lib. 8. cap. 3.) calls a *Horrid* word. *Reor*, however, is a deponent, and means *I think*.

## H.

And do you imagine there ever was such a thing as a deponent verb; except for the purpose of translation, or of concealing our ignorance of the original meaning of the verb? The doctrine of deponents is not for men, but for children; who, at the beginning, must learn implicitly, and not be disturbed or bewildered with a reason for every thing: which reason they would not understand, even if the teacher was always able to give it. You do not call *Think* a deponent. And yet it is as much a deponent as *Reor*. Remember, where we now say *I Think*, the antient expression was—*Me thinketh*, i. e. *Me Thingeth, It Thingeth me*.

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\* Vossius doubts not that "*Vereor est a Ve, id est Valde, et Reor.*" But he affirms that *Verum* is not "a *Ve* valde, et *reor*; quia *Vera* animum maxime afficiant; sed ab *επειν*, hoc est, *dicere*; quia quod dicitur, *est*; quodque *est*, hoc dicitur; ut hæc duo sint *αντιστροφοντι*, nempe in sermone tali, qualem esse convenit."—The meaning of the verb *Est*, would here have prevented his mistake.

"Where shall we sojourne till our coronation?  
Where it THINKS best unto your royall selfe."

*Richard 3d. pag. 186.*

For observe, the terminating *k* or *g* is the only difference (and that little enough) between *Think* and *Thing*. Is not that circumstance worth some consideration here? Perhaps you will find that the common vulgar pronunciation of *Nothink*, instead of *Nothing*, is not so very absurd as our contrary *fashion* makes it appear.

Bishop Hooper so wrote it.

"Mens yeyes be obedient unto the Creatour, that they may se on THINK, and yet not another."

*A Declaracion of Christe: By Iohan Hoper, cap. 8.*

["*Ða nærde he nan yetl hƿær he ƿitan mihte, ƿorðanðe nan heoƿon nolde hine abeƿan, ne nan ƿice nær þe hiƿ mihte beon on gean Eodeƿ ƿillan þe geƿorhte ealle ÐINC.*"]

"Then had he no seat where he might sit, for that no part of heaven would bear him, nor was there any kingdom that might be his against the will of God who made all THINGS."

*Ælfric. de Veteri Testamento, p. 4.]*

But your question has almost betrayed me unaware into a subject prematurely; which will be more in its place, when, in some future conversation, we inquire into the nature of the *Verb*; and especially of the *Verb Substantive* (as it is called) To Be, *Esse, Existere, Extare*, &c. Where we must necessarily canvass the meaning of the words *Thing, Essence, Substance, Being, Real*, &c.\* And thither I desire to refer it.

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\* Mr. Locke, in the second book of his *Essay*, chap. xxxii. treats of *True* and *False* ideas: and is much distressed throughout

In the mean time, if you reject my explanation of TRUE; find out, if you can, some other possible meaning of the word: or content yourself, with Johnson, by saying that TRUE is—"not *False*." And FALSE is—"not *True*." For so he *explains* the words.

F.

Be it so. But you have not answered my original question. I asked the meaning of the abstract TRUTH: and you have attempted to explain the concrete TRUE. Is TRUTH also a participle?

H.

No. Like *North* (which I mentioned before) it is the third person singular of the Indicative TROW. It was

the whole chapter; because he had not in his mind any determinate meaning of the word TRUE.

In Section 2, he says—"Both ideas and words may be said to be true in a *metaphysical* sense of the word TRUTH; as all other THINGS, that any way EXIST, are said to be true; i. e. REALLY to BE such as they EXIST."

In Section 26, he says—"Upon the whole matter, I think that our ideas, as they are considered by the mind, either in reference to the proper signification of their names, or in reference to the REALITY of THINGS, may very fitly be call'd RIGHT or WRONG ideas. But if any one had rather call them TRUE or FALSE, 'tis fit he use a liberty, which every one has, to call things by those names he thinks best."

If that excellent man had himself followed here the advice which, in the ninth chapter of his third book, Sect. 16. he gave to his disputing friends concerning the word *Liquor*: If he had followed his own rule, previously to writing about TRUE and FALSE ideas;

formerly written *Troweth, Trowth, Trowth, and Troth*\*. And it means—(aliquid, any thing, something) that which one TROWETH, i. e. thinketh, or firmly believeth†.

## F.

Here then is another source of what has been called *abstract* terms ; or rather (as you say) another method of shortening communication by artificial substantives : for

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and had determined what meaning he applied to TRUE, BEING, THING, REAL, RIGHT, WRONG ; he could not have written the above quoted sentences : which exceedingly distress the reader, who searches for a meaning where there is none to be found.

\* [“ For I, playing no part of no one side, but sitting downe as indifferent looker on, neither Imperiall nor French, but flat English, do purpose with TROTH to report the matter : and seying I shall lyve under such a Prince as King Edward is, and in such a cuntry as England is, (I thank God) I shall have neither neede to flatter the one side for profite, nor cause to fear the other side for displeasure. Therefore let my purpose of reportyng the TROUTH as much content you, as the meane handlyng of the matter may mislike you.”—*R. Ascham to John Astely*, pag. 6.

“ Yet speaking thus much of TROUTH as was onely in the brest of Monsieur d’Arras on the Emperour’s side, or in Baron Hadeck on Duke Maurice side, with whom and with on other of his counsell he onely conferred all his purposes three yeares before he brake out with the Emperor : But I meane such a TROTH as by conference and common consent amongst all the Ambassadors and Agentes in this Court and other witty and indifferent heades beside was generally conferred and agreed upon.”—*Ibid*.

“ That doubtfull of the TROTH, and in suspence,  
The towne rose not in armes for my defence.”

*Godfrey of Bulloigne. Translated by R. C.*  
cant. 4. st. 54.]

† If Mr. Wollaston had first settled the meaning of the word, he would not have made TRUTH the basis of his system.

in this case one single word stands for a whole sentence.  
But is this frequently employed ?

H.

Yes. Very frequently. So, besides *North* and *Truth*,  
we have

GIRTH—That which *Girdeth*, *Girdth*, *Girth*.

[“ It would have cleft him to the GIRDING place.”—(i. e. to  
the GIRTH ; or *place* which one *Girdeth*.)

*Faerie Queene*, book 4. cant. 8. st. 43.]

WARMTH—That which *Warmeth*.

FILTH—Whatsoever *Fileth* ; antiently used where we  
now say *Defileth*. See before FOUL, p. 250.

“ Quhat hard mischance FILIT so thy plesand face?  
Or quhy se I thay fell woundis ? allace.”

*Douglas*, booke 2. pag. 48.

“ Causit me behald myne owne childe slane, alace,  
And wyth hys blude FILIT the faderis face.”

*Ibid.* pag. 57.

[“ The corne is theyrs, let other thresh,  
Their handes they may not FILE.”

*Shepheards Calender : July.*]

TILTH—Any manner of operation which *Tilleth*, i. e.  
lifteth, or turneth up, or raiseth the earth. See before  
TILT, p. 73.

“ For he fonde of his owne wit  
The fyrst crafte of plough TILLYNGE.”

*Gower*, lib. 5. fol. 90. pag. 1. col. 2.

i. e. The craft, of lifting up the earth with a plough.

WEALTH—That which enricheth ; the third person  
singular of *Pelegian*, *locupletare*, &c.

["God hath ordeyned man in this worlde, as it were the verye image of hym selfe, to the intent that he, as it were a god in erth, shuld provide for the WELTHE of al creatures."

*Bellum Erasmi: By Berthelet, 1534. pag. 5, 2.*

"There as one is for his offence greuously punished, it is the WELTHY warnynge of all other."—*Ibid. pag. 30, 2.*]

HEALTH—That which *Healeth*, or maketh one to be *Hale*, or WHOLE. See before HALE, p. 381.

DEARTH—The third person singular of the English (from the Anglo-Saxon verb *Deþian*, *nocere*, *lædere*) *To Dere*. It means, some, or any, season, weather, or other cause, which DERETH, i. e. maketh dear, hurteth or doth mischief.

The English verb *To Dere* was formerly in common use.

"No deuill shal you DERE, ne fere you in your doing."

*Vision of P. Ploughman, pass. 8. fol. 36. pag. 2.*

"Shal no deuyl at his deathes daye DERE him a mite."

*Ibid. fol. 37. pag. 1.*

"Shal neuer deuill you DERE, ne death in soule greue."

*Ibid. pass. 18. fol. 91. pag. 2.*

"No dynte shal him DERE." *Ibid. pass. 19. fol. 97. pag. 1.*

"Whan he was proudest in his gere,  
And thought nothyng might him DERE."

*Gower, lib. 1. fol. 18. pag. 2. col. 2.*

"As for that tyme I dare well swere,  
None other sorowe maie me DERE."

*Ibid. fol. 23. pag. 1. col. 2.*

"That with his sword, and with his spere,  
He might not the serpent DERE."

*Ibid. lib. 5. fol. 103. pag. 2. col. 2.*



" Upon a day as he was mery  
As though ther might him no thinge DERIE."

*Gower*, lib. 6. fol. 195. pag. 2. col. 2.

" His good kynge so well adresseth,  
That all his fo men he represseth :  
So that there maie no man hym DERE."

*Ibid.* lib. 7. fol. 164. pag. 1. col. 2.

" For of knighthode thordre wolde,  
That thei defende and kepe sholde  
The common right, and the franchise  
Of holy churche in all wise :  
So that no wicked man it DERE."

*Ibid.* lib. 8. fol. 19. pag. 1. col. 1.

" And ye shall both anon unto me swere  
That ye shall neuer more my countre DERE  
Ne make warre upon me nyght ne day."

*Knyghtes Tale*, fol. 5. pag. 2. col. 1.

" And fel in speche of Telophus the king  
And of Achilles for his queynte spere  
For he couthe with it heale and DERE."

*Squiers Tale*, fol. 25. pag. 2. col. 2.

" For though fortune may nat angel DERE,  
From hye degree yet fel he for his synne."

*Monkes Tale*, fol. 83. pag. 2. col. 2.

" No thyng shall DERE them ne dysease them."

*Diues and Pauper*, 3d comm. cap. 13.

" The womans synne was lesse greuous than Adams synne and  
lesse DERED mankynde."—*Ibid.* 6th comm. cap. 10.

Shakespear, in the *Tempest*, (act 2. sc. 1.) says,

" We haue lost your son &c.  
The fault's your owne,  
So is the DEER'ST oth' losse."

Again, in *Timon of Athens*, (pag. 97.)

" Our hope in him is dead : let us returne,  
And straine what other meanes is left unto us  
In our DEERE peril."

[“ O thou sweete king-killer, and DEARE divorcer  
Twixt naturall sunne and fire.” *Timon of Athens.*]

And in *Julius Cæsar*, (act 2. pag. 120.)

“ That I did loue thee Cæsar, O ’tis true :  
If then thy spirit looke upon us now,  
Shall it not greeue thee DEERER then thy death,  
To see thy Antony making his peace,  
Shaking the bloody fingers of thy foes ?”

And, in *Hamlet*,

“ Would I had met my DEAREST foe in heauen,  
Ere I had euer seene that day.”

Johnson and Malone, who trusted to *their* Latin to explain *his* English, for *Deer* and *Deerest*, would have us read *Dire* and *Direst* ; not knowing that *Depe* and *Depiend* mean *hurt* and *hurting*, *mischief* and *mischievous* : and that their Latin *Dirus* is from our Anglo-Saxon *Depe*, which they would expunge\*.

MIRTH—That which dissipateth, viz. care, sorrow, melancholy, &c. the third person singular of the Indicative of *Μῦρπαν*. See before MORROW, p. 217.

\* “ Martinius, in voce *pretiosus* censet Angl. DEARE affine esse το δηρον, diuturnum ; quod majoris pretii sint ac pluris fiant quæ sunt durabiliora. Ita quoque B. *Duyr*, pretiosus derivant a *Duyren*, durare.” *Junius*.

“ DEAR alludit Gr. *θηραι*, consector, capto, venor ; quia quæ pretiosa sunt omnes captant.” *Skinner*.

“ DIRUS, *Dei ira* natus.” *Festus*.

“ DIRUM est triste, infestum et quasi *Deorum ira* missum.” *Nannius*. Servius says it is a Sabine word—“ Sabini et Umbri, quæ nos *Mala*, DIRA appellant.”

Vossius and Dacier will at all events have it from the Greek *Δειρος* ; N mutato in R.

The Anglo-Saxons likewise used *ƿorð*, *ƿorðe*, *Mors*, i. e. *Quod dissipat* (subaud. *Vitam*;) the third person of the same verb *ƿýrpan*\*, to *Mar*, &c. and having itself the same meaning as *Mirth*; but a different application and *subaudition*. Hence, from *ƿorðe*, *MURDER*, the French *Meurtre*, and the Latin *Mors*.

GROWTH. The third person of *To Grow*.

BIRTH. The third person of *To Bear*. See before BORN, p. 79.

RUTH. The third person of *To Rue*. *ƿrýþian*, misereri.

SHEATH. The third person of *Sceadan*, segregare. See before *Shade*, and *Shed*, p. 383.

DROUGHT. A.-S. *ƿruȝoð*. It was formerly written DRYETH, DRYTH, and DRITH.

“When ouermuch heate or DRYETH in the matrice is cause of the hynderaunce of conception.”

*Byrth of Mankynde*, (1540) boke 3. fol. 83. pag. 1.

“They whiche be compounde, are in compounde or myxte qualities: as heate and moisture, heate and DRYTHE.”

*Castel of Helth*, (1541) fol. 3. pag. 1.

“Hot wyne, &c. be noyfull to theym whyche be choleryke, because they be in the highest degree of heate and DRYTHE, aboute the just temperaunce of mannes body in that complexion.”

*Ibid.* boke 2. cap. 4. fol. 17. pag. 2.

“Where great weerinesse or DRITH greueth the body, their ought the dyner to be the lesse.”—*Ibid.* cap. 27. fol. 41. pag. 2.

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[\* “A good man is subject, like other mortals, to all the influences of natural evil; his harvest is not spared by the tempest, nor his cattle by the MURRAIN.”

*Adventurer*. Edit. 1797. vol. 4. no. 120. pag. 124.]

**DROUGHT** is, that which *Dryeth*, the third person singular of the Indicative of *Drūzan*, *Drūzan*, *arescere*.

**DRY**, A.-S. *Drūz*, is the past participle of the same verb. As is also **DRUGS**, a name common to all Europe, and which means *Dryed* (subaud. Herbs, roots, plants, &c.) When we say, that any thing is a mere **DRUG**; we mean *Dryed up*, worthless.

**SLOTH**—That which *Sloweth*, or maketh one *Slow*, the third person of the Indicative of *Slapian*. See before **SLOW**, p. 346.

[“The Lincolneshire commanders inform’d our’s of the **SLOWTH** and untoward carriage of Ballard.”

*Life of Col. Hutchinson*, pag. 121.]

**STRENGTH**—That which *Stringeth*, or maketh one *Strong*, A.-S. *ŕtrenz*. See before **STRONG** \*.

**MOUTH**. (**ΜΑΤΓΙΦ**)—That which *Eateth*; the third person of the Indicative of **ΜΑΤΓΑΝ**, *Metian*, *edere*†. See before **MEAT**.

**MOTH**—The name of an insect that *Eateth* or “*Fretteth* a garment” (*ŕpettan*, *vorare*). It is the same word as *Mouth*, differently written, pronounced and applied.

Junius indeed says, of **MOTH**—“*tanquam sit ex μωχθηρος, pravus; propter importunam scelestissimi insecti malitiam.*”

And Skinner—“*Hoc credo, a μυδαω, uligine putresco.*”

\* Mer. Casaubon derives **STRONG** from *Εστηριγματος*.

“*Videri potest (says Junius) affine Gr. Στραγγυνω vel Στραγγιζω, torqueo, stringo.*”

Skinner derives it from the Latin *Strenuus* a Gr. *Στηννης*, *asper*, *acutus*: he adds—“*Alludit et Gr. ραννω, ραννυμι, corroboro.*”

† Minshew and Junius derive **MOUTH** from *Μυθος*, *sermo*.

**TOOTH (TANGIΦ)**—That which *Tuggeth*; the third person singular of the Indicative of **TANGAN**, *Teogan, To Tug*. [The Collegers at Eton are jestingly called *Tugmutton*.]

**FAITH. A.-S. fæȝð**—That which one covenanteth or engageth. It was formerly written **FAIETH**.

“Saint Paule speaketh of them, where he writeth that the tyme shoulde come when some erring in the **FAIETH**, shoulde prohibite mariage.” *Dr. Martin. Of Priestes unlauful Mariages*, ch. 2. p.15.

“The very profession of **FAIETH**, by the whiche we beleue on the Father, the Sonne, and the Holy Ghoste, of what writyng haue we this?”—*Ibid.* pag. 20.

“In saint Gregories daies, at whose handes Englande was learned the **FAIETH** of Christ.”—*Ibid.* chap. 8. pag. 116.

It is the third person singular of the Indicative of **Fæȝan**, *pangere, pagere, To Engage, To Covenant, To Contract*.

**SMITH**—One who *Smiteth*, scil. with the hammer, &c.

Thus we have\* *Blacksmith, Whitesmith, Silversmith, Goldsmith, Coppersmith, Anchorsmith, &c.*

“A softe pace he wente ouer the strete,  
Unto a **SMYTH** men callen Dan Gerueys,  
That in his forge **SMITETH** plowe harneys,  
He sharpeth *Shares* and culters besyly.”

*Myllers Tale*, fol. 14. pag. 2. col. 2.

This name was given to all who *smote* with the hammer. What we now call a carpenter, was also antiently called

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[\* But the Islandic has also, (besides *træsmid*, a carpenter, *husa smid*, an architect &c.) *vefsmid*, a weaver, and even *liod-smider*, a poet. See *Ihre v. Smida*. And in A.-S. we have *ƿiȝ-ȝmīð*, a warrior, belli fabricator.—ED.]

**a SMITH.** The French word *Carpenter* was not commonly used in England in the reign of Edward the third. The translation of the New Testament, which is ascribed to Wicliffe, proves to us that at that time **SMITH** and *Carpenter* were synonymous: and the latter then newly introduced into the language.

“ He bigan to teche in a sinagoge, and manye heeringe wondriden in his teching, seiynge, Of whennes ben alle these thingis to this man, and what is the wisdom whiche is gouun to him, and suche vertues that ben maad by hise hondis. Wher this is not a **SMITH**, ether a *carpentere*, the sone of Marie.”

*Mark*, chap. 6. ver. 2, 3.

**STEALTH**—The manner by which one **STEALETH**.

**MONTH**—*Moon* was formerly written *Mone*; and **MONTH** was written **MONETH**. It means the period in which that planet *Moneth*, or compleateth its orbit.

“ And he his trouth leyd to borowe  
To come, and if that he liue maie,  
Ageine within a **MONETH** daie.”

*Gower*, lib. 4. fol. 67. pag. 1. col. 2.

“ His wife unto the sea hym brought  
With all hir herte, and hym besought,  
That he the tyme hir wolde seyne,  
Whan that he thought come ageyne,  
Within, he saith, two **MONETHES** daie.”

*Ibid.* lib. 5. fol. 79. pag. 2. col. 1.

**EARTH**—That which one *Ereth* or *Eareth*, i. e. plougheth. It is the third person of the Indicative of *Eman*, *arare*, *To Ere*, *To Eare*, or *To Plough*.

“ He that **ERITH**, owith to **ERE** in hope.”

1 *Corinthies*, chap. 9. ver. 10.

"I haue an halfe acre to ERIE by the hygh waye;  
Had I ERIED thys halfe acre and sowed it after,  
I would wend wyth you."

*Vision of P. Ploughman*, fol. 31., pag. 1.

"The mans bonde doth what he maie,  
To helpe it forth, and make it riche:  
And for thy men it delue and dicke,  
And EREN it with strength of plough."

*Gower*, lib. 1. fol. 26. pag. 1. col. 1.

"I haue, God wotte, a large *feld* to ERE,  
And weked ben the oxen in the plowe."

*Knights Tale*, fol. 1. pag. 1. col. 1.

"His fwe flokkis pasturit to and fra,  
Flue bowis of ky unto his hame reparit,  
And with ane hundreth plewis the land he ARIT."

*Douglas*, booke 7. pag. 226.

"Taucht thame to grub the wyne, and al the art  
To ERE, and saw the cornes, and yoik the cart."

*Ibid.* booke 13. pag. 476.

"He that ERES my land, spares my teame, and giues mee leane  
to inne the crop."—*Alls Well that Ends Well*, pag. 233.

"That power I haue, discharge, and let them goe  
To EARE the land."

*Richard 2.* pag. 35.

Instead of EARTH, Douglas and some other antient authors use ERD, i. e. Ered, Er'd—That which is ploughed. The past participle of the same verb.

"The nicht followis, and euery wery wicht  
Throw out the ERD has caught anone richt  
The sound plesand slepe thame likit best."

*Douglas*, booke 4. pag. 118.

"Thare speris stikkyng in the ERD did stand."

*Ibid.* booke 6. pag. 187.





“ Lo, now of al sic furour and effere,  
The lattir *Meith* and terme is present here.”

*Douglas*, booke 13. pag. 454.

**BROTH**—the third person of the indicative of *Bripan*, coquere. That which one *Bripeð*. Hence the old English saying, of a man who has killed himself with drinking,—“ He has fairly drunk up his *Broth* :”—The Italian *Brodo* is the past participle of the same verb. That which is *Briped*, *Bpob*.

[**BATH**.

“ For in her streaming blood he did **EMBAY**  
His little hands.” *Faerie Queene*, book 2. cant. 1. st. 40.]

**WATH**—i. e. where one *Wadeth*, the third person singular of *Padan*, *To Wade*; is used commonly in Lincolnshire and in the North, for a *Ford*.

**GARTH**—i. e. *Girdeth*; is commonly used in the same counties for a yard.

FIFTH	}	In the same manner are formed the names of our ordinal numbers, <i>Fifth</i> , <i>Sixth</i> , <i>Ninth</i> , <i>Tenth</i> , <i>Twentieth</i> , &c. i. e. That unit which <i>Fiv-eth</i> , <i>Six-eth</i> , <i>Nin-eth</i> , <i>Ten-eth</i> , <i>Twenty-eth</i> , &c. or, which maketh up the number <i>Five</i> , <i>Six</i> , <i>Nine</i> , <i>Ten</i> , <i>Twenty</i> , &c.
SIXTH		
NINTH		
TENTH		
&c.		

LENGTH	}	In the same manner are formed our words of admeasurement, <i>Length</i> , <i>Breadth</i> , <i>Width</i> , <i>Depth</i> , <i>Heigth</i> . Which are respectively the third persons singular, <i>Lengeð</i> , <i>Bpæbeð</i> , <i>Þadeð</i> , <i>Dippeð</i> , <i>Deapeð</i> , of the indicatives of <i>Lengian</i> , extendere; <i>Bpædan</i> , dilatare; <i>Þadan</i> , procedere; <i>Dippan</i> , submergere; <i>Þæpan</i> , extollere.
BREADTH		
WIDTH		
DEPTH		
HEIGHT		

## F.

It has been remarked indeed that Milton always wrote *Heigth*, as our antient authors also did ; but the word is now commonly written and spoken *Height* ; which seems to oppose your etymology.

## H.

That circumstance does not disturb me in the least : for the same thing has happened to many other words. But this interferes not at all with their meaning nor with their derivation ; though it makes them not quite so easily discoverable.

So it has happened to

MIGHT ; which the Anglo-Saxons wrote *Mægeð* or *Mægðe*, i. e. What one MAYETH—Quantum potest aut valet aliquis. MIGHT is the third person singular of the indicative of *Magan*, posse, valere.

“ MEATH, vox agro Linc. usitatissima, ut ubi dicimus, I give thee the MEATH of the buying, i. e. tibi optionem et plenariam potestatem pretii seu emptionis facio.”—*Skinner*.

LIGHT : which the Anglo-Saxons wrote *Leohceð*, *Leohð*, and *Leohƿ*, i. e. quod illuminat. It is the third person of the indicative of *Leohtan*, illuminare.

SIGHT : which the Anglo-Saxons wrote *Srð* and *Srðe*, i. e. that faculty which SEETH. The third person singular of the indicative of *Seon*, videre.

This change of E for I is nothing extraordinary : for, as they wrote *ƿieð* or *ƿið* for *Seeth* ; so they wrote *ƿie* for

*See*, and *þiene* for *Seen*. And Gower and Chaucer wrote *SIGH* for *SAW*.

“ And tho me thought that I *SIGHE*  
A great stone from an hille on highe  
Fell downe of sodeine auenture.”

*Gower. Prol. fol. 4. pag. 2. col. 1.*

“ He torneth him all sodenly  
And *sawe* a ladie laie him by  
Of eightene wynter age,  
Whiche was the fairest of visage  
That euer in all this worlde he *SIGHE*.”

*Ibid. lib. 1. fol. 17. pag. 2. col. 2.*

“ Ful fayre was Myrthe, ful longe and high  
A fayrer man I neuer *SYGH*.”

*Rom. of the Rose, fol. 123. pag. 2. col. 2.*

**WEIGHT**—A.-S. *ƿægeð*. The third person singular of the indicative of *ƿægan*, *To Weigh*.—The **WEIGHT** of any thing, is—That which it *Weigheth*.

**WRIGHT**: i. e. One that *Worketh*. The third person of the indicative of *ƿýncan*, *operari*. As *Shipwright*, *Cartwright*, *Wainwright*, *Wheelwright*: One that *worketh* at *Ships*, *Carts*, *Waggon*s, *Wheels*.

[“ Se ælmihtiga Scippenð ge ƿutelode hime ƿýlþne þuþ þa micclan *peopc* þe he ge *ƿORÐTE* æt ƿuman.”

“ The almighty *Shaper* manifested himself through the great work that he **WROUGHT** at the beginning.”

*Ælfric. de Veteri Testamento, p. 2.*

“ Forðam þe hit ƿý ƿiðe ƿolic þ þa ge *ƿORÐTAN* ge *SLEAFTA* þam ne beon gehƿurme þe hi ge *SLEOP* and ge *ƿORÐTE*. Nær þe ƿopuld æt ƿuman, ac hi ge *ƿORÐTE* God ƿiþ.”

“ For very disorderly it were that thing created should be disobedient unto the Creator thereof. This world was not at first, but God himself made it.”—*Ibid.*]

R and H, the canine and the aspirate, are the two letters of the alphabet more subject to transposition than any other. So *WORK*—aliquid *operatum*—which we retain as our substantive, is the regular past tense of *Wyrkan*; which, by the addition of the participial termination *ED*, became *WORKED*, *WORK'D*, *WORKT*. This our ancestors, by substituting H for K or C, wrote *Wohht*, and by transposition *Wnoht*; which we now write *WROUGHT*, and retain both as past tense and past participle of *Wyrkan*, *To Work*.

For *Wyrceð*, our ancestors wrote *Wyrht*; and, by a transposition similar to the foregoing, *Wnyht*; which with us becomes *WRIGHT*.

These words, and such as these, are not difficult to discover. Because the terminating *HT*, instead of *TH*, leads to suspicion and detection. But there are many others, such as *BLOW*, *HARM*, *ALE*, *KNAVE*, *ROOM\**, &c. which are not so readily suspected as those I have before

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\* *ROOMTH* (in the Anglo-Saxon *Rýmðe*), the third person singular of *Rýman*, is the favourite term of Drayton.

“When wrathful heauen the clouds so lib'rally bestow'd  
The seas (then wanting *ROOMTH* to lay their boist'rous load)  
Upon the Belgian marsh their pamper'd stomachs cast.”

*Poly-olbion*, song 5.

“But Rydoll, young'st and least, and for the others pride  
Not finding fitting *ROOMTH* upon the rising side,  
Alone unto the West directly takes her way.” *Ibid.* song 6.

“Whose most renowned acts shall sounded be as long  
As Britain's name is known; which spread themselves so wide  
As scarcely hath for fame left any *ROOMTH* beside.”

*Ibid.* song 8.

“Nor let the spacious mound of that great Mercian king  
(Into a lesser *ROOMTH* thy burliness to bring)  
Include thee.”

*Ibid.* song 8.

mentioned: because, in our modern English, we have totally cast off all the letters of the discriminating termination of the third person singular of the indicative of those verbs.

Sir Walter Raleigh, in his *History of the World*, instead of BLOW, uses BLOWTH (the third person singular of the indicative of Blopan, florere) as the common expression of his day.

“ This first age after the flood was, by ancient historians, called Golden. Ambition and covetousness being as then but green and newly grown up; the seeds and effects whereof were as yet but potential, and in the BLOWTH and bud.”

Part 1. book 1. chap. 9. sect. 3. pag. 107. edit. 1677.

“ This princess having beheld the child; his form and beauty, though but yet in the BLOWTH, so pierced her compassion, as she did not only preserve it, and cause it to be fostered; but commanded that it should be esteemed as her own.”

Part 1. book 2. chap. 3. sect. 3. pag. 148.

HARM. Our modern word HARM was in the Anglo-Saxon Ypmð or Iepmð, i. e. Whatsoever *Harmeth* or *Hurteth*: the third person singular of the indicative of ypmān, or iepmān, lædere.

[“ Ði alhþe of heopa YRMÐE.”—*Ælfric. de Veteri Testamento*, p. 12. See above, in p. 53.]

“ Kanutus, yet that hopes to win what he did lose,  
Provokes him still to fight: and falling back where they  
Might field-ROOMTH find at large their ensigns to display,  
Together flew again.” *Poly-olbion*, song 12.

“ Besides I dare thus boast, that I as far am known  
As any of them all, the South their names doth sound;  
The spacious North doth me: that there is scarcely found  
A ROOMTH for any else, it is so fill'd with mine.”

*Ibid.* song. 26.

**ALE**, was in the Anglo-Saxon *Āloð*, i. e. *Quod accendit, inflammat*: the third person singular of the indicative of *Ælan*, *accendere, inflammare*.

Skinner was aware of the meaning of this word, though he knew not *how* it was derived. He says of **ALE**—"Posset et non absurde deduci ab A.-S. *Ælan*, *accendere, inflammare*: *Quia sc. ubi generosior est (qualis majoribus nostris in usu fuit) spiritus et sanguinem copioso semper, sæpe nimio, calore perfundit.*"

[**CREW** } *Ge-næp, Ge-næpub.*—*Ræpub, Rout.* Dutch,  
**CROWD** } *Rot and Rotting.* A.-S. *Epeað and Epuð.*  
*Ge-næpub fæða.*—*R. 7. Cot. 13.* "Mixta, sive undique collecta, acies."—*Lye.*

"They saw before them, far as they could vew,  
 Full many people gathered in a **CREW**."

*Faerie Queene*, book 5. cant. 2. st. 29.]

**KNAVE** (A.-S. *Enapa*) was probably *Napað*, i. e. *Ne-hapað, Genapað*; *qui nihil habet*: the third person singular of *Nabban*, i. e. *Ne-haban*. So *Genæp, Genæfð, Næfz, Næfza*, are in the Anglo-Saxon, *mendicus, egens*. In the same manner *Nequam* is held by the Latin etymologists to mean *Ne-quicquam*, i. e. One who hath nothing; neither goods nor good qualities. For—"Nequam servum, non malum, sed inutilem significat." Or, according to Festus—"Qui ne tanti quidem est, quam quod habetur minimi."

Of the same sort the Anglo-Saxons had likewise many other *abstract* terms (as they are called) from others of their verbs: of which we have not in our modern language any trace left. Such as *Epyð*, the third person

singular of the indicative of *Ʒnetan*: *Duguð*, the third person singular of the indicative of *Dugan*, &c.

Chaucer indeed has used *GRYTH*.

“ Christ said : Qui gladio percutit,  
Wyth swerde shall dye.  
He bad his priestes *peace* and *GRYTH*.”

*Plowmans Tale*, fol. 94. pag 1. col. 2.

And from *Duguð* we have *Doughty* still remaining in the language\*.

But I think I need proceed no further in this course : and that I have already said enough, perhaps too much, to shew what sort of *operation* that is, which has been termed *ABSTRACTION*.

\* [*Ʒynð*, nocumentum, læsio, oppression ; third person singular of *Ʒýnan*, opprimere.

*Duðe*, past participle of *Ʒýðian*.

“ Se Chaldea cinnic com þa to hȳ eapðe mid þære *BUÐE* and þære hepe lafe.”—*Ælfric. de Veteri Testamento*, p. 16.]

[To these may also be added, *Fixoð* and *fixnoðe*, *Duntað* and *huntaðe*, *Ʒæftneð*, *hæftnoðe*, *Ʒenȝað*, *Iȝȝað*, *Ʒeoȝuð*.

“ Ic wille ȝan on *fixoð*.” “ I will go a-fishing.”—*John* 21. 3.

“ On *hæftneðe* ȝær.” “ Was in custody.”—*Chron. Sax.* 1101.

“ *Utaȝapen* on *henȝað*.” “ Gone out a-plundering.”—*Ib.* an. 894.  
ED.]

# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,

&c.

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## CHAPTER VI.

### OF ADJECTIVES.

F.

**YOU** imagine then that you have thus set aside the doctrine of Abstraction.

Will it be unreasonable to ask you, What are these Adjectives and Participles by which you think you have atchieved this feat? And first, What is an *Adjective*? I dare not call it *Noun Adjective*: for Dr. Lowth tells us, pag. 41, “Adjectives are very improperly called *Nouns*, for they are not the *names of things*.”

And Mr. Harris (*Hermes*, book 1. chap. 10.) says—  
“Grammarians have been led into that strange absurdity of ranging Adjectives with Nouns, and separating them from Verbs; though they are homogeneous with respect to Verbs, as both sorts denote *Attributes*: they are heterogeneous with respect to Nouns, as never properly denoting *Substances*.”

You see, Harris and Lowth concur, that Adjectives are not the names of things; that they never properly denote substances. But they differ in their consequent arrangement. Lowth appoints the Adjective to a separate station



by itself amongst the parts of speech ; and yet expels the Participle from amongst them, though it had long figured there : whilst Harris classes Verbs, Participles, and Adjectives together under one head, viz. *Attributives*\*.

## H.

These gentlemen differ widely from some of their ablest predecessors. Scaliger, Wilkins, Wallis, Sanctius, Scioppius, and Vossius, considerable and justly respected names, tell us far otherwise.

Scaliger, lib. 4. cap. 91. “Nihil differt *concretum* ab *abstracto*, nisi modo significationis, non significatione.”

Wilkins, Part 1. chap. 3. sect. 8. “The true genuine sense of a *Noun Adjective* will be fixed to consist in this ; that it imports this general notion, of *pertaining to*.”

Wallis, pag. 92. “*Adjectivum respectivum est nihil aliud quam ipsa vox substantiva, adjective posita.*”

Pag. 127. “*Quodlibet substantivum adjective positum degenerat in adjectivum.*”

Pag. 129. “*Ex substantivis fiunt Adjectiva copiae, addita terminatione y &c.*

Sanctius, —

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\* Harris should have called them either *Attributes* or *Attributables*. But having terminated the names of his three other classes (*Substantive, Definitive, Connective*) in *Ive*, he judged it more regular to terminate the title of this class also in *Ive* : having no notion whatever that all *common* terminations have a meaning ; and probably supposing them to be (as the etymologists ignorantly term them) mere *protractiones vocum* : as if words were *wire-drawn*, and that it was a mere matter of Taste in the writer, to use indifferently either one termination or another at his pleasure.

P.

I beg you to proceed no further with your authorities. Can you suppose that Harris and Lowth were unacquainted with them : or that they had not read much more than all which you can produce upon the subject, or probably have ever seen ?

H.

I doubt it not in the least. But the health of the mind, as of the body, depends more upon the digestion than the swallow. Away then with authorities : and let us consider their reasons. They have given us but one ; and that one, depending merely upon their own unfounded assertion, viz. That Adjectives are not the names of things. Let us try that.

I think you will not deny that *Gold* and *Brass* and *Silk*, is each of them the *name of a thing*, and *denotes a substance*. If then I say—a *Gold*-ring, a *Brass*-tube, a *Silk*-string : Here are the *Substantives* adjective posita, yet names of things, and denoting substantives.

If again I say—a *Golden* ring, a *Brazen* tube, a *Silken* string ; do *Gold* and *Brass* and *Silk*, cease to be the names of things, and cease to denote substantives ; because, instead of coupling them with *ring*, *tube* and *string* by a hyphen thus -, I couple them to the same words by adding the termination *en* to each of them ? Do not the Adjectives (which I have made such by the added termination) *Golden*, *Brazen*, *Silken*, (uttered by themselves) convey to the hearer's mind and denote the same things as *Gold*, *Brass*, and *Silk* ? Surely the termination *en* takes nothing away from the substantives *Gold*, *Brass*, and *Silk*, to which it is united as a termination : and as surely

it adds nothing to their signification, but this single circumstance, viz. that *Gold*, *Brass* and *Silk*, are designated, by this termination *en*, to be joined to some other substantive. And we shall find hereafter that *en* and the equivalent adjective terminations *ed* and *ig* (our modern *y*) convey all three, by their own intrinsic meaning, that designation and nothing else; for they mean *Give*, *Add*, *Join*. And this single added circumstance of "*pertaining to*," is (as Wilkins truly tells us) the only difference between a substantive and an adjective; between *Gold* and *Golden*, &c.

So the Adjectives *Wooden* and *Woolen* convey precisely the same ideas, are the names of the same things, denote the same substances; as the substantives *Wood* and *Wool*: and the terminating *en* only puts them in a condition to be joined to some other substantives; or rather, gives us notice to expect some other substantives to which they are to be joined. And this is the whole mystery of simple Adjectives. (We speak not here of compounds, *ful*, *ous*, *ly*, &c.)

An Adjective is the *name of a thing* which is directed to be joined to some other *name of a thing*. And the substantive and adjective so joined, are frequently convertible, without the smallest change of meaning: as we may say—a perverse nature, or, a natural perversity.

#### F.

Mr. Harris is short enough upon this subject; but you are shorter. He declares it "*no way difficult*" to understand the nature of a Participle: and "*easy*" to understand the nature of an Adjective. But to get at them you must, according to him, travel to them through the Verb.

He says, (pag. 184.)—"The nature of *Verbs* being understood, that of *Participles* is no way difficult. Every complete *Verb* is expressive of an *Attribute*; of *Time*; and of an *Assertion*. Now if we take away the *Assertion*, and thus *destroy* the *Verb*, there will remain the *Attribute*, and the *Time*, which make the essence of the *Participle*. Thus take away the *Assertion* from the *Verb* Γραφῶ, *Writeth*, and there remains the *Participle* Γράφων, *Writing*; which (without the *Assertion*) denotes the same *Attribute*, and the same *Time*."

Again, (pag. 186.)—"The nature of *Verbs* and *Participles* being understood, that of *Adjectives* becomes easy. A *Verb* implies both an *Attribute*, and *Time*, and an *Assertion*. A *Participle* implies only an *Attribute* and *Time*. And an *Adjective* only implies an *Attribute*."

#### H.

Harris's method of understanding *easily* the nature of *Participles* and *Adjectives*, resembles very much that of the Wag who undertook to teach the sons of Crispin how to make a shoe and a slipper easily in a minute. But he was more successful than Harris: for he had something to cut away, the boot. Whereas Harris has absolutely nothing to be so served. For the *Verb* does not denote any *Time*; nor does it imply any *Assertion*. No single word can. Till one single thing can be found to be a couple, one single word cannot make an *Ad-assertion* or an *Ad-firmation*: for there is *joining* in that operation; and there can be no *junction* of one thing.

#### F.

Is not the Latin *Ibo* an assertion?

## H.

Yes indeed is it, and in three letters. But those three letters contain three words ; two Verbs and a Pronoun.

All those *common* terminations, in any language, of which all Nouns or Verbs in that language equally partake (under the notion of *declension* or *conjugation*) are themselves separate words with distinct meanings : which are therefore added to the different nouns or verbs, because those additional meanings are intended to be added occasionally to all those nouns or verbs. These terminations are all explicable, and ought all to be explained ; or there will be no end of such fantastical writers as this Mr. Harris, who takes fustian for philosophy.

In the Greek verb *I-εναι* (from the antient *Εω* or the modern *Εμυ*;) in the Latin verb *I-re* ; and in the English verb *To-Hie*, or to *Hi*, (A.-S. *Đigān*;) the Infinitive terminations *εναι* and *re* make no more part of the Greek and Latin verbs, than the Infinitive prefix *To* makes a part of the English verb *Hie* or *Hi*. The pure and simple verbs, without any suffix or prefix, are in the Greek *I* (or *Ε*) in the Latin *I* ; and in the English *Hie* or *Hi*. These verbs, you see, are the same, with the same meaning, in the three languages ; and differ only by our aspirate.

In the Greek *βουλ-ομαι* or (as antiently) *βουλ-εω* or *βουλω*, *βουλ* only is the verb ; and *ομαι*, or *εω*, is a common removeable suffix, with a separate meaning of its own. So in the Latin *Vol-o*, *Vol* is the verb ; and *o* a common removeable suffix, with a separate meaning. And the meaning of *Εω* in the one, and *O* in the other, I take to be *Εγω*, *Ego* : for I perfectly concur with Dr. Gregory Sharpe, and others, that the personal pronouns are contained in

the Greek and Latin terminations of the three persons of their verbs. Our old English *Ich* or *Ig* (which we now pronounce *I*) is not far removed from *Ego*.

Where we now use *Will*, our old English verb was *Wol*; which is the pure verb without prefix or suffix.

Thus then will this Assertion *Ibo* stand in the three languages: inverting only our common order of speech, — *Ich Wol Hie* or *Hi*, to suit that of the Greek and Latin;

English	.	.	.	<i>Hi</i>	<i>Wol</i>	<i>Ich</i>
Latin	.	.	.	<i>I</i>	<i>Vol</i>	<i>O</i>
Greek	.	.	.	<i>I</i>	<i>Boul</i>	<i>ew.</i>

They who have noticed that where we employ a *w*, the Latin employs a *v*; and where the Latin employs a *y*, the Greek uses a  $\beta$  (as  $\Delta\alpha\beta\iota\delta$ ,  $\beta\epsilon\sigma\pi\epsilon\iota\alpha\nu\omicron\varsigma$ , &c.); will see at once, that *Wol*, *Vol*, *Boul*, are one and the same word. And the progress to *Ibo* is not very circuitous nor unnatural. It is *Iboul*, *Ibou*, *Ibo*. The termination *Bo* (for  $\beta\omicron\upsilon\lambda\epsilon\omega$ ) may therefore well be applied to denote the future time of the Latin verbs; since its meaning is *I Woll* (or *Will*). So it is, *Amaboul*, *Amabou*, *Amabo*, &c.\*

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\* When Varchi undertook to shew that the Italian language had more *Tenses* than the Greek and Latin; Castelvetro objected that the Italian had no *Future Tense*, as the Latin had.—“Conciossiacosachè la lingua nostra manchi d'un *Tempo* principale, cioè del futuro, nol potendo significare con una voce semplice: ma convenendo che lo significhi con una composta; cioè con lo 'nfinito del verbo e col presente del verbo *Ho*: come *Amare Ho*, *Amare Hai*, *Amare Ha*,” &c.

Castelvetro accounts very properly for the Italian future Tense *Amerò*, *Amerai*, *Amera*, (and so he might for *Sarò*, &c. i. e. *Essere ho*, &c.) But it seems to me extraordinary that he should

But let us, if you please, confine ourselves at present to Mr. Harris. He says—"Take away the *Assertion* from the verb Γραφει, *Writeth*, and there remains the *Participle* Γραφων, *Writing*."—This is too clumsy to deserve the name of legerdemain. Take away *ει* and *eth* from Γραφει and *Writeth*, and there remain only Γραφ and *Writ*: which are indeed the pure verbs: and a man must be perfectly blind not to see that they are all which remain, until Harris whips in the other terminations *ων* and *ing*. But let us wilfully shut our eyes, and pass over this clumsy trick of his: how will he now *destroy* the *Participle*, as he before *destroyed* the *Verb*; and so get on to his *Adjective*? He cannot. He does not even attempt it. Nor can he ever arrive at an *Adjective* through a *Verb*.

In Γραφ and *Writ* there is neither *Assertion* nor *Time*. And if there had been, as Harris supposed, an *Assertion* implied by those words; it must, by his own doctrine, have been implied by the terminations *ει* and *eth*: for by removing *ει* and *eth*, he says, he takes away the *Assertion* and thereby destroys the *Verb*.

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have supposed it possible that the Latin, or any other language, could, by the simple verb alone, signify the additional circumstances of *Manner*, *Time*, &c. without additional sounds or words to signify the added circumstances: and that he should imagine that the distinguishing terminations in any language were not also added words; but that they sprouted out from the verb as from their parent stock. If it were so, how would he account for the very different fruit borne by the same plant, in the same soil, at different times? Antiently the Romans said *Audi-bo*: then *Audi-am*: now *Udir-ò*, i. e.

Audi(re) <i>Volo</i>	. . . .	I <i>will</i> to hear.
Audi(re) <i>Amo</i>	. . . .	I <i>desire</i> to hear.
Udir(e) <i>Ho</i>	. . . .	I <i>have</i> to hear.

Again, If in *Γεαφω* and *Writing* there had been any denotation of *Time*; it must have been in the terminations *ω* and *ing*. By the taking away of which terminations, he would, if he could (by following his former process) have *destroyed* the *Participle* and arrived at an *Adjective*, without any denotation of *Time*. But here his process failed him: and he has given us no *Adjective*, by *destroying* the *Participles* *Γεαφω* and *Writing*.

## F.

Though there can be no *Assertion* without a verb; I am not, with Mr. Harris, ready to contend that there can be an *Assertion* by the *Verb* alone. But I have always hitherto believed, and still continue to believe, that *Time* is denoted both by Verbs and Participles.

## H.

If you are satisfied concerning the *Adjective*, I will willingly proceed with you to an examination of the latter point. If not, continue in your present belief; that we may not confound our subjects.

## F.

You have always expressed a high opinion of Richard Johnson: and, in what you condemn, Lowth has only followed his directions.

R. Johnson says—"It had been better in the enumeration of the Parts of Speech, to have made the Substantive and the Adjective two distinct parts of speech: and to have comprehended the Participle under the Adjective. For the Substantive and the Adjective are two very different parts of speech." And again,—“The question is, whether the Adjective be a *Noun*, or *Name of a thing*;



that is, whether it be *equally* so with the Substantive. Now I suppose nobody will say the Adjective is *equally*, or *as much* the *Name of a thing*, as the Substantive. The Substantive represents *All* that is essential to the nature of the thing: as *Homo*, or *Man*, represents *Animal rationale*, or A rational living creature. But *Bonus*, *Good*, represents only an *accidental quality*; which, though morally necessary is not naturally so, but merely *accidental*. So that though a *Man* may be called *Good*: and therefore *Good*, in some sense, may be said to be his *name*; yet it is not *equally* or *as much* his name, as *Man*. This last representing all that is *essential* to his nature; the other only what is *accidental*."

Ben Jonson, whom you likewise esteem, followed the opinion of Frischlinus; that the distinction between substantive and adjective arises from the latter's being common to three genders.—"For a substantive is a Noun of one only gender, or (at the most) of two. And an Adjective is a Noun of three genders, being always infinite."

And some Grammarians have said that an Adjective only *connotes*, and means nothing by itself.

"Nel modo che l'*Accidente* s'appoggia alla *Sustanza*, l'*Aggiuntivo* s'appoggia al *Sustantivo*."—"E come l'*Accidente* non puo star senza la *Sustanza*, cosi (gli *Aggiuntivi*) non possono star nell'orazione senza un *Sustantivo*; e standovi, non vi starebbon a proposito; perchè non significherebbon *Niente*."—*Buonmattei*.

## H.

The opinion of Frischlinus is sufficiently confuted by

Vossius\*. And, notwithstanding R. Johnson's confident assertion that nobody would say so, I maintain that the *Adjective* is *equally and altogether as much* the *Name of a Thing*, as the *Noun substantive*. And so say I of *ALL* words whatever. For that is not a *word* which is not the *name* of a thing. Every word, being a sound *significant*, must be a *sign*; and, if a *sign*, the *Name*, of a *Thing*. But a *Noun substantive* is the *Name* of a thing—and *nothing more*. And indeed so says Vossius—"Nec rectius Substantivum definitur—Quod *aliquid per se significat*.—Nam omnis vox *ex instituto significans*, aliquid significat *per se*."—*De Analog.* lib. 1. cap. 6.

I mean not to withdraw any portion of the respect which I have always declared for R. Johnson, B. Johnson, or Buonmattei. But it does not follow that I should be compelled *jurare in verba* upon every thing they have advanced. They were Grammarians, not Philosophers. Were I to compose in Latin, I certainly should not venture to use an uncommon supine or a compared participial, without first consulting R. Johnson: but for the philosophy of language I cannot consider him as an authority. How strangely does he here impose upon himself with his example of *Good Man*: concluding, because *Good* does not signify the *same thing* which *Man* signifies, that therefore *Good* signifies nothing, i. e. is not the *name* of any thing. So, if he had reversed his instance and chosen this—*Human Goodness*:—He must, by the same kind of reasoning, have concluded that *Goodness* was, but that *Human* was not the *Name* of a thing. Still more absurd will this appear, if, instead of *Human*,

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\* *De Analogia*, lib. 1. cap. 6.

we employ Wallis's Adjective and say—*Man's Goodness*: for then (if Wallis is right in regard to the genitive) this reasoning will prove that—*Man's*—is not the name of a thing.

But, to return to R. Johnson's instance of *Good Man*.

“The substantive *Man* (he says) represents all that is essential to the nature of the thing; but the adjective *Good* represents only an *Accidental* quality.” Which, when well considered, amounts to no more than this: That the substantive *Man* represents all that is signified by the term *Man*; but that the adjective *Good* does not represent any idea that is signified by the term *Man*. And this is very true. But whoever will reflect a moment, will see that each of these words, both *Good* and *Man*, represents equally all that is essential to the nature of the thing of which *Good* and *Man* is respectively the sign. *Good* indeed does not represent (i. e. is not the sign of) any idea signified by the term *Man*, nor was it intended: any more than the term *Man* represents (i. e. is the sign of) any idea signified by the term *Good*. But *Good* represents all the ideas signified by the term *Goodness*. And all the difference between a substantive (as *Goodness*) and its corresponding adjective (*Good*) is; that, by some small difference of termination, we are enabled when we employ the sign of an idea, to communicate at the same time to the hearer, that such sign is then meant to be added to another sign in such a manner as that the two signs together may answer the purpose of one complex term. This contrivance is merely an Abbreviation in the *sorts of words* to supply the want of an Abbreviation in *Terms*. For instance—A *Holy Man*. Here is a difference of termination in one sign—

*Holiness*—to shew us that it is to be joined to another sign—*Man*: and that these two together are to serve the purpose of one complex term. In this last instance, our language enables us to exchange them both for one complex term, (which we cannot do with *Good Man*) and, instead of a *Holy Man*, to say a *Saint*.

In some cases our language is so deficient as not to enable us to use either of these methods, when we want to express a certain collection of ideas together; and we then have recourse sometimes to Prepositions, and sometimes to another expedient: If we speak, we do it by joining the terms close in pronunciation: if we write, we do it by using a mark of junction, thus -. Which mark is not a word nor a letter, because it is not the sign of a sound; but is itself, what a word should be, the immediate sign of an idea; with this difference, that it is conveyed to the eye only, not to the ear. Thus *Sea-weed*, *Ivory-wand*, *Shell-fish*, *River-god*, *Weather-board*, *Hail-storm*, *Country-house*, *Family-quarrel*, &c.

For these collections of ideas our language does not furnish us either with a complex term, or with any change of termination to *Sea*, *Ivory*, *Shell*, *River*, *Weather*, *Hail*, *Country*, *Family*, &c. by which to communicate to the hearer our intention of joining those terms to some other term.

That an Adjective therefore cannot (as the Grammarians express it) "*stand by itself*," but must be joined to some other noun;" does not proceed from any difference in the nature of the *idea* or of the *thing* of which the Adjective is the sign: but from hence, that having added to the sign of an idea that change of termination which,

by agreement or common acceptance, signifies that it is to be joined to some other sign, the hearer or reader expects that other sign which the adjective termination announces. For the adjective termination of the sign sufficiently informs him, that the sign, when thus *adjectived*, is not to be used by itself or to stand alone; but is to be joined to some other term\*.

Yet we very well know by the Adjective alone, as well as by the substantive alone, of what idea or collection of ideas the term mentioned (whether Adjective or Substantive) is the sign: though we do not know, till it is mentioned, to what other sign the *Adjective* sign is to be added.

It is therefore well called *Noun adjective*: for it is the *Name of a thing*, which may coalesce with another *Name of a thing*.

But if indeed it were true that Adjectives were not the names of things; there could be no *Attribution* by Adjectives: for you cannot *attribute Nothing*. How much more

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\* Though most languages are contented to give a distinguishing termination only to the *added sign*; In the Persian language the sign which is to *receive* the addition of another sign to it, has a distinguishing termination to inform the reader when it is to *receive* an addition. So that in the Persian language there are Substantives which cannot *stand alone*, but must be joined to some other word in the same sentence. But I hope it is not necessary to travel so far as to Persia, to convince our grammarians of the impropriety of making its inability to stand alone in a sentence, the distinguishing mark of an Adjective; if they will be pleased only to recollect, that no *Substantive*, in any of its oblique cases, can stand alone any more than the Adjective. And this latter circumstance might perhaps incline Wallis to call our Genitive, an Adjective: for *Man's* cannot stand alone, any more than *Human*.

comprehensive would any term be by the attribution to it of *Nothing*? Adjectives, therefore, as well as Substantives, must equally denote Substances: and Substance is *attributed* to Substance by the *adjective* contrivance of language.

## F.

Not so. You forget the distinction which Scaliger makes between *Substance* and *Essence*.

“*Substantiæ* appellatione abusi sunt pro *Essentia*: sicuti Græci nomine *ουσιæ*, in prædicamento. Namque *ουσιæ* etiam convenit rebus extra prædicamenta, ut Deo. At *Substantia* neque extra prædicamenta, neque in omnibus; sed in iis tantum quæ substant *Accidentibus*.”

It is not therefore necessary that Adjectives should denote Substances, or else that there would be nothing attributed by their means.

## H.

Well. I care not whether you call it *Substance* or *Essence* or *Accident*, that is *attributed*. Something must be attributed, and therefore denoted by every Adjective. And *Essence*, *Substance* and *Accident*, are all likewise denoted by Substantives—by *grammatical* substantives at least. For, pray, what is Scaliger’s own consequence from the words you have quoted?—That *Whiteness* is not a *Substantive*, but *Nomen essentiale*. By which reasoning, you see, the far greater part of *grammatical* substantives are at once discarded, and become *Accidentalia*, or philosophical Adjectives. But that is not all the mischief: for the same kind of reasoning will likewise make a great number of the most common *grammatical* Adjectives become philosophical Substantives, as denoting *Substances*. For both *Substances* and *Essences* (if you

chuse to have those terms, those *signes fatuas*) are equally and indifferently denoted sometimes by *grammatical* substantives and sometimes by *grammatical* adjectives.

And this difficulty has at all times puzzled all the grammarians who have attempted to account for the parts of speech by the single difference of the *Things* or *Ideas* of which the different sorts of words were supposed to be the signs. And though every one who has made the attempt, has found it miscarry in his hands; still each has pursued the beaten track, and employed his time and pains to establish a Criterion which, in the conclusion, each has uniformly abandoned. And they all come at last to such paltry jargon as this of the authors of the *Encyclopédie*—"Ce sont des Noms substantifs *par Imitation*." They must equally be obliged to acknowledge that *substantial* Adjectives are also des Noms adjectifs *par imitation*. Thus Essential terms are *grammatical* substantives only by imitation: and substantial terms are *grammatical* adjectives only by imitation: and unfortunately this does not happen only now and then, like an exception to a general rule; but this perplexing *imitation* is so universally practised, that there is not any *Accident* whatever which has not a *grammatical* substantive for its sign, when it is not attributed: nor is there any *Substance* whatever which may not have a *grammatical* Adjective for its sign, when there is occasion to attribute it. They are therefore forced to give up at last every philosophical difference between the parts of speech, which they had at first laid down as the cause of the distinction; and are obliged to allow that the same words (without any alteration in their meaning) are sometimes of one part of speech and sometimes of another.—"Ces mots sont pris

tantôt *adjectivement*, tantôt *substantivement*. Cela depend de leur service. *Qualifient-ils*? Ils sont Adjectifs. Designent-ils des Individus? Ils sont donc Substantifs."

Cela depend de leur service!—Does it so? In the name of Common sense then and Common patience, why have you troubled us with a heap of stuff upon which it does not depend? But however neither is this altogether true. Cela ne depend pas de leur service. The same word is not sometimes an Adjective and sometimes a Substantive. But it is true that some languages have such defects, that, for want of an adjective distinction to some of their terms, they are forced to attribute the term itself without any adherent intimation of its attribution. Which defect (*viz.* the want of an *adjective* termination) was, I suppose, originally the case with all terms in the rude state of all languages: and this defect still continues most in the most imperfect and unimproved languages. The want of an *adjective* termination to the signs of ideas, is more easily borne in languages where the *added* sign is closely joined to the sign which it is intended to accompany. But, without an *adjective* termination, all transposition would be excluded: and therefore the transposed languages are never so deficient in this respect, as the others. In English, instead of *adjectiving* our own substantives, we have borrowed, in immense numbers, *adjectived* signs from other languages; without borrowing the *unadjectived* signs of those same ideas: because our authors frequently found they had occasion for the former, but not for the latter. And, not understanding the nature of language, or the nature of the very benefit they were receiving; they did not, as they might and should have done, improve their own language by



the same contrivance within itself; but borrowed from other languages abbreviations ready made to their hands.

Thus they have incorporated into the English,—for

## The Substantives,

## The foreign Adjectives.

Child . . .	Infant, Infantine.
Boy . . .	Puerile.
Man . . .	Virile, Human, Masculine, Male.
Woman . . .	Female, Feminine, Effeminate.
Mind . . .	{ Mental, Magnanimous, Pusillanimous, Unanimous.
Birth . . .	Natal, Native.
Life . . .	Vital, Vivacious, Vivid, Amphibious.
Body . . .	Corpora <sup>l</sup> , Corporeal.
Flesh . . .	Carnal, Carnivorous.
Blood . . .	Sanguine, Sanguinary.
Skin . . .	Cutaneous.
Heart . . .	Cordial, Cardiac.
Marrow . . .	Medullary.
Womb . . .	Uterine.
Bowels . . .	Visceral.
Navel . . .	Umbilical.
Lungs . . .	Pulmonary.
Side . . .	Lateral, Collateral.
Head . . .	Capital, Chief, Cephalic.
Elbow . . .	Cubital.
Nose . . .	Nasal.
Hair . . .	Capillary.
Eye . . .	Ocular.
Sight . . .	Visual, Perspicuous, Conspicuous, Optic.
Smell . . .	Olfactory.
Eyebrow . . .	Supercilious.

Tear . . .	Lachrymal.
Ear . . .	Auricular.
Hearing . . .	Auditory.
Mouth . . .	Oral.
Speech . . .	Loquacious, Garrulous, Eloquent.
Tooth . . .	Dental.
Lip . . .	Labial.
Throat . . .	Guttural, Jugular.
Spittle . . .	Salival.
Breast . . .	Pectoral.
Bosom . . .	Gremial, Sinuous.
Shoulder . . .	Humeral.
Hand . . .	Manual, Dexterous, Sinister, Sinistrous.
Taste . . .	Inspid.
Word . . .	Verbal, Verbose.
Thought . . .	Pensive.
Finger . . .	Digital.
Groin . . .	Inguinal.
Thigh . . .	Femoral.
Leg . . .	Crural, Isosceles.
Foot . . .	Pedal.
Death . . .	Mortal.
Carcass . . .	Cadaverous.
Father . . .	Paternal.
Mother . . .	Maternal.
Brother . . .	Fraternal.
Husband . . .	Marital.
Wife . . .	Uxorious.
Whore . . .	Meretricious.
Guardian . . .	Tutelar, Tutelary.
Rival . . .	Emulous.
Foe . . .	Hostile, Inimical.
King . . .	Regal, Royal.

Folk . . .	Vulgar.	8
Shepherd . .	Pastoral.	1
Priest . . .	Sacerdotal, Presbyterian.	2
Being . . .	Essential.	3
Thing . . .	Real.	4
Kind . . .	General, Generic, Congential.	5
Dog . . .	Canine.	6
Cat . . .	Feline.	7
Calf . . .	Vituline.	8
Cow . . .	Vaccine.	9
Lion . . .	Leonine.	10
Eagle . . .	Aquiline.	11
Horse . . .	Equestrian.	12
Whale . . .	Cetaceous.	13
Worm . . .	Vermicular.	14
World . . .	Mundane.	15
Earth . . .	Terrestrial.	16
Sea . . .	Marine, Maritime.	17
Water . . .	Aqueous, Aquatic.	18
Ice . . .	Glacial.	19
Fire . . .	Igneous.	20
Wood . . .	Sylvan, Savage.	21
Heaven . . .	Celestial.	22
Island . . .	Insular.	23
Shore . . .	Littoral.	24
Room . . .	Local.	25
Boundary . .	Conterminous.	26
Light . . .	Lucid, Luminous.	27
Ground . . .	Humble.	28
Way . . .	Devious, Obvious, Impervious, Trivial.	29
Sun . . .	Solar.	30
Moon . . .	Lunar, Sublunary.	31
Star . . .	Astral, Sideral, Stellar.	32

Year . . .	Annual, Perennial, Biennial, Anniversary.
Time . . .	Temporal, Temporary, Chronical.
Day . . .	Diurnal, Hodiernal, Meridian, Ephemeral.
Sunday . .	Dominical.
Holiday . .	Festive, Festival.
Night . . .	Nocturnal, Equinoctial.
Week . . .	Hebdomadal.
Winter . . .	Brumal.
Spring . . .	Vernal.
Summer . .	Estival.
Beginning .	Initial.
End . . .	Final, Infinite.
House . . .	Domestic.
Kitchen . .	Culinary.
Field . . .	Agrestic, Agrarian.
Wall . . .	Mural.
Hinge . . .	Cardinal.
Country . .	Rural, Rustic.
Town . . .	Oppidan.
Grape . . .	Uveous.
Glass . . .	Vitreous.
Seed . . .	Seminal.
Root . . .	Radical.
Money . . .	Pecuniary.
Egg . . .	Oval.
Milk . . .	Lacteal.
Meal . . .	Farinaceous.
Shell . . .	Testaceous.
Ring . . .	Annular.
Ship . . .	Naval, Nautical.
Pitch . . .	Bituminous.
Mixture . .	Miscellaneous, Promiscuous.
Flock . . .	Gregarious, Egregious.

Health . . .	Salutary, Salubrious, Insane.	117
Disease . . .	Morbid.	118
Hatred . . .	Odious.	119
Love . . .	Amorous, Amatory.	120
Fear . . .	Timorous, Timid.	121
Treachery . .	Insidious.	122
Belief . . .	Credulous.	123
Will . . .	Voluntary, Spontaneous.	124
Sorrow . . .	Trist.	125
Grief . . .	Dolorous.	126
Pride . . .	Superb, Haughty, Fastuous.	127
Flattery . . .	Adulatory.	128
Faith . . .	Fiducial.	129
Lust . . .	Libidinous.	130
Disgrace . . .	Ignominious.	131
Sleep . . .	Soporiferous.	132
Reason . . .	Rational.	133
Revenge . . .	Vindictive.	134
Strength . . .	Robust.	135
Age . . .	Primæval.	136
Want . . .	Indigent.	137
Blame . . .	Culpable.	138
Plenty . . .	Copious.	139
Sweat . . .	Sudorific.	140
Hurt . . .	Noxious.	141
Advice . . .	Monitory.	142
Law . . .	Legal, Loyal.	143
Threat . . .	Minatory.	144
Danger . . .	Perilous.	145
Theft . . .	Furtive.	146
Thanks . . .	Gratuitous.	147
Help . . .	Auxiliary.	148
Gain . . .	Lucrative.	149

Hire . . .	Mercenary, Stipendiary.
Burthen . .	Onerous.
Tax . . .	Fiscal.
Step . . .	Gradual.
Leap . . .	Desultory.
Treaty . .	Federal.
Trifle . . .	Nugatory.
Noise . . .	Obstreperous.
Rule . . .	Regular.
Point . . .	Punctual.
Sale . . .	Venal.
Wound . .	Vulnerable.
Marriage .	Conjugal, Nuptial, Connubial.
War . . .	Martial, Military.
West . . .	Occidental.
East . . .	Oriental.
Alone . . .	Sole, Solitary.
Two . . .	Second.
Vessel . .	Vascular.
Church . .	Ecclesiastical.
Parish . .	Parochial.
People . . .	{ Popular, Populous, Public, Epidemical, Endemial.
Alms . . .	Eleemosynary*.
&c.	&c.

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\* With the Christian religion were very early introduced to our ancestors the Greek words, *Church, Parish, People, Alms*: which they corrupted and used as substantives, a long time before they wanted them in an *adjectived* state. When the latter time arrived, they were incapable of *adjectiving* these words themselves, and were therefore forced to seek them in the original language. Hence the Adjectives are not so corrupt as the Substantives. And hence the strange appearance of *Eleemosynary*, a word of seven syllables,

The adoption of such words as these, was indeed a benefit and an improvement of our language ; which however would have been much better and more properly obtained by *adjectiving* our own words. For, as the matter now stands, when a poor foreigner has learned all the names of things in the English tongue, he must go to other languages for a multitude of the *adjectived names* of the *same things*. And even an unlearned native can never understand the meaning of one quarter of that which is called his native tongue.

F.

You have not all this while taken any notice of the account given of the *Adjective* by Messrs. de Port Royal. And I wonder at it the more ; because I know they have always been especial favourites of yours.

H.

They likewise make *Substance* and *Accident* the foundation of the difference between *Substantive* and *Adjective*; and that, I think, I have already sufficiently confuted.

F.

True. But they acknowledge that this distinction is not observed in languages at present. They only affirm that it was originally the cause of the difference\*. But

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as the Adjective of the monosyllable *Alms*; which itself became such by successive corruptions of *Ελεημοσυνη*, long before its Adjective was required : having successively exhibited itself as, *Almosine*, *Almosie*, *Almose*, *Almes*, and finally *Alms* : whilst in the French language it appeared as *Almosine*, *Almosne*, *Almone*, *Almone*.

\* “ Les objets de nos pensées sont ou les choses, ce qu’on appelle ordinairement *Substance* ; ou la maniere des choses ce qu’on

they say, that, after this had been done by the first Framers of language, Men did not *stop* there, but proceeded further; and signified both *Substance* and *Accident* indifferently (as we see all languages now do) either by Substantives or Adjectives; sometimes by the one and sometimes by the other.

H.

If this distinction between Substance and Accident does not cause the difference between our Substantives and Adjectives, why is it now proposed to us as such?

F.

Aye, But this was *originally* the cause.

H.

Was it indeed? Pray, When? Where? In the remains of what rude language is any trace of this to be found? I assert hardily, in none. I maintain that it was not ori-

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appelle *Accident*. Et il y a cette difference entre les choses ou les *Substances*, et la maniere des choses ou des *Accidents*; que les *Substances* subsistent par elles-mêmes, au lieu que les *Accidents* ne sont que par les *Substances*. C'est ce qui a fait la principale difference entre les mots qui signifient les objets des pensées. Car ceux qui signifient les *Substances* ont été appelés *Noms Substantifs*; et ceux qui signifient les *Accidents*, en marquant le sujet auquel ces accidents conviennent, *Noms Adjectifs*. Voilà la *premiere Origine* des noms Substantifs et Adjectifs. Mais on n'en est pas demeuré là: et il se trouve qu'on ne s'est pas tant arrêté à la signification, qu'à la maniere de signifier. Car, parceque la *Substance* est ce qui subsiste par soi-même, on a appelé *Noms Substantifs* tous ceux qui subsistent par eux-mêmes dans le discours: encore même qu'ils signifient des *Accidents*. Et au contraire, on a appelé *Adjectifs* ceux-mêmes qui signifient des *Substances*, lorsque par leur maniere de signifier ils doivent être joints à d'autres noms dans le discours."



ginally, or at any time, the cause of the difference between Substantive and Adjective in any language. But they say, men did not *stop* there; but *proceeded* further: *Proceeded!* To do what? Why, to do directly the contrary. Can this be called *Proceeding*? What a wretched abuse of words is this; and what gross shifting; in order to appear to give a solution of what they did not understand. However, by this proceeding, you see we must abandon totally their first Criterion. For it now turns out, that Adjectives are indifferently the signs both of Substances and Accidents: and Substantives are indifferently the signs both of Accidents and Substances. So that we are now just where we were, without any Criterion at all: for the progress has destroyed the Criterion. The original cause of the distinction and the progress of it, operate together like the signs *plus* and *minus*, leaving nothing to our quotient of knowledge.

However, let that pass. It is only so much time thrown away in appearing learned. Come, Let us now, if you please, have some Criterion which they will stand by. What now do they lay down as the real difference between an Adjective and a Substantive?

## F.

The real remaining difference, according to them, is, that a Substantive has but *one* signification\*: it is the sign of that which it signifies, i. e. that which you understand by it; and no more. But an *Adjective* has *two* significations: It is not only the sign of that which you un-

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\* "Ce qui fait qu'un Nom ne peut subsister par soi-même, est, quand outre sa signification *distincte*, il en a encore une *confuse*; qu'on peut appeller *Connotation*. Cette connotation fait l'*Adjectif*."

derstand by it, and which they call its *distinct* signification ; but it is also the sign of something which you do not, and never can understand by it alone : and this last they call its *confused* signification.

H.

*Confused!* You understand them, I suppose, to mean, like Mr. Harris, an *obscure* signification.

F.

Yes, an *obscure* signification. But you must remember that, though this signification is *confused*, it is the most *direct*\*. And that the *distinct* signification is the most *indirect*.

H.

So then it appears at last, that the distinguishing Criterion of an *Adjective* is this *obscure* signification : for a clear, *distinct* signification the *Adjective* has in common with the *Substantive*.—" *Blanc* signifie la *Blancheur* d'une maniere aussi *distincte* que le mot même de *Blancheur*."

Now is it necessary here, in order to shew the absurdity of this account, to repeat again that an *obscure*

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\* " Il ne faut pas conclure que les Adjectifs signifient plus *directement* la forme que le sujet ; comme si la signification la plus *distincte* étoit aussi la plus *directe*. Car, au contraire, il est certain qu'ils signifient le sujet *directement*, et comme parlent les grammairiens, *In Recto*, quoique plus *confusement* : et qu'ils ne signifient la forme qu'*indirectement*, et comme ils parlent encore, *In Obliquo*, quoique plus *distinctement*. Ainsi, *Blanc*, candidus, signifie *directement* ce qui a de la *Blancheur*, habens candorem ; mais d'une maniere fort *confuse* ne marquant en particulier aucune des choses qui peuvent avoir de la blancheur. Et il ne signifie qu'*indirectement* la blancheur ; mais d'une maniere aussi *distincte* que le mot même de *Blancheur*, candor."

(i. e. an unknown signification) is not any signification? Besides, there is a gross mistake made between an *adjected* and an *adjective* word: that is, between a word *laid close* to another word, and a word which *may lye close* to another word. Let me ask you, How is it with any Adjective taken by itself? Till it is joined to some other word, can you possibly discover what you call its *confused* meaning? *Blanc* has its distinct meaning when mentioned by itself; and it is then an *Adjective*. But what you call its *confused* meaning can never appear till it is *adjected*: and is then shewn *only and altogether* by the word to which it is *adjected*. For, if it were otherwise, it would follow, that the same word *White* must be, at the same time, the sign of *Horse* and *House* and *Man*, and every thing else to which the Adjective *White* may at any time be added. And, what is still more, the Substantives themselves would at once be stripped of their rank and definition, of being the signs of ideas; and would become the mere lights to make visible the *confused* and obscure signification of the Adjectives.

But surely I need say no more concerning the *Adjective*: or take up your time with combating its signification *in recto* and *in obliquo*.

As little notice do the dull *Modificatives* of Buffier\* deserve; or the gay *Lacqueys* of the pleasant Abbé Girard:

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\* “ Ils sont dits *Noms Adjectifs*, quand les objets sont considérés comme revêtus de quelques qualités; parce qu'ils ajoutent une qualité à l'objet. Mais, *au fond*, l'objet n'est bien designé que par les *Noms Substantifs*, qui *par cet endroit*, sont proprement les seuls *Noms*. *Au fond*, les *Adjectifs* sont de vrais *Modificatifs* des noms; mais nous les regardons ici *comme* des noms, en tant qu'ils

who, after providing his *Substantive* with *Running Footmen* to announce his approach (in the *Article*) could do no less for a word of such importance than furnish him, when occasion offered, with a numerous train in livery to support the eclat of his appearance\*.

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representent moins une qualité ou circonstance de l'objet, que l'objet même en tant que revêtu de cette qualité ou circonstance.

“ C'est une sorte de subtilité que nous indiquons pour prévenir celles qu'on pourroit nous objecter. N'omettons pas une réflexion importante : savoir, qu'un *Nom Adjectif* devient souvent *Substantif*. En effet, sa nature étant d'exprimer la qualité d'un objet, si cette qualité est le sujet même dont on parle, alors selon notre principe generale ce sera un *Nom Substantif*.

“ On demande, si le nom de *Roi* est *Substantif* ou *Adjectif*? Il est l'un et l'autre selon l'emploi qu'on en fait.

“ Au reste, tous les noms qui, d'eux-mêmes sont *Adjectifs*, ne sont pas *censez* tels dans l'usage commun de la grammaire ; qui depend en ce point comme en une infinité d'autres, d'un *usage arbitraire*. Car elle n'appelle ordinairement *Adjectifs*, que ceux qui sans changer, ou sans *presque* changer d'inflexions et de terminaison, se joignent indifferemment à des noms substantifs de divers genres ; c'est à dire à des noms qui reçoivent avant eux la particule *Le*, ou la particule *La*, &c.

“ Au contraire les mots *Roi*, *Magistrat*, &c. ne sont jamais *censez* *Adjectifs* dans l'usage de la grammaire ; quoiqu'ils le soient en effet tres souvent.”

\* “ Les *Adjectifs* ne sont destinés qu'à un *service subalterne*, consistant à qualifier les denominations. Ils sont du *cortège* des *Substantifs*, en *portent les Livrées*, et servent à leurs decorations. Voilà pourquoi on leur a donné le nom d'*Adjectifs*, qu'annonce un personnage *de la suite* d'un autre. Cependant quoique placés dès leur origine dans l'état de dependance et de *soumission*, ils ne laissent pas que d'être par leurs couleurs et par leur magnificence une des plus brillantes parties de la parole, un champ fertile pour la poesie, une ressource delicate pour les grands orateurs, et le point capital des mediocres.”

If, in what I have said of the *Adjective*, I have expressed myself clearly and satisfactorily ; you will easily observe that *Adjectives*, though convenient abbreviations, are not *necessary* to language : and are therefore not ranked by me amongst the *Parts of Speech*. And perhaps you will perceive in the misapprehension of this useful and simple contrivance of language, one of the foundations of those heaps of false philosophy and obscure (because mistaken) metaphysic, with which we have been bewildered. You will soon know what to do with all the technical impertinence about *Qualities, Accidents, Substances, Substrata, Essence*, the *adjunct Natures* of things, &c. &c. And will, I doubt not, cheerfully proceed with me, in some future conversation, to “a very different sort of Logick and Critick than what we have been hitherto acquainted with.” Of which, a knowledge of the nature of language and of the meaning of words, is a necessary forerunner.

## F.

That must be seen hereafter. But, if this be the case with Adjectives, whence arise the different sorts of terminations to different Adjectives ; when one sort of termination would have answered the purpose of attribution ? Why have we Adjectives ending in *ty, ous, ful, some, les, ish*, &c. ? For you have taught me that terminations are not capriciously or fortuitously employed ; though you will not allow them to be often the original and mere productions of art.

## H.

Adjectives with such terminations are, in truth, all *compound* words : the termination being originally a word added to those other words, of which it now seems merely the termination ; though it still retains its original and

distinct signification. These terminations will afford sufficient matter for entertainment to etymologists, which is not necessary for our present investigation. They are now more numerous in our language than they were formerly: because our authors have not been contented only to supply our defects by borrowing Adjectives which we wanted in our language: but they have likewise borrowed and incorporated many *adjective terminations* which we did not want, being before in possession of correspondent terminations of our own, which answered the same purpose with those which they have unnecessarily adopted. So that we have now in some words a choice of different terminations by which to express one and the same idea: Such as, *Bountiful* and *Bounteous*, *Beautiful* and *Beauteous*, *Joyful* and *Joyous*, &c.\* Which choice is indeed of advantage to the variety and harmony of the language, but is unphilosophical and unnecessary.

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\* [" PLAGUE-FULL venomy."

*Godfrey of Bulloigne*, cant. 4. st. 7. *Translated by R. C. 1594.*

" Eyed and prayd Armida past the while  
Through the DESIREFULL troupes." *Ibid.* st. 29.

" But none of these, how ever sweet they beene,  
Mote please his fancie, nor him cause t' abide:  
His CHOICEFULL sense with every change doth flit,  
No common things may please a wavering wit."

*Spenser's Muirpotmos*, st. 20.

" Love wont to be schoolmaster of my skill,  
And the DEVICEFULL matter of my song."

*Spenser: Teares of the Muses.*

" The honest man that heard him thus complaine,  
Was griev'd as he had felt part of his paine;  
And, well dispos'd him some reliefe to showe,  
Askt if in husbandrie he ought did knowe,

## F.

In the course of our conversation, besides noticing the defect of our own antient language, from a paucity of Adjectives; you have been pleased (I know not on what foundation) to suppose that the want of an adjective ter-

To plough, to plant, to reap, to rake, to sowe,  
To hedge, to ditch, to thrash, to *thetch*, to mowe;  
Or to what labour els he was prepar'd?  
For husbands life is LABOUROUS and hard."

*Spenser: Mother Hubberds Tale.*

"The ape was STRYFULL and ambicious." *Ibid.*

"And daylie doth her CHANGEFULL counsels bend  
To make new matter fit for tragedies."

*Spenser: Daphnaida.*

"Who all the while, with greedie LISTFULL eares,  
Did stand astonisht at his curious skill."

*Spenser: Colin Clouts come home again.*

"Whose grace was great, and bounty most REWARDFULL."

*Ibid.*

"Ye TRADEFULL merchants, that, with weary toyle,  
Do seeke most pretious things to make your gain."

*Spenser: sonnet 15.*

"And with the brightnesse of her beautie cleare,  
The ravisht hearts of GAZEFULL men might reare  
To admiration."

*Spenser: Hymne in honour of beautie.*

"There be other sorts of cryes also used among the Irish, which savour greatly of the Scythian barbarisme, as their lamentations at their buryals, with DISPAIRFULL outcries, and immoderate waylings."—*Spenser: View of the State of Ireland.*

"If his body were neglected, it is like that his languishing soule, being disquieted by his DISEASEFULL body, would utterly refuse and loath all spirituall comfort."—*Ibid.*

"Mischiefful" frequently used, as well as "Mischievous," in *Bellum Erasmi: by Berthelet, 1534.*

mination was originally the case with all terms in the rude state of all languages. But this is only your supposition in order to support your own theory. Does there, from all antiquity, remain a single instance, or even the mention or suspicion of an instance, of any language altogether without *Adjectives*?

H.

Though nothing of the kind should remain, it will not in the least affect my explanation nor weaken my reasoning.

F.

But, if there were such an instance ; or even any traditional mention made of such a circumstance ; it would very much strengthen your argument in my opinion, and more readily induce my assent.

H.

I suppose you are not so obstinately attached to Antiquity, but that a modern instance would answer the purpose as well.

F.

Any instance of the fact from sufficient authority.

H.

Then I believe I can suit you.—Doctor Jonathan Edwards, D.D., Pastor of a church in New-haven, in “Observations on the language of the MUHHEKANEEW Indians, communicated to the Connecticut Society of Arts and Sciences : published at the request of the Society, and printed by Josiah Meigs, 1788,” gives us the following account.

“When I was but six years of age, my father removed



with his family to Stockbridge, which at that time was inhabited by Indians almost solely. The Indians being the nearest neighbours, I constantly associated with them; their boys were my daily school-mates and play-fellows. Out of my father's house, I seldom heard any language spoken beside the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it: it became more familiar to me than my mother-tongue. I knew the names of some things in Indian, which I did not know in English: even all my thoughts ran in Indian; and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged that I had acquired it perfectly; which, as they said, never had been acquired before by any Anglo-American."

After this account of himself, he proceeds,

"The language which is now the subject of Observation, is that of the *Muhhekanew*, or Stockbridge Indians. They, as well as the tribe at New London, are by the Anglo-Americans called *Mohegans*. This language is spoken by all the Indians throughout New England. Every tribe, as that of Stockbridge, of Farmington, of New London, &c. has a different dialect; but the language is radically the same. Mr. Elliot's translation of the Bible is in a particular dialect of this language. This language appears to be much more extensive than any other language in North America. The languages of the Delawares in Pennsylvania; of the Penobscots, bordering on Nova Scotia; of the Indians of St. Francis, in Canada; of the Shawanese, on the Ohio; and of the Chippewaus, at the westward of Lake Huron; are all radically the same with the *Mohegan*. The same is said concerning the lan-

guages of the Ottowans, Nanticooks, Munsees, Menomonees, Messisaugas, Saukies, Ottagaumies, Killistinoes, Nipegons, Algonkins, Winnebagoes, &c. That the languages of the several tribes in New England, of the Delawares, and of Mr. Elliot's Bible, are radically the same with the *Mohegan*, I assert from my own knowledge."

Having thus given an account of himself, and of his knowledge of the language ; of the extensiveness of this language ; and of a translation of a Bible into this language ; he proceeds (in page 10) to inform us, that

"The *Mohegans* have no *Adjectives* in all their language. Although it may at first seem not only singular and curious, but impossible, that a language should exist without *Adjectives*, yet it is an indubitable fact."

# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,

&c.

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## CHAPTER VII.

### OF PARTICIPLES.

#### F.

**LET** us proceed, if you please, to the **PARTICIPLE** : which, you know, is so named because—"partem capit a Nomine, partem a Verbo."—"Ortum a Verbo," says Scaliger, "traxit secum tempora et significationem, adjunxitque generi et casibus."—"Ut igitur Mulus," says Vossius, "asini et equæ, unde generatur, participat indolem ; ita hujus classis omnia, et nominis et verbi participant naturam : unde, et merito, *Participia* nominantur."

I have a strong curiosity to know how you will dispose of this *Mule*, (this *tertium quid*), in English ; where the Participle has neither *Cases* nor *Gender* ; and which (if I understood you rightly some time since) you have stripped also of *Time*. We certainly cannot say that it is, in English,—"*Pars orationis cum tempore et Casu*:" or,—"*Vox variabilis per Casus, significans rem cum tempore*." Indeed since, by your account, it takes nothing from the Verb, any more than from the Noun ; its present name ought to be relinquished by us : for at all events it cannot be a **PARTICIPLE** in English. This however will not much trouble you : for, though Scaliger declares the

PARTICIPLE to exist in language “*necessitate quadam ac vi naturæ*,” you, by denying it a place amongst the Parts of Speech, have decided that it is not a *necessary* word, and perhaps imagine that we may do as well without it.

H.

I fear you have mistaken me. I did not mean to deny the adsignification of *Time* to ALL the Participles; though I continue to withhold it from that which is called the *Participle Present*.

F.

All the Participles! Why, we have but *Two* in our language—The Present and the Past.

H.

We had formerly but two. But so great is the convenience and importance of this useful *Abbreviation*; that our authors have borrowed from other languages, and incorporated with our own, *Four* other Participles of equal value. We are obliged to our old translators for these new Participles. I wish they had understood what they were doing at the time: and had been taught by their wants the nature of the advantages which the learned languages had over ours. They would then perhaps have adopted the *contrivance* itself into our own language: instead of contenting themselves with taking individually the terms which they found they could not translate. But they proceeded in the same manner with these new Participles, as with the new Adjectives I before mentioned to you: they did not *abbreviate* their own language in imitation of the others; but took from other languages their *abbreviations* ready made. And thus again the foreigner, after having learned all our English

verbs, must again have recourse to other languages in order to understand the meaning of many of our Participles.

I cannot however much blame my countrymen for the method they pursued: because the very nations who enjoyed these advantages over us, were not themselves aware of the nature of what they possessed: at least so it appears by all the accounts which they have left us of the nature of Speech; and by their distribution and definitions of the parts of which it is composed: and their posterity (the modern Greeks and the Italians) have been punished for the ignorance or carelessness of their ancestors, by the loss of great part of these advantages: which I suppose they would not have lost, had they known what they were.

As for the term PARTICIPLE, I should very willingly get rid of it: for it never was the proper denomination of this sort of word. And this improper title, I believe, led the way to its faulty definition: and both together have caused the obstinate and still unsettled disputes concerning it; and have prevented the improvement of language, in this particular, generally through the world:

The elder Stoics called this word—“*Modum Verbi casualem*.” And in my opinion they called it well: except only that, instead of *Casualem*, they should have said *Adjectivum*; for the circumstance of its having *Cases* was only a consequence of its *Adjection*. But this small error of theirs cannot be wondered at in them, who, judging from their own transposed language, had no notion of a *Noun*, much less of an *Adjective* of any kind, without *Cases*.

I desire therefore, instead of PARTICIPLE, to be permitted to call this word generally a *Verb adjective*. And I call it by this new name, because I think it will make more easily intelligible what I conceive to be its office and nature.

This kind of word, of which we now speak, is a very useful *Abbreviation*: for we have the same occasion to *adjective* the VERB as we have to *adjective* the NOUN. And, by means of a distinguishing termination, not only the simple *Verb* itself, but every *Mood*, and every *Tense* of the verb, may be made *adjective*, as well as the *Noun*. And accordingly some languages have *adjectived* more, and some languages have *adjectived* fewer of these *Moods* and *Tenses*.

And here I must observe that the *Moods* and *Tenses* themselves are merely *Abbreviations*: I mean that they are nothing more than the circumstances of *Manner* and *Time*, added to the *Verb* in some languages by distinguishing terminations.

When it is considered that our language has made but small progress, compared either with the Greek or with the Latin (or some other languages) even in this *Modal* and *Temporal* abbreviation: (for we are forced to perform the greatest part of it by what are called *Auxiliaries*, i. e. separate words signifying the added circumstances;) when this is considered, it will not be wondered at, that the English, of itself, could not proceed to the next *abbreviating* step, viz. of *adjectiving* those first *Abbreviations* of *Mood* and *Tense*, which our language had not: and that it has therefore been obliged to borrow many of the advantages of this kind which it now enjoys, either

*mediately* or immediately from those two first-mentioned languages. And when it is considered, that the nature of these advantages was never well understood, or at least not delivered down to us, even by those who enjoyed them; it will rather be matter of wonder that we have adopted into our language so many, than that we have not taken all.

This sort of word is therefore by no means the same with a *Noun adjective* (as Sanctius, Perizonius and others after them have asserted). But it is a *Verb adjective*. And yet what Perizonius says, is true—"Certe omnia quæ de Nomine adjectivo affirmantur, habet Participium." This is true. The Participle has all that the Noun adjective has: and for the same reason, viz. for the purpose of *Adjection*. But it has likewise something *more* than the *Noun adjective* has: because the *Verb* has something *more* than the *Noun*. And that *something more*, is not (as Perizonius proceeds to assert) only the adsignification of *Time*. For every *Verb* has a signification of its own, distinct from *Manner* and *Time*. And language has as much occasion to *adjective* the distinct signification of the *Verb*, and to *adjective* also the *Mood*, as it has to *adjective* the *Time*. And it has therefore accordingly *adjectived* all three;—the distinct signification of the simple *Verb*; and the *Verb* with its *Moods*; and the *Verb* with its *Tenses*. I shall at present notice only *Six* of these *Verb adjectives* which we now employ in English: viz. The simple Verb itself adjective; two Adjective Tenses; and three Adjective Moods.

Bear patiently with my new terms. I use them only by compulsion. I am chiefly anxious that my opinion may be clearly understood; and that my errors (if they

are such) may plainly appear without any obscurity or ambiguity of expression : by which means even my errors may be useful.

We had formerly in English only the simple *Verb Adjective* : and the *Past Tense Adjective*. In addition to these two, we have now the convenience of four others. Which I must call,

The *Potential Mood Active, Adjective* ;  
 The *Potential Mood Passive, Adjective* ;  
 The *Official Mood Passive, Adjective* ;  
 And The *Future Tense Active, Adjective*.

Still have patience with me ; and, I trust, I shall finally make myself clearly understood.

And first for our simple *Verb Adjective*. It was formerly known in our language by the termination *-and*. It is now known by the termination *-ing*.

As the *Noun Adjective* always signifies ALL that the *unadjectived Noun* signifies, and no more (except the circumstance of *adjection* :) so must the *Verb Adjective* signify ALL that the *unadjectived Verb* signifies, and no more (except the circumstance of *adjection*.) But it has been usual to suppose that with the *Indicative Mood* (as it is called) is conjoined also the signification of the *Present Time*, and therefore to call it the *Indicative Mood, Present Tense*. And if it were so, then indeed the word we are now considering, besides the signification of the *Verb*, must likewise adsignify some *Manner* and the *Present Time* : for it would then be the *Present Tense Adjective*, as well as the *Indicative Mood Adjective*. But I deny it to be either. I deny that the *Present Time* (or any *Time*)



or any *Manner*, is signified by that which is called (improperly) the *Indicative Mood Present Tense*. And therefore its proper name is merely the *Verb*—*Indicative*, if you please: i. e. *Indicative* merely of being a *Verb*.

And in this opinion (viz. that there is no adsignification of *Manner* or *Time* in that which is called the *Indicative Mood*: and no adsignification of *Time* in that which is called the *Present Participle*) I am neither new nor singular: for Sanctius both asserted and proved it by numerous instances in the Latin. Such as,

“Et *abfui profisciscens* in Græciam.” Cic.

“Sed postquam amans *accessit* pretium *pollicens*.” Terent.

“Ultero ad eam *venies indicans* te amare.” Ibid.

“Tum apri inter se *dimicant indurantes* attritu arborum costas.” Plin.

“Turnum *fugientem* hæc terra *videbit*.” Virg.

In the same manner we say,

“The sun *rises* every day in the year.”

“Justice *is* at all times Mercy.”

“Truth *is* always one and the same from the beginning of the world to the end of it.”

Neither *Time* nor *Manner* is signified by the *Indicative* in these sentences.

Again,—

“The *rising* sun always gladdens the earth.”

“Do justice, justice *being* at all times Mercy.”

“My argument *is* of no age nor country, truth *being* always the same, from the beginning of the world to the end of it.”

In *rising* and *being* (though called *Present Participles*) there is evidently here no adsignification of *Time*.

Scaliger saw plainly the same. He says—“*Modus non fuit necessarius: unus enim tantum exigitur ob veritatem, Indicativus. Cæteri autem ob commoditatem potius.*”

And even Perizonius and others who maintain a contrary opinion, are compelled to acknowledge, that—“*Indicativus adhibetur ad indicandam simpliciter rem ipsam.*”

“*Horum autem participiorum magis promiscuus aliquando est usus; tum quia nomina sunt, et sæpe adhibentur sine ullo temporis respectu aut designatione; quando scil. ejus distinctio non requiritur.*”

“*Hæc ipsa autem res, h. e. adsignificatio temporis, ne quis præcipuam putet, sæpissime reperitur neglecta, immo plane extincta.*”

“*Animadvertendum est, uno in commate sæpe diversa notari tempora, atque adeo Præsens vere Participium posse accedere omnibus omnino periodis, in quibus etiam de præterita et futura re agitur. QUITA*”—(Having by compulsion admitted the fact, now come the shallow and shuffling pretences) “*QUITA in præterita illa re, quum gesta est, Præsens Fuit: et in futura, item Præsens Erit.*”

“*Recurrendum denique ad illud etiam,—Præsens haberi pro extremo Præteriti temporis puncto, et primo Futuri.*”

“*Advenientes dicuntur, non illi tantum qui in itinere sunt, sed et qui jam pervenerunt in locum ad quem tendebant, et speciem advenientis adhuc retinent.*”

*Præsens*—quia præsens *Fuit*, et præsens *Erit*!

*Præsens*—extremum præteriti punctum, et primum futuri!

*Advenientes*—qui pervenerunt!

These shabby evasions are themselves sufficient argument against those who use them. A common termination (i. e. a coalesced word), like every other word, must always convey the same distinct meaning; and can only then be properly used, quando *Distinctio requiritur*. What sort of word would that be, which, (used too with propriety,) sometimes had a meaning, and sometimes had not a meaning, and sometimes a different meaning?

Thus stands the whole matter. *Case, Gender, Number*, are no parts of the NOUN. But as these same circumstances frequently accompany the Noun, these circumstances are signified by other words expressive of these circumstances: and in some languages these words by their perpetual use have coalesced with the Noun; their separate signification has been lost sight of (except in their proper application;) and these words have been considered as mere artificial terminations of the NOUN.

So, *Mood, Tense, Number, Person*, are no parts of the VERB. But these same circumstances frequently accompanying the Verb, are then signified by other words expressive of these circumstances: and again, in some languages, these latter words, by their perpetual recurrence, have coalesced with the Verb; their separate signification has been lost sight of (except in their proper application;) and these words have been considered as mere artificial terminations of the VERB.

The proper application of these coalesced words, or terminations, to *Nouns*, has been called *Declension*: and to *Verbs*, has been called *Conjugation*. And perhaps this arrangement and these denominations may have greatly contributed to withdraw us from a proper consideration of this matter: for we are all very apt to rest satisfied with a name, and to inquire no further.

And thus have I given you my opinion concerning what is called the *Present Participle*\*. Which I think improperly so called; because I take it to be merely the simple Verb *adjectived*, without any adsignification of *Manner* or *Time*.

## F.

Now then let us proceed to the *Past Participle*, which you chuse to call the *Past Tense Adjective*.

## H.

As far as relates to what is called the *Indicative Mood*, and consequently to its *Adjective*, the *Participle Present*; you have seen that, so far, Sanctius and I have travelled in perfect accord together. But here again I must get out at Hounslow. I cannot proceed with him to the exclusion of the other *Moods* and *Tenses*: for, in Latin, they have distinct terminations, and in English, termination and auxiliaries, signifying the circumstances of *Manner* and *Time*. Nor, consequently, can I consent to exclude the other *Participles*, which are indeed merely those *Moods* and *Tenses*, *adjectived*; and do truly therefore adsignify *Manner* and *Time*. The *Manner* being *adjectived* as well as the *Time* (i.e. the *Mood* as well as the *Tense*;) and both for the same reason, and with the same convenience and advantage. In our own language these

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\* [See Additional Notes.]

*Manners* and *Times* are usually (but not always) signified by words distinct from the *Verb*, which we call *auxiliaries*. In some other languages they are signified also by words, different indeed from the *Verb*, but which have coalesced with the *Verb*, and are now considered merely as terminations; equally *auxiliary* however with our *uncoalescing* words, and used for the same purpose.

I hold then that we may and do *adjective* the simple *Verb* without adsignification of *Manner* or *Time*: that we may and do *adjective* the *Verb* in conjunction with an expressed *Time*: and that we may and do *adjective* the *Verb* in conjunction with an expressed *Manner*. I hold that all these are greatly and equally convenient for the *abbreviating* of speech: and that the language which has more of these conveniences does so far forth excel the language which has fewer.

The *Past Participle*, or the *Past Tense Adjective*, our language has long enjoyed: and it is obtained (as we also *adjective* the *Noun*) by adding *En* or *Ed* to the *Past Tense* of the verb. The Latin makes an *Adjective* of the *Past Tense* (as it also makes an *Adjective* of the *Noun*) merely by adding its Article *os. η. or.* to the third person of the *Past Tense*.

*Amavit, Amavitus, Amavtus, Amatus.*

*Docuit, Docuitus, Docitus, Doctus.*

*Legit, Legitus, Legtus, Lectus.*

*Audivit, Audivitus, Audivtus, Auditus.*

And that this *Past Participle* is merely the *Past Tense Adjective*; that it has merely the same meaning as the *Past Tense*, and no other; is most evident in English: because, in the same manner as we often *throw* one *Noun*

*substantive* to another *Noun substantive*, without any change of termination to shew that it is so intended to be thrown; we are likewise accustomed to use the *Past Tense* itself without any change of termination, instead of this *Past Participle*: and the *Past Tense* so used, answers the purpose equally with the *Participle*, and conveys the same meaning.

Dr. Lowth, who was much better acquainted with Greek and Latin than with English, and had a perfectly elegant Greek and Latin taste, finds great fault with this our English custom; calls it *confusion*, *absurdity*, and a *very gross corruption*; pronounces it *altogether barbarous*, and *wholly inexcusable*; and complains that it—"is too much authorized by the example of some of our best writers." He then gives instances of this inexcusable barbarism, from Shakespear, Milton, Dryden\*, Clarendon, Atterbury, Prior, Swift, Addison, Misson, Bolingbroke, Pope, and Gay. And if he had been pleased to

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[\* "For who can shew me, since they first were WRIT,  
They e'er converted one hard-hearted Wit."

*Dryden: Prol. to The Rival Ladies.*

"Had there been choice, what would I not have CHOSE."

*Ibid. act 4. sc. 3.*

"I made a sacred and a solemn vow

To offer up the prisoners that were TOOK."

*Dryden: Indian Queen, act 2. sc. 1.*

"Let me then share your griefs, that in your fate

Wou'd have TOOK part."

*Ibid. act 2. sc. 1.*

"—— In one moment this new guest

Has DROVE me out from this false woman's breast."

*Ibid. act 3. sc. 1.*

"Part of which poem was WRIT by me."

*Connection of the Indian Emperor to the Indian Queen.*

go further back than Shakespear, he might also have given instances of the same from *every* writer in the English tongue\*. It is the idiom of the language. He is therefore undoubtedly in an error, when he says that—"This abuse has been long growing upon us, and is continually making further incroachments." For, on the contrary, the custom has greatly decreased: and as the Greek and Latin languages have become more familiar to Englishmen, and more general; our language has continually proceeded

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"For life and death are things indifferent;  
Each to be CHOSE, as either brings content."

*Dryden: Indian Emperor, act 2. sc. 1.*

"You might howe'er have TOOK a fairer way."

*Ibid. act 3. sc. 2.*

"His mind is SHOOK."

*Ibid. act 4. sc. 1.*

"High trees are SHOOK, because they dare the winds."

*Dryden: The Maiden Queen, act 2. sc. 5.*

"Peace, peace, thou should'st for ever hold thy tongue;  
For it has SPOKE too much for all thy life."

*Ibid. act 5. sc. 1.*

"Courage, my friend, and rather praise we heaven,  
That it has CHOSE two such as you and me."

*Dryden: Amboyna, act 5. sc. 1.*

"Guilt and distraction could not have SHOOK him more."

*Dryden: Oedipus, act 4. sc. 1.*

"As well thou may'st advise a tortur'd wretch,  
All mangled o'er from head to foot with wounds,  
And his bones BROKE, to wait a better day."

*Ibid. act 4. sc. 1.]*

[\* "All the moderns who have WROTE upon this subject."

*Dr. Taylor: Elements of Civil Law, 1755. pag. 10.*

"Were WROTE originally in Latin."—*Ibid. pag. 32.*

more and more to bend and incline to the rules and customs of those languages. And we have greatly benefited by those languages; and have improved our own language, by borrowing from them a more *abbreviated* and compact method of speech. And had our early or later authors known the nature of the benefits we were receiving; we might have benefited much more extensively.

However we shall be much to blame, if, with Dr. Lowth, we miss the advantage which our less cultivated language affords us by its defects: for by those very defects it will assist us much to discover the nature of human speech, by a comparison of our own language with more cultivated languages. And this it does eminently in the present instances of the *Past Participle* and the *Noun Adjective*.

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“ Providence, which has **WOVE** us into this texture.”

*Ibid.* pag. 84.

“ The mistakes upon this head have **AROSE** from hence.”

*Ibid.* pag. 152.

“ Tullius, being **CHOSE** king by the suffrage of the people.”

*Ibid.* pag. 206.

“ The ancient statuary has been thought to have **AROSE** from this figure.”—*Ibid.* pag. 459.

“ I have **SPOKE** to it in my Commentary upon the Sandwich Marble.”—*Ibid.* pag. 467.

“ Budæus in particular has **WROTE** upon it very largely.”

*Ibid.* pag. 490.

“ I find one Lucullus, whose life is **WROTE** by Plutarch.”

*Ibid.* pag. 512.

“ We are assured, that the following words were not **WROTE** in his time.”—*Ibid.* pag. 555.]



For, since we can and do use our *Noun* itself *unaltered*, and our *Past Tense* itself *unaltered*, for the same purpose and with the same meaning, as the Greek and Latin use their *Adjective* and their *Participle*; it is manifest that their *Adjective* and *Participle* are merely their *Noun* and *Past Tense*, *Adjectived*.

# ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ,

&c.

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## CHAPTER VIII.

THE SAME SUBJECT CONTINUED.

F.

**WELL.** Now for your four *Abbreviations*: which, you say, we have adopted from those other languages.

H.

That which I call the *Potential Passive Adjective* is that which our antient writers first adopted; and which we have since taken in the greatest abundance: not led to it by any reasoning, or by any knowledge of the nature of the words; but by their great practical convenience and usefulness. I mean such words as the following, whose common termination has one common meaning.

Admissible	Incorrigible	Formidable
Affable	Incredible	Fusible
Ineffable	Culpable	Heritable
Inaccessible	Despicable	Impregnable
Amiable	Indivisible	Indefatigable
Arable	Indubitable	Indefeisible
Audible	Eligible	Indelible
Cognizable	Inexplicable	Inadmissible
Incombustible	Infallible	Inevitable
Incompatible	Feasible	Immiscible
Contemptible	Inflexible	Inimitable

Inexorable	Noble	Vendible
Inexpugnable	Palpable	Visible
Insatiable	Penetrable	Vulnerable,
Inscrutable	Imperceptible	&c.
Intelligible	Impracticable	
Interminable	Implacable	As well as the con-
Investigable	Plausible	tracted
Invincible	Pliable	
Irrefragable	Portable	Missile
Irremissible	Possible	Docile
Irascible	Probable	Ductile
Laudable	Sensible	Projectile
Legible	Soluble	Frail
Liable	Tangible	Facile,
Malleable	Tenable	&c.
Incommensurable	Intolerable	
Immutable	Tractable	

These words, and such as these, our early authors could not possibly translate into English, but by a periphrasis. They therefore took the words themselves as they found them: and the same practice, for the same reason, being followed by their successors; the frequent repetition of these words has at length naturalized them in our language. But they who first introduced these words, thought it necessary to explain them to their readers: and accordingly we find in your manuscript New Testament, which (whoever was the Translator) I suppose to have been written about the reign of Edward the third\*; in that manuscript we find an explanation

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\* I suppose it to be about this date; amongst other reasons, because it retains the Anglo-Saxon *Theta*, the ambiguous *g*, and the *i* without a point over it. But I am not sufficiently conversant with Manuscripts to say when the use of these characters ceased.

accompanying the words of this sort which are used in it. And this circumstance sufficiently informs us, that the adoption was at that time but newly introduced.

"I do thankings to God up on the UNENARRABLE, or, *that may not be told*, gifte of hym."—2 *Corinthies*, cap. 9.

"Thanks be unto God for his *unspeakable* gift."

*Modern Version*, ver. 15.

"Whom whanne ye han not seyn ye louen, in to whom also now ye not seynges bileuen, forsoth ye bileuynges shulen haue ioye with outeforth in gladnesse UNENARRABLE, *that may not be teld out*."—1 *Petir*, cap. 1.

"Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoyce with joy *unspeakable*."

*Modern Version*, ver. 8.

"From hennesforth brithren, Whateuer thingis ben sothe, whateuer thingis chaist, whateuer thingis iust, whateuer thingis holi, whateuer thingis AMYABLE, or, *able to be louyd*."

*Philippensis*, cap. 4.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are *lovely*."—*Modern Version*, ver. 8.

"The whiche is not maid up the lawe of fleshly maundement : but up vertu of lyf INSOLIBLE, or, *that may not be undon*."

*Ebrevis*, cap. 7.

"Who is made not after the law of a carnal commandment, but after the power of an *endless* life."—*Modern Version*, ver. 16.

"Forsothe wisdom that is fro aboue, first sotheli it is chaste, af-tirwarde pesible, mylde, SWADIBLE, that is, *esi for to trate and to be tretid*."—*James*, cap. 3.

"But the wisdom that is from above, is first pure, then peace-able, gentle, and *easy to be intreated*."—*Modern Version*, ver. 17.

Gower, in his *Conf. Amant*. (written, as he informs us, in the sixteenth year of Richard the second) has taken

very little advantage of this then newly introduced abbreviation. He uses only six of these words, viz. *Credible, Excusable, Impossible, Incurable, Invisible, Noble*; and one, made by himself, I believe, in imitation, *Chaceable*.

“ She toke hir all to venerie,  
In foreste and in wilderness,  
For there was all hir besinesse  
By daie, and eke by nightes tide,  
With arowes brode under the side,  
And bow in honde, of whiche she slough  
And toke all that hir lyst enough  
Of beastes whiche ben CHACEABLE.”

Gower, lib. 5. fol. 90. pag. 2. col. 1.

Chaucer uses many more of these words than Gower did; but in nothing like such quantities as have been since employed in our language.

#### F.

I understand you then to say that the words in our language with the termination BLE, are merely the *Potential Passive Adjective*: and that we have adopted this termination from the Latin, for the purpose of abbreviation. But the Latin Grammarians had no such notion of this termination. They have assigned no separate office, nor station, nor title, to this kind of word. They have not ranked it even amongst their participles. They call these words merely *Verbalia in Bilis*: which title barely informs us, that they have indeed something or other to do with the verbs; but what that something is, they have not told us. Indeed they are so uncertain concerning the relation which these words bear to the verb; that most of the grammarians, Vossius, Perizonius, Golenius, and others, tell us, that these *Verbalia in Bilis*

signify sometimes *passively* and sometimes *actively*. And I am sure we use great numbers of words with this termination in English, which do not appear to signify either actively or passively.

Vossius says—"Hujusmodi verbalia sæpius exponuntur *passive*, interdum et *active*."

Perizonius—"Porro sunt et alia *unius formæ* vocabula, *duplicem* tamen, tum activam, tum passivam habentia *significationem*; veluti Adjectiva in *Bilis* exeuntia. De quorum passiva significatione *nullum est dubium*. De activa, hæc *exempli loco* habe, &c."

And I think I could, without much trouble, furnish you with a larger catalogue of words in *Ble*, used in English, without a passive signification; than you have furnished of those with a passive signification.

What say you to such as these?

Abominable	Convenable	Miserable
Accordable	Culpable	Pleasurable
Agreeable	Customable	Profitable
Amicable	Delectable	Proportionable
Available	Discordable	Reasonable
Capable	Durable	Risible
Charitable	Entendable	Semblable
Colourable*	Favourable	Vengeable
Comfortable	Forcible	Veritable
Concordable	Honourable	&c.
Conducible	Inclinable	

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\* [They may have now a COLORABLE pretence to withstand such innovations." *Spenser's View of the State of Ireland.* Todd's edit. 1805. pag. 310.]

And the French have a multitude besides, such as *secourable*, &c. which we have not adopted from them.

## H.

All this is very true. But what says Scaliger of these *Verbals in Bilis*?—"Recentiores audacter nimis jam *actus* significationem attribuere, idque frivolis sane argumentis. Auxere errorem pertinacia. Poetica licentia dictum est, *Penetrabile active*."—De Causis, lib. 4. cap. 98.

Scaliger speaks of their *frivolous* arguments; but I have never yet seen any attempt at any argument whatever on the subject. They bring some examples indeed of an active use of some words in *Bilis*. From good authors they are very few indeed: from Virgil one word; two from Terence; one from Livy; one from Tacitus; one from Quintus Curtius; one from Valerius Maximus: they produce abundance from Plautus, who used such words as *voluptabilis*, *ignorabilis*, &c. And after the Latin language became corrupted; in its decay, we meet with heaps of them. It is in the terminations chiefly that languages become corrupted: and I suppose the corruption arises from not having settled or well understood the meaning and purpose of those terminations.

Had the Latin Grammarians been contented with the old Stoic definition of *Modus verbi casualis*, these *verbals* might very well have been ranked with their *participles*: but when they defined the participle to be a word *significans cum tempore*, these verbals were necessarily excluded: and to retain the participle *present*, as they called it, they were compelled obstinately, against all reason and evidence, to maintain that there was a signification of *Time*, both in the Indicative and in its Adjective

the present participle ; although there was no termination or word added to the Indicative of the verb, by which any *Time* could be signified. With equal reason might they contend, that the same word with the termination *Bilis*, was properly used to signify indifferently two almost opposite ideas ; viz. *To Feel*, or, *To be Felt* ; *To Beat*, or, *To be Beaten* : which would be just as rational, as that the same word should be purposely employed in speech, to signify equally the horse which is ridden, and the man who rides him. Words may undoubtedly, at some times and by some persons, be so abused : and too frequently they are so abused. And when any word or termination becomes *generally* so abused, it becomes useless ; and in fact ceases to be a word : for that is not a word, whose signification is unknown. A few of these corruptions may be borne in a language, and the context of the sentence may assist the hearer to comprehend the speaker's meaning ; but when the bulk of these terminations in a language becomes generally so corrupted, that language is soon broken up and lost : and, to supply the place of these corrupted words or terminations, men are forced to have recourse again to other words or terminations which may convey distinct meanings to the hearer.

Scaliger, distinguishing properly between *Ilis* (he should have said *Bilis* ; for the *B* is important to this termination) and *Ivus*, instances a similar distinction and convenience in the Greek language, viz. *αισθηρον* and *αισθητικον*. And this instance ought to make an Englishman blush for his countrymen ; whose ignorance commonly employs the corresponding word to *αισθηρον*, SENSIBLE, in three different meanings ; although (thanks to our old translators) we have now in our language, three distinct



terminations for the purpose of distinction: We have *Senseful*\*;—*Sensitive*;—*Sensible*;—*Sensevole*;—*Sensitivo*;—*Sensibile*;—Full of Sense;—which can feel;—which may be felt. Yet it is not very uncommon to hear persons talk of—“A *Sensible* man, who is very *Sensible* of the cold, and of any *Sensible* change in the weather†.”——

I wish this were a solitary instance in our language; but this abuse, like the corrupt influence of the crown,

\* [“ Whylest thus he talkt, the knight with greedy eare  
Hong still upon his melting mouth attent :  
Whose SENSEFULL words empierst his hart so neare,  
That he was wrapt with double ravishment.”  
*Faerie Queene*, book 6. cant. 9. st. 96.]

† [“ The same statutes are so slackely penned (besides the latter of them is so UNSENSIBLY contrived, that it scarce carryeth any reason in it.”  
*Spenser's View of the State of Ireland*.  
Todd's edit. pag. 337.]

“ If acts of parliament were after the old fashion penned by such only as perfectly knew what the Common Law was before the making of any act of parliament concerning that matter, as also how far forth former statutes had provided remedy for former mischiefs and defects discovered by experience; then should very few questions in law arise, and the learned should not so often and so much perplex their heads to make atonement and peace, by construction of law, between INSENSIBLE and disagreeing words, sentences and provisoes, as they now do.”—*Coke*, 2. Rep. Pref.

[“ Ah, torto si crudel non farmi, Ismene,  
Quando ancora a tuoi pregi,  
Quando alla tua beltà sol fra' viventi  
INSENSIBIL foss' io, come potrei  
Esserlo al sì costante  
Generoso amor tuo.”

*Metastasio: Partenope. Parte seconda.*  
Edit. Parigi, 1781. tom. 9. pag. 374.]

(in the language of parliament twenty years ago) has increased, is increasing, and ought to be diminished. Much of this abuse in our speech we owe to the French : whom however it would be ungrateful in us to reproach with it ; because I believe we owe likewise to these same French all the benefit of all these abbreviations which we have borrowed : for though it is true that they proceed originally from the Latin ; yet we have them mediately through the Italian and the French. And we ought to be contented, as the French also ought with their revolution, to take the good and the bad together. Especially if, as in both cases, the good preponderates beyond all comparison over the bad : And more especially still, if we may retain the benefit, and avoid the future mischief.

The words in *Ble* which you have opposed to me, we have taken from the French, who took them corruptly from the Italian. And it happened in this manner. Our Anglo-Saxon *Full*, which with the Germans is *Vol*, became the Italian *Vole* : and there was something in the sound of *Vole* so pleasing to an Italian ear ; that many of their authors (led by their ears and not by their understanding, without any occasion for it, deciding on its propriety by the sound and not by the signification) added it as a termination to many of their words ; not only where the signification suited, but often where it did not : and, amongst others, Cardinal Bembo in particular is much and justly ridiculed, for his very injudicious and wholesale application of this termination\*.

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\* “ A fin de ne rien laisser en arriere, tant qu’il me sera possible, je leur repondray a ce en quoy ils semblent avoir quelque couleur de pretendre leur langue avoir de la *gentillesse* que la nostre n’a point. Ils disent donc qu’ils ont quelques terminaisons de

Hence the Italian words,

Abominevole	Colpevole	Memorevole
Accordevole	Costumevole	Piacevole
Aggradevole	Dilettevole	Profittevole
Amichevole	Discordevole	Proporzionevole
Capevole	Durevole	Ragionevole
Caritatevole	Inchinevole	Ridevole
Colorevole	Intendevole	Sembievole
Conducevole	Favorevole	Valevole
Confortevole	Forzevole	Vendichevole
Concordevole	Onorevole	Veritevole
Covenevole	Miserevole	Soccorevole, &c.

Which the French by a most slovenly pronounciation, not distinguishing between *Bile* and *Vole*, have transformed into—Abominable, Agréable, Amicable, Capable,

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Noms fort *plaisantes* et *gentiles*, desquelles nous sommes destituez. Et la principale de celles qu'ils mettent en avant, c'est des mots qui finissent en *Ole* : comme *Piacevole*, *Favorevole*. Le confesse que ceste terminaison est *belle* : mais je di qu'une chose belle perd sa grace quand on en abuse. Or qu'ainsi soit que quelquesuns en abusent, il appert par la controverse qui est entre eux touchant le mot *Capevole*, et quelques autres. Car tous reçoivent bien *Favorevole*, *Piacevole*, *Amorevole*, *Laudevole*, *Honorevole*, *Biasquevole*, *Solazzevole*, et plusieurs semblables : mais quant a *Capevole*, et quelques autres, ils ne sont pas reçeus de tous. Car aucuns disent qu'en ce mot *Capevole* on abuse de ceste terminaison *Ole*, et qu'il faut dire *Capace*. Or quant a *Capevole* je sçay bien que leur Bembo en use au premier livre du traité intitulé *Le Prose*. Mais on peut dire qu'il ne s'en faut pas fier a luy : pource qu'il usoit tant des mots ayans ceste terminaison qu'il s'en rendoit ridicule.

“ Or est il certain que comme Bembo usoit trop de ces mots, de sorte qu'il rendoit leur beauté ennuyeuse, et luy faisoit perdre sa grace ; quelques autres aussi ont faict, et aucuns encore aujourd'hui font le mesme.”—*Henry Estienne, De la precellence, &c. pag. 54.*

Charitable, Confortable, Convenable, Coupable, Delectable, Durable, Favorable, Forcible, Honorable, Miserable, Memorable, Profitable, Proportionable, Reasonable, Risible, Semblable, Valable, Vengeable, Veritable, Secourable, &c.

In this manner our own word *Full*, (passing though the German, the Italian, and the French,) comes back to us again under the corrupt shape of *Ble*: and in that shape to the great annoyance of its original owners: for it tends to confound those terminations, whose distinct application and employment are so important to the different and distinct purposes of speech.

Besides these corruptions of *Vole*, we have many other corrupt terminations in *Ble*, which are blemishes in the language; and which I am persuaded would not have happened to it, had the *Verbals in Bilis*, their nature, their proper use, and their great advantage been previously understood. *Duplum, Triplum, Humile, Tabula, Fabula, Rabula, Syllaba, Parabola, Bibulum, Quidlibet, Vestibulum, Ambulare, Dissimulare, Scribillare, Tremulare, &c. &c. Tuimelen, Grommelen, Kruimelen, Rommelen, Fommelen, Mompelen, Kabel, Bobbel, Stoppel, &c. &c.* would never have been corrupted by us to—*Double, Treble, Humble, Table, Fable, Rabble, Syllable, Parable, Bible, Quibble, Vestible, Amble, Dissemble, Scribble, Tremble, &c. Tumble, Grumble, Crumble, Rumble, Fumble, Mumble, Cable, Bubble, Stubble, &c. &c.* But, as B. Jonson did well write the word *Syllabe*, and not *Syllable*; so we should have taken care to give to all the other words, terminations which would not have interfered with this important abbreviation. We should never have seen such monsters in our language, as *Shapeable, Sizeable, Com-*

*panionable, Personable\*, Chanceable, Accustomable, Merciable, Behoveable, &c.* which disgrace the writings of some otherwise very excellent authors.

F.

Do you then propose to reform these abuses?

H.

Reform! God forbid. I tremble at the very name of Reform. The Scotch and the English lawyer in conjunction, [Dundas] and [Pitt,] with both the Indies in their patronage, point to the *Ecce Homo* with a sneer; and insultingly bid us—"Behold the fate of a Reformer!"

No. With our eyes open to the condition of them all, you know that your friend Bosville and I have entered into a strict engagement to belong for ever to the established government, to the established church, and to the established language of our country: because they are established. Establish what you please: Do but establish; and, whilst that establishment shall last, we shall be perfectly convinced of its propriety.

No. I shall venture no further than to explain the nature and convenience of these abbreviations. And I venture so far, only because our religious and devout [Houses of Parliament] have not yet passed an act to restrain me individually to the Liturgy (as a sort of *half-sacrament*) and to forbid my meddling with any words out of it.

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\* ["And in her feigning fancie did pourtray  
Him, such as fittest she for love could find,  
Wise, warlike, PERSONABLE, courteous, and kind."  
*Faerie Queene*, book 3. cant. 4. st. 5.]

["More TUNEABLE than lark to shepherd's ear."  
*Mids. Nights Dream*, act 1. sc. 1.  
ED.]

## F.

However fearful and backward you may be, or pretend to be, upon the occasion, I do not think a slow reform either dangerous or difficult or unlikely in this particular. Your principle is simple and incontestable:—One word or one termination should be used with one signification and for one purpose\*.

By the importation of *Ble* or *Able* into the language, we have gained a manifest advantage. Indeed this termination, because eminently useful, has become so familiar even to the most illiterate of our countrymen; that by the force of analogy alone, they frequently apply it (and with perfect propriety too, as to its signification) to words originally English. A custom however which, though useful, is not hitherto approved by authors of credit: although some of them too have sometimes given it the sanction of their example. Thus Chillingworth

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\* “Unum vero imprimis observandum est: propterea quod significatorum multitudo uni eidemque voci attributa sæpius est, aut scribentium autoritate, aut prodentium curioso judicio: principem omnium significatum indagari oportere censeo; ad quem tanquam ad tesseram, signaque cæteras reducere legiones: sed propositis semper caussis, sine quibus tam stulte credimus, quam arroganter profitemur. Fuerunt autem doctissimi, multarumque literarum viri, qui propterea quod nimis multa variis observationibus comperta scivissent, multa item significatorum monstra uni eidemque voci designarunt. Quorum opera tantum abest ut commoda sit, ut maxime etiam libri adversetur inscriptioni. Nam specioso titulo de sermonis proprietate edidissent; nihil minus quam quod profitebantur, effecere: unius nanque vocis una tantum sit significatio propria ac princeps: cæteræ aut communes, aut accessorix, aut etiam spurix.”—*Scaliger, de caussis*. lib. 13. cap. 192, 193.

does not disdain to use *Knowable*, *Understandable*, *Bearable*, &c. Many others of our best authors have done the same. But, however great the authority which sanctions some of these applications of this termination, the practice has never been received into approved usage: which yet, I think, it might be universally, and with advantage to the language.

I think too that we might, gently and by degrees, get rid of most of those words where the termination *Ble* is corruptly and improperly employed. For the word *Peaceable*, for instance, we have not the least occasion; *Peaceful* being altogether as familiar to us. *Deceivable*, *Delectable*, and *Medicinal* have already given way to *Deceitful*, *Delightful*, and *Medicinal*. *Vengeful* and *Forceful*\* are perpetually used by Dryden; which will justify us for the banishment of *Vengeable* and *Forcible*. For *Biasmevole* and *Laudevole*, (Blameable and Laudable,) Drayton, without any awkwardness, uses *Blameful* and

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- \* ["He said, and from his **FORCEFUL** gripe at once  
Forth flew the quiv'ring beam."

*Cowper. Iliad*, vol. 1. edit. 2. p. 150.

- " ——— And hurl'd  
With no effect, though by a **FORCEFUL** arm."

*Ibid.* vol. 2. book 13. pag. 29.

- "Who, seeing by the sword and **FORCEFUL** arm  
Of Peleus' son their leader slain." *Ibid.* book 21. p. 315.

- "With its full pride of hair your head is fraught,  
And keen and **FORCEFUL** strikes your manly thought."

*Symmons. Life of Milton.*]

*Praiseful*\*. I cannot think that *Chanceful*, *Changeful* † *Valueful*, &c. would be received with much difficulty in the place of *Chanceable*, *Changeable*, *Valuable*, &c. Indeed, generally speaking, wherever the Italians have applied *Vole* with propriety to their words, we may commonly exchange *Ble* for *Ful*. I know not indeed what to do with many of those words we have received from them, where the Italians themselves applied *Vole* improperly. For *Amichevole*, however, (*Amicable*) we might say *Friendly*: for *Sociable* and *Reasonable*; *Social*, *Ra-*

\* “Thy **BLAMEFUL** lines, bespotted so with sin,  
Mine eyes would cleanse, ere they to read begin.”  
*Drayton. Heroical Epistles: Matilda to K. Iohn.*

[“Ne may this homely verse of many meanest,  
Hope to escape his venemous despite  
More than my former *Writs*, all were they cleanest  
From **BLAMEFULL** blot.” *Spenser.*

“For nothing is more **BLAMEFULL** to a knight  
Then the reproch of pride and crueltie.”  
*Faerie Queene*, book 6. cant. 1. st. 41.]

“Mildness would better suit with majesty,  
Than rash revenge and rough severity.  
O, in what safety temperance doth rest,  
Obtaining harbour in a sovereign breast:  
Which if so **PRAISEFUL** in the meanest men,  
In powerful kings how glorious is it then.”  
*Drayton. Heroical Epistles: Matilda to K. Iohn.*]

† [“So as it should in short space yeeld a plentiful revenue to the crowne of England; which now doth but sucke and consume the treasure thereof, through those unsound plots and **CHANGEFULL** orders, which are dayly devised for her good, yet never effectually prosecuted or performed.”

*Spenser's View of the State of Ireland.* Todd's edit.  
1805. pag. 508.]



*tional* : for *Solvable* and *Colourable* ; *Solvent* and *Apparent*. But I fear there are between twenty and thirty of them, which the united efforts of all our best authors (if authors could ever be united) would not be able to get rid of in a century.

The other corruptions in *Ble* which you have mentioned, such as *Dissemble*\*, *Vestible*, &c. we might write as they were formerly written, *Dissimule*, *Vestibule*, &c. And as for those obstinate corruptions which could not, from their constant, familiar and inveterate use, be driven from their usurped stations ; the use of them should be avoided as much as possible ; they would then be noticed by the meanest etymologists, and would cause no equivocation, mistake nor doubt, though they were not (as they ought to be) written with their original terminations.

H.

Take notice, I am not a partner in your proposal. The corruption of most of these words is now so inveterate, that those authors must be very hardy indeed who would risque the ridicule of the innovation : and their numbers and merit must be great to succeed in any reformation of the language : or in any other reformation in England, if Reason and Truth are the only bribes they have to offer.

F.

What is the termination of your *Potential Active Adjective*?

H.

We have two terminations in English for this purpose :

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\* “ The vayne and DISSYMULED sorowe that Fredegund made for the kynge.”—*Fabyan*, parte 1. fol. 52. pag. 2. col. 1.

which is one more than enough. And yet our language has not hitherto availed itself of this useful abbreviation so extensively as it ought to have done. It is by no means familiar or in common use, as the Potential Passive Adjective is ; but is chiefly, though not intirely, confined to technical expressions.

For this double termination we are obliged both to the Greek and to the Roman language.

“ *Duas habuere apud Latinos, (says Scaliger) totidem apud Græcos terminationes ; in *Ivus*, activam, in *Ilis*, passivam. Sic Græci *αισθητικον*, quod sensu præditum est ; *αισθητον*, quod sensu percipi potest.*”

We now employ both these abbreviations in English ; as *Sensible*, *Sensitive*, &c. Of the former abbreviation we have already spoken.

At the dawn of learning in this country, those who became acquainted with the Latin and French authors, perceived (and especially when they came to translate them or to repeat any thing after them) a convenient short method of expression in those languages, with which their own could not furnish them. Finding therefore this peculiarity, and not knowing whence it arose ; as they proceeded to be more familiar with those languages, they borrowed the whole Latin or French words in which the *abbreviation* they wanted was contained : instead of using their own periphrastic idiom as formerly, or forming (as they should have done) a correspondent abbreviation in words of their own language. And thus, by incorporating those words, they obtained *partially* (for it extended no further than the very words adopted) that sort of abbreviation to our language which it had not before.

Wilkins was well aware of the benefit of this method of speech, and proposed to give this advantage to his *Philosophical Language*, by the means of a *Transcendental* particle; though he thought it concerned chiefly the copiousness and elegance of a language, and mentions its use in the "*abbreviating* of language" only as a secondary consideration. He likewise saw plainly that the manner in which instituted languages originally obtained this end, was by—"such a kind of composition as doth alter the *terminations* of words."—He knew too by his own experience (for he was forced to coin them) that "we have not actually such variety of words" as he wanted: and he declared it to proceed from "the defect of language." He should have said *our* language, and not language in general: for though it is true of our language, it is not true of the Latin nor of the Greek. For "that kind of composition which alters the terminations of words" being nothing more than the addition of a word; and the addition which the Romans and Greeks made for this purpose, being a word of their own language, whose *Force* was consequently known to them; they could, upon occasion, add it to any verb they pleased, and its signification would be evident to all. For, though *ισχυς* and *Vis* by frequent use and repetition were corrupted and became in composition *ισος* and *ivus* in this *abbreviation*; yet the analogy which this termination would bear to the other words of the same sort, would justify the application of the same termination to any word where they might chuse to employ it. But that is not the case with us: for, as we have not obtained this abbreviation by "that kind of composition which alters the terminations of words" (i. e. by adding to one known word of our own, another known word of our own, ex-

pressive of the added circumstance;) but only by adopting some of the *abbreviated* words themselves from other languages, we cannot so easily supply our defects and extend the advantage: unless we go on borrowing fresh abbreviated words, ready made to our hands, from the same sources.

And this will appear plainly to any one who will please to examine our language: for we have not one single word of Anglo-Saxon origin, whose *Potential Mood Active* is *Adjectived*. Some attempts indeed have been made towards it, but without success: for Wilkins's "*unwalkative*" (for—one *who cannot walk*,) and other words of the same coinage, have never passed current amongst us. And it is well for the language that they have not, and that the greater part of these new-coined words has been rejected: because the persons who coined them being commonly affected, and always ignorant of the *force* of the *termination* they employed, would very greatly have injured and confounded the language by an improper application of the termination. As Wilkins himself did, when he barbarously applied it to the *Noun* QUANTITY; and talked of "*Quantitative* pronouns," &c. Had this word succeeded, we should soon have had *Quidditative* in our language too; and then the metaphysician would have triumphed over the last remains of common sense amongst us, and would exultingly have told us, that—" *Essentia* est primus rerum conceptus constitutivus vel *quidditativus*; cujus ope cætera, quæ de re aliqua dicuntur, demonstrari possunt."

All the *abbreviations* which we enjoy of this kind, (i. e. the *Potential Active Adjective*) are either borrowed from the Latin, and then they terminate in *Ive*; as *Purga-*

*tive, Vomitive, Operative, &c.* or they are borrowed from the Greek, and then they terminate in *Ic*; as *Cathartic, Emetic, Energetic, &c.*

Hence we have at length (for it was not done all at once, but by slow degrees,) adopted into our language such words as the following;

From the Latin—*Aperitive, Ablative, Crescive, Coercive, Consecutive, Dative, Detersive, Desiccative, Expletive, Eruptive, Genitive, Inceptive, Imperative, Intellectual, Inchoative, Laxative, Lucrative, Lenitive, Negative, Nuncupative, Optative, Passive, Progressive, Prerogative, Responsive, Solutive, Sanative, Sensitive, Susceptive, Transitive, Vocative, Visive, &c. &c.*

From the Greek—*Analytic, Apologetic, Caustic, Characteristic, Cathartic, Cryptic, Critic, Cosmetic, Dialectic, Didactic, Diuretic, Despotic, Drastic, Elastic, Emetic, Energetic, Fantastic, Gymnastic, Hypothetic, Narcotic, Paralytic, Peripatetic, Periphrastic, Prognostic, Prophylactic, Plastic, Pathetic, Prophetic, Syllogistic, Styptic, Sceptic, Synthetic, Sympathetic, &c.*

I have here mentioned only some of the most common words of this sort, and those where we have borrowed only the *abbreviation*, without taking also into our language the same *unabbreviated* verb: by which may appear more plainly the reason of the adoption.

#### F.

I see the use and convenience of this abbreviation, which resembles the former. And I perceive too that you thereby gain an explanation of some more *abstract Nouns*. A *Critic* is (some one, any one) who *can discern*.

A *Provocative*, a *Palliative*, a *Motive* is (something, any thing) whatever *may provoke, may palliate, may move*. So an *Invective*, an *Incentive*, &c. But this explanation will not serve for a *Missive*, or a *Relative*.

## H.

It will not serve for corruptions. And wherever it will not serve, we may be sure that the terminations are corruptly and improperly applied. The French have abused these terminations in a most immoderate degree; whose corruptions of this abbreviation we have but partially followed. *Missive* (in this use of it) is an old French corruption, adopted by Shakespear and others\*, and even by Dryden, who uses it for *Missile* (i. e. *Missibile*); but I think it is no longer current in English. So *Imaginative* and *Opinionative* have formerly been used by Bacon and

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\* “Les Atheniens aians surpris des courriers du roy Philippus, ne voulurent oncques souffrir qu’on ouvrist une *MISSIVE* qui estoit suscripte, à la royne Olympiade sa femme.”—*Amyot: Instructions pour ceulx qui manient affaires d’Estat*.

Thus translated by Philemon Holland, contemporary with Shakespear, who merely translated Amyot: for in the original, it is *πιστολην επιγεγραμμενην Ολυμπιαδι*. “The Athenians having surprized king Philips posts and courriers, would never suffer one of their letters *MISSIVE* to be broke open which had the superscription, to Queen Olympias my wife.”

“Whiles I stood rapt in the wonder of it, came *MISSIVES* from the king, who all-hail’d me Thane of Cawdor.”

*Macbeth*, act 1. sc. 5. pag. 134.

“I wrote to you, when rioting in Alexandria, you  
Did pocket up my letters, and with taunts  
Did gibe my *MISSIVE* out of audience.”

*Anthony and Cleopatra*, pag. 346.

others; but are no longer in approved use with us. *Relative* has indeed, within my memory, by a ridiculous affectation of false and unfounded accuracy, crept forward into improper use, to the exclusion of *Relation*. Certain precise gentlemen will no longer permit us to call our kindred our *Relations*: No, but—our *Relatives*. Why? What is the meaning of the termination *On*, and the meaning of the termination *Ive*, which qualifies the one, and disqualifies the other? They have both appropriate meanings: without the knowledge of which how can these gentlemen determine their proper use? If they say, they have not appropriate meanings; by what rule do they prefer the one to the other? They who do not take what they find in use, but propose a change, are bound to give a reason for it. But, I believe, they will be as little able to justify their innovation, as Sir Thomas More would have been to explain the foundation of his ridiculous distinction between *NAY* and *NO*, and between *YEA* and *YES*\*.

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\* “I woulde not here note by the way, that Tyndal here translath *NO* for *NAY*: for it is but a trifle and mistaking of the Englishe word: sauing that ye shoulde see that he, whych in two so plain Englishe wordes, and so comen as is *NAYE* and *NO*, can not tell when he should take the tone, and when the tother, is not for translating into Englishe, a man very mete.

“For the use of those two wordes in aunswering to a question, is this. *NO* aunswereth the question framed by the affirmatiue. As for ensample; If a manne should aske Tindall hymselfe,—*Ys* an heretike mete to translate Holy Scripture into Englishe? *Lo*, to thys question, if he will aunswere *trew* Englishe, he muste aunswere *NAY*, and not *NO*.

“But and if the question be asked hym thus lo:—*Is* not an heretique mete to translate Holy Scripture into English? To this

But these petty fopperies will pass away of themselves, and when the whim is over, we shall all find our *Relations* again as safe and sound as ever.

There certainly are many other corrupt applications of *Ive*, and some few of *Ic*. But we may avoid the detail; for they are all easily curable: and, I fear, I may be thought to have already dwelt too tediously on particular words and instances.

## F.

The Greek and the Latin then, it appears, have both these same abbreviations by means of terminations. And the Latin, being originally Greek, must be supposed to have received them from the Greek. Accordingly Scaliger, has told us that the Greek *ινος* became the Latin *Ivus*, by the insertion of the Æolic digamma. But he has not shewn,

question lo, if he wil aunswer true English, he must aunswere NO, and not NAY.

“ And a lyke difference is there betwene these two aduerbes, YE and YES. For if the question bee framed unto Tindall by the affirmatiue in thys fashion :—If an heretique falsely translate the Newe Testament into Englishe, to make hys false heresy es seeme the worde of Godde; be hys bookes worthy to be burned? To this question, asked in thys wyse, yf he wil aunswere true Englishe, he must aunswere YE, and not YES.

“ But nowe if the question be asked hym thus lo by the negative :—If an heretike falsely translate the Newe Testament into Englishe, to make hys false heresy es seme the Word of God; be not his bokes well worthy to be burned? To thys question in thys fashion framed, if he wyll aunswere *traw* Englishe, he may not aunswere YE, but he must aunswere YES; and say, YES mary be they, *bothe the translation and the translatour, and all that wyll holde wyth them.*”—*Sir T. More's Workes: Confutation of Tyndale*, pag. 448.



and I cannot discover, whence the Latin has its termination *Bilis*. In *αἰσθη-ιμος* and *sensit-ivus*, there is sufficient similarity in the terminations to admit of Scaliger's supposition. But in *αἰσθη-ος* and *sensi-bilis*, where is the similarity? Whence then had the Romans this latter termination of *Bilis*? Surely not from the Greek.

## H.

Whatever the Latin has not from the Greek, it has from the Goth. And this runs throughout the whole of the language. I do not assert however, but I say I believe, that the termination of the Latin *Potential Passive Adjective* is the Anglo-Saxon or Gothic *Abal*, *Robur*. And this is also our English word *ABLE*; which has nothing to do with *Habilis*, whence our etymologists erroneously derive it: for there is no agreement whatever of signification, though there is a resemblance of sound, between *Habilis* and *Able*. And Junius upon this word says truly—"Anglos vero vocabulum *ABLE* non debere abnepotibus Romuli, planum statim fiet inspicientibus locum Cædmonis, 12. 25. ubi Diabolo primos nostros parentes tentanti hæc verba tribuit:

Ʒod het me. on Ʒýrne Ʒið Ʒapan.

het Ʒæt Ʒu ƷiƷƷeƷ. oƷæteƷ æte.

cƷæð Ʒæt Ʒin a bal and cƷæƷt. and Ʒin moð ƷeƷa.  
maƷa Ʒuðe." &c.

[Deus voluit me iter hoc ingredi, jussit ut fructum hunc comederes; dixit ingenii tui impetum, et scientiam, ipsumque adeo mentis tuæ intellectum auctiorem fore." &c.]

## F.

We have still two other of your abbreviations to ex

amine. What you mean by *Future Tense Adjective* I can easily understand. You mean only what we are accustomed to call the Future Participle. But of your *Official Mood* I have no notion whatever; having never heard of any such thing before.

## H.

No. Nor, if I could have found any better title for it, should you have heard it now. I do not like it myself; but I am driven to it by distress. I want a term for that *Mood* or Manner of using the verb, by which we might couple the notion of *duty* with it; by which we might, at the same time and in conjunction with it, express *τα δεοντα*, the things which ought to be done and the things which ought not to be done. Observe, if you please, that I am not the first in calling this a *Mood* of the verb. The most antient Grammarians did assign such a *Mood* to the verb: and they termed it *Modum participialem*. But this term will by no means suit our language: for, having no cases, we can have no participles. The term is besides inadequate and faulty in other respects; which I forbear to mention, that we may not be involved in that fruitless and endless contention concerning Gerunds and the Participle in *Dus* &c. which relates not to our language; and in which the combatants have fought by citations from different authors, and not by any arguments drawn from the nature of speech, or the use and convenience of words in the communication of our thoughts.

Indeed, for any benefit that our language has hitherto received by these two latter abbreviations, I might well have forbore to mention them. But I speak of them, not as possessing them, but as important instruments which we should have in our language, and may have

if we please. We stand in great need of them; and our authors have only to reach out their hands and gather them: they are abundant enough in the Latin.

The words of this sort, which we have hitherto adopted, are barely these—LEGEND, REVEREND, DIVIDEND, PREBEND, MEMORANDUM. We can hardly be said to have adopted DEODAND, MULTIPLICAND, SUBTRAHEND, and CREDENDA\*; i. e. *Which ought to be given to God, Which ought to be multiplied, Which ought to be subtracted, Which ought to be believed.*

The first of these, LEGEND, which means—*That which ought to be read*—is, from the early misapplication of the term by impostors, now used by us as if it meant—*That which ought to be laughed at.* And so it is explained in our dictionaries.

How soon REVEREND—i. e. *Which ought to be revered*,—will be in the same condition, though now with great propriety applied to our judges and our clergy, I pretend not to determine. It will depend upon themselves. But if ever a time shall arrive when, through abject servility and greediness, they become distinguished as the principal instruments of pillage and oppression; it is not the mitre and the coif, nor the cant of either of them, that will prevent REVEREND from becoming like LEGEND, a term of the utmost reproach and contempt.

DIVIDEND—*That which ought to be divided*—is perpetually abused: whilst each man calls the share of the DIVIDEND which he has received, *his* DIVIDEND; though he means to keep it all to himself.

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\* [“Agenda, and Credenda.” See *Encyclopedia Britannica*.]

PREBEND—*Res præbenda*—is now commonly applied to the person receiving it, and not to—*That which ought to be afforded* to him.

MEMORANDUM alone stands clear from abuse, and free from danger.—*That which ought to be remembered.*

## F.

I perceive that we cannot, without this *Official Passive Adjective*, have such *Substantives* as a LEGEND, a DIVIDEND, a PREBEND, and a MEMORANDUM; a DEODAND, a MULTIPLICAND, a SUBTRAHEND; but, in other respects, we have a method of expressing the same thing. Do we not say—This book *is to be read* with attention: That man *is to be revered* for his integrity: The revenue *is not to be divided* amongst thieves: Support *is to be afforded* to the worthy: That circumstance *is to be remembered*?

## H.

"Yes truly, we have such a method; but we have no great reason to be proud of it: for nothing can be more awkward and ambiguous. The use of such a method of speech could only arise from our want of these three abbreviations, viz. the Potential Passive Adjective, the Official Passive Adjective, and the Future Tense Adjective: for this expression—*Is to*, or *Is to be*—is all that we have to supply the place of each of those three\*.

The following passage of Boethius, lib. 1. prosa 3.

"Quod si nec Anaxagoræ fugam, nec Socratis venenum, nec

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\* [See the Notes, Vol. I., p. 450, 451, where the passage from Boethius has been already given. See also a NOTE on the Anglo-Saxon *Derivative* or *Future Infinitive*, and *Present Participle*, subjoined to the EDITOR'S PREFACE.—ED.]

Zenonis tormenta, quoniam sunt peregrina, novisti; at Canios, at Senecas, at Soranos, quorum nec pervetusta nec incelebris memoria est, scire potuisti. Quos nihil aliud in cladem detraxit, nisi quod *nostris moribus instituti, studiis improborum dissimillimi videbantur*. (i. e. "Their talents were of a *peculiar* kind and blended with a considerable alloy of *eccentricity*.") Itaque nihil est quod admirare, si in hoc vitæ salo circumflantibus agitemur procellis, quibus hoc maxime propositum est, pessimis displicere. Quorum quidem tametsi est numerosus exercitus, SPERNENDUS tamen est; quoniam nullo duce regitur, sed errore tantum temere ac passim lymphante raptatur:"

is thus translated by Chaucer, fol. 222. p. 1. col. 1.

"So if thou haste not knowen the exilynge of Anaxagoras, ne the empoysoning of Socrates, ne the turmentes of Zeno, for they weren straungers, yet mightest thou haue knowen the Senecas, the Canios, and the Soranos: of whiche folke the renome is neyther ouer olde ne unsolempne. The whiche men nothyng els ne brought to the deth, but only for they were enformed of my maners, and semeden most unlyke to the studies of wicked folke. And for thy thou oughtest nat to wondren, though that I in the bitter see be driuen with tempestes blowing aboute. In the which thys is my moste purpose, that is to sayne, to displesen wicked men. Of whiche shrewes al be the hooste neuer so great, *It is to dispise*; for it is not gouerned with no leader of reason, but it is rauyshed onely by fletynge erreoure folily and lightlye."

The following from Virgil,

"INFANDUM, regina, jubes renovare dolorem,"

is thus translated by Douglas,

"—— Thy desir, lady, is  
Renewing of *Untellybil* sorow, I wys."

This was not the bishop's fault, but the penury of the language. *Untellybil* means—*What cannot be uttered*. But Virgil would not say *Ineffabile*, when Æneas immediately proceeds to tell the tale; but he says INFANDUM,

—*That which ought not to be uttered*: which yet, to oblige the queen, he proceeds to tell.

Dryden has endeavoured to avoid the word which the language would not permit him to translate:

“Great queen, what you command me to relate,  
Renews the *sad* remembrance of our fate.”

In the *Old Batchelor*, when Nol Bluffe had been kicked, he says, (act 3. sc. 9.)

“Bluff. By heav’n, ’tis *not to be put up*.”

Sir Jo. What, bully?

Bluff. The affront.

Sir Jo. No, agad, no more ’tis; for that’s put up already.”

*Is not to be put up*, or, *Is not to be borne*, may equally mean either *Intolerabile*, or *Intolerandum*, or *Intoleraturum*: *That which cannot be borne*, or *That which ought not to be borne*, or *That which will not be borne hereafter*. Bluff meant either *Intolerabile* or *Intolerandum*; but Sir Joseph agrees with Bluff in the sense of *Intoleraturum*, because the kicking was not a matter *de futuro*, but already past.

#### F.

I see it. The jest is owing to the penury of our language, which gives room for the equivocation.

But if we are so scantily provided with words of this *Official Passive Adjective*; we are still worse off respecting the *Future Tense Adjective*: for I cannot recollect a single instance of it in English, except this solitary word *Future*.

#### H.

Yes, one more; *Venture* or *Adventure*. Which, though it appears as a substantive, means merely (any thing,

something, aliquid) *Venturum*. I am not sure that *Judicature* and *Legislature*\* were not originally used in the language with propriety.

It is a reproach to the English and the French philosophers, that both their languages should still want these two most useful abbreviations. And it is the more reproachful, because the reason is obvious. We want them; because the French (whom we have copied) are without them:—and the French have them not; because the Italians (whom the French copied), by ignorance and carelessness, and by confounding their own terminations, had lost the benefit of these abbreviations. Surely either our arms are now long enough to reach across those languages and snatch them at once *immediately* from the Latin; or our sober ingenuity bold enough to form them for ourselves in our own language by a discreet and well weighed imitation. Can any thing be more lame and awkward than our—*About to be*, and *About to come*, and *About to do*, &c.? Or our equivocal—*Is to be*, and *Is to come*, and *Is to do*, &c. for *Futurus*, *Venturus*, *Facturus*, &c.?

If custom and habit may, in some measure, have blinded us to the inadequacy of these expressions; we cannot avoid perceiving plainly their deformity, when we notice how our old translators first struggled to express this *Future* abbreviation, and to what shift they were driven.

“Generaciouns of eddis, who shewide to you to fle fro wraththe to comynge?”—*Matt. cap. 3. ver. 7.*

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\* [*Legem ferre*, or *rogare*, was, amongst the Romans, to *propose* a law. *Legem sciscere*, was the act of the people, i. e. to give their consent and authority to the law proposed.

*A Legislator* is therefore only the *Proposer* of laws.]

"Art thou that art *to comynge*\*, ether abiden we an other?"

*Ibid.* cap. 11. ver. 3.

"And if yee wolen resceyue, he is Elie that is *to comynge*."

*Ibid.* ver. 14.

"This it was whom I seide, he that is *to comynge* afur me, is maad bifore me."—*John*, cap. 1. ver. 15.

"Ether the world, ether lyf, ether deeth, ether thingis present, ether thingis *to comynge*."—1 *Corinth.* cap. 3. ver. 22.

"Ihesu that delyueride us fro wraththe *to comynge*."

1 *Thessal.* cap. 1. ver. 10.

"Agabus signyfied by the spirit, a greet hungir *to comynge* in al the rowndnesse of erthis."—*Dedis*, cap. 11. ver. 28.

"Crist Ihesu that is *to demynge* the quyke and deed."

2 *Timoth.* cap. 4. ver. 1.

"He ordeynide a day in whiche he is *to demynge* the world in equyte."—*Dedis*, cap. 17. ver. 31.

"Bi feith he that is clepid Abraham, obeide for to go out in to a place which he *was to takynge* in to eritage."

*Ebrewis*, cap. 11. ver. 8.

"Forsothe whanne Eroude *was to bringynge* forth hym, in that nigt Petir was slepyng bitwixe tweyne knytis."

*Dedis*, cap. 12. ver. 6.

"Thei fallinge on the nek of Poul, kissiden him, sorewynge moost in the word that he seide: for thei weren no more *to seynge* his face, and thei ledden him to the ship."

*Ibid.* cap. 20. ver. 37, 38.

"Sotheli there the ship *was to puttyng out* the charge."

*Ibid.* cap. 21. ver. 3.

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\* [This mode of expression seems to be the representative of the Anglo-Saxon Future Infinitive; thus in Matt. 11. 3. &c., for Wycliffe's "*thou that art to comynge*" we have in the Saxon "*þu þe to cumenne eart*:" if so, it was no *shift* of the translators, but an ancient form in common use.

See p. 450. Vol. I.; and the NOTES subjoined to the EDITOR'S PREFACE.—ED.]



"Centurioun wente to the tribuna and tolde to hym, seyinge, what art thou *to doynge*? forsothe this man is a citeseyn romayn."

*Ibid.* cap. 22. ver. 26.

"Anoon thei that *weren to tormentinge* him, departeden away from hym."—*Ibid.* ver. 29.

"Sum of the Iewis gaderiden hem, and maden a vow, seyinge hem nether *to etynge* nether *drinkynge*, til thei slowen Poul."

*Ibid.* cap. 23. ver. 12.

"I gesse me blessid at thee, whanne I am *to defendynge* me this day, moost thee wytynge alle thingis that ben at Iewis."

*Ibid.* cap. 26. ver. 2, 3.

"Drede thou nothing of these whiche thou art *to suffrynge*: to the deuyl is *to sendynge* sume of you in to prisoun."


*Apocal.* cap. 2. ver. 10.

"The dragon stode bifore the womman that *was to beringe* child; that whanne she hadde born child, he shulde deuoure hir sone."—*Apocal.* cap. 12. ver. 4.

The aukwardness of the above substitutions for the Future Participle (or *Future Tense Adjective*) will not, I believe, be disputed. I leave you to compare them with the more modern successive versions of the same passages, and I think you will find the latter equally inadequate.

Now in regard to all these which I have mentioned, and many other abbreviations which I have not yet mentioned; our modern English authors (not being aware of what the language had gained) have been much divided in their opinions; whether we should praise or censure those who, by adopting a great number of foreign words and incorporating them into the old Anglo-Saxon language, have by degrees produced the modern English. Whilst some have called this *Enriching*, others have called it *Deforming* the original language of our ancestors: which these latter affirm to have been sufficiently

adapted to composition to have expressed with equal advantage, propriety and precision, by words from its own source, all that we can now do by our foreign helps. But in their declamations (for they cannot be called arguments) on this subject, it is evident that, on both sides, they confined themselves to the consideration merely of *complex terms*, and never dreamed of the abbreviations in the *manner of signification* of words. Which latter has however been a much more abundant cause of borrowing foreign words than the former. And indeed it is true that almost all the *complex terms* (merely as such) which we have adopted from other languages, might be, and many of them were, better expressed in the Anglo-Saxon : —I mean, better for an Anglo-Saxon : because more intelligible to him, and more homogeneous with the rest of his language. Yet I am of opinion (but on different ground from any taken by the declaimers on either side) that those, who by thus borrowing have produced our present English speech, deserve from us, but in a very different degree, both thanks and censure. *Great thanks*, in that they have introduced into the English some most useful *abbreviations in manner of signification* ; which the Anglo-Saxon, as well as all the other Northern languages, wanted : and *some censure*, in that they have done this incompletely, and in an improper manner. The fact certainly is, that our predecessors did not themselves know what they were doing ; any more than their successors seem to have known hitherto the real importance and benefit of what has been done. And of this the Grammars and Philosophy both of antients and moderns are a sufficient proof. An oversight much to be deplored : for I am strongly persuaded (and I think I have good reason to be so) that had the Greek and Latin Grammarians



known and explained the nature and intrinsic value of the riches of their own language, neither would their descendants have lost any of those advantages, nor would the languages of Europe have been at this day in the corrupt and deficient state in which we, more and less, find them. For those languages which have borrowed these abbreviations, would have avoided the partiality and patchwork, as well as the corruptions and improprieties with which they now abound; and those living languages of Europe which still want these advantages wholly, would long ere this have intirely supplied their defects.

F.

It seems to me that you rather exaggerate the importance of these abbreviations. Can it be of such mighty consequence to gain a little time in communication?

H.

Even that is important. But it rests not there. A short, close, and compact method of speech, answers the purpose of a map upon a reduced scale: it assists greatly the comprehension of our understanding: and, in general reasoning, frequently enables us, at one glance, to take in very numerous and distant important relations and conclusions, which would otherwise totally escape us. But this objection comes to me with an ill grace from you, who have expressed such frequent nausea and disgust at the any-lengthian Lord with his numerous strings, that excellent political swimmer; whose tedious reasons, you have often complained, are as "two graines of wheat hid in two bushels of chaffe."

And here, if you please, we will conclude our discussion for the present.

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## F.

No. If you finish thus, you will leave me much unsatisfied ; nor shall I think myself fairly treated by you.

You have told me that a *Verb* is (as every word also must be) a *Noun* ; but you added, that it is also *something more* : and that the title of *Verb* was given to it, on account of that distinguishing *something more* than the mere *Nouns* convey. You have then proceeded to the simple *Verb adjectived*, and to the different *adjectived Moods*, and to the different *adjectived Tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *Verb unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked Verb unattended by *Mood, Tense, Number, Person, and Gender*, (which last also some languages add to it) signifies *More* or *Besides* the mere *Noun*.

What is the *Verb*? What is that peculiar differential circumstance which, added to the definition of a *Noun*, constitutes the *Verb*?

Is the Verb, 1. " Dictio variabilis, quæ significat actionem aut passionem."

Or, 2. " Dictio variabilis per modos."

Or, 3. " Quod adsignificat tempus sine casu."

Or, 4. " Quod agere, pati, vel esse, significat."

Or, 5. " Nota rei sub tempore."

Or, 6. " Pars orationis præcipua sine casu."

Or, 7. " An Assertion."

Or, 8. "Nihil significans, et quasi nexus et copula, ut verba alia quasi animaret."

Or, 9. "Un mot declinable indeterminatif."

Or, 10. "Un mot qui presente à l'esprit un être indéterminé, designé seulement par l'idée generale de l'existence sous une relation à une modification."

Or, 11. ———

H.

A truce, a truce.—I know you are not serious in laying this trash before me: for you could never yet for a moment bear a negative or a *quasi* in a definition. I perceive whither you would lead me; but I am not in the humour at present to discuss with you the meaning of Mr. Harris's—"Whatever a *thing* may *Be*, it must first of necessity *Be*, before it can possibly *Be* any *thing* ELSE." With which precious jargon he commences his account of the *Verb*. No, No. We will leave off here for the present. It is true that my evening is now fully come, and the night fast approaching; yet, if we shall have a tolerably lengthened twilight, we may still perhaps find time enough for a further conversation on this subject: And finally, (if the times will bear it) to apply this system of Language to all the different systems of Metaphysical (i. e. verbal) Imposture.

THE END.

# APPENDIX.

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## A LETTER

TO

JOHN DUNNING, Esq.

By Mr. HORNE.

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Vengono di quelle occasioni che tutto serve :

E dice il proverbio a questo proposito ;

*Impare l'arte, e mettila da parte.*

GOLDONI.

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Printed 1778.



## A LETTER

TO

JOHN DUNNING, Esq.

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DEAR SIR,

IT would be worse than superfluous in me even to hint to you why none of the reasons given for over-ruling my Exception are satisfactory to my mind. But there is something very curious in the precedent of the King and Lawley, which, I am persuaded, neither those who took the Exception, nor perhaps the Judges who decided that case (though the reason they gave destroys the effect of the precedent towards me), nor the Judge who quoted it, were aware of.

As it is intirely out of the line of the profession, and its novelty may perhaps afford you some entertainment ; as it is an offering worthy your acceptance, and cannot be presented to you by any other hand, I intreat your forgiveness for laying it before you.

The precedent of that *supposed* omission is produced to justify a real omission in the information against me : when indeed there was NO omission in the information against Lawley. But the Averment said to be omitted, was, not only substantially, but *literally* made.

“The exception taken was, that it was not positively averred that Crooke was indicted ; it was only laid that she sciens that Crooke had been indicted and was to be tried for forgery, did so and so.”

—“She knowing that Crooke had been indicted for forgery, did so and so.”—

That is, *literally* thus,

—“Crooke had been indicted for forgery,” (there is the averment literally made)—“She, knowing that, did so and so.”—

Such, Sir, is, in all cases, the unsuspected construction, not



only in our own but in every language in the world, where the conjunction *THAT* (or some equivalent word) is employed. I speak it confidently, because I know (and, with Lord Monboddo's permission, *a priori*) that it must be so; and I have likewise tried it in a great variety of languages, antient as well as modern, Asiatic as well as European.

I am very well aware, Sir, that, should I stop here, what I have now advanced would seem very puerile; and a mere quibbling trick or play upon words; founded upon the fortuitous similarity of sound between *THAT* the article or pronoun, as it is called, and *THAT* the conjunction: between which two, though they have the same sound, it is universally imagined that there is not any the smallest correspondence or similarity of signification. But I deny that any words change their nature in this manner, so as to belong sometimes to one part of speech and sometimes to another, from the different manner of using them. I never could perceive any such fluctuation in any word whatever: though I know it is a general charge brought erroneously against words of almost every denomination. But it is all error; arising from the false measure which has been taken of almost every sort of words. Whilst the words themselves continue faithfully and steadily attached, each to the standard under which it was originally enlisted. As the word *THAT* does, which, however used and employed, and however named and classed, always retains one and the same signification. Unnoticed abbreviation in construction, and difference of position, have caused this appearance of fluctuation; and (since the time of the elder Stoics) have misled the grammarians and philosophers of all languages both antient and modern: for in all they make the same mistake.

If I should ask any of these gentlemen, whether it is not strange and improper that we should, without any reason or necessity, employ in English the same word for two different meanings and purposes; would he not readily acknowledge that it was wrong, and that he could see no reason for it, but many reasons against it? Well, then is it not more strange that this same impropriety, in this same case, should run through ALL languages? And that they should ALL use an *Article*, without

any reason, unnecessarily, and improperly, for this *same* Conjunction ; with which it has, as is pretended, no correspondence nor similarity of signification ? Yet this is certainly done in ALL languages ; as any one may easily find by inquiry. Now does not the uniformity and universality of this supposed mistake and unnecessary impropriety (in languages which have no connexion with each other) naturally lead us to suspect that this usage of the article may perhaps be neither mistaken nor improper ; but that the mistake may lie only with us, who do not understand it ? I will make use of the leisure which Imprisonment affords me, to examine a few Instances ; and, still keeping the same signification of the sentences, shew, by a resolution of their construction, the truth of my assertion.

## EXAMPLE.

“ I wish you to believe THAT I would not wilfully hurt a fly.”

## RESOLUTION.

“ I would not wilfully hurt a fly, I wish you to believe THAT” (assertion).

## EXAMPLE.

“ You say THAT the same arm which when contracted can lift ———, when extended to its utmost reach will not be able to raise ——— : You mean THAT we should never forget our situation, and THAT we should be prudently contented to do good within our sphere, where it can have an effect : and THAT we should not be misled, even by a virtuous benevolence and public spirit, to waste ourselves in fruitless efforts beyond our power of influence.”

## RESOLUTION.

“ The same arm which when contracted can lift ———, when extended to its utmost reach will not be able to raise ——— : you say THAT. We should never forget our situation ; you mean THAT. And we should be contented to do good within our own sphere, where it can have an effect ; you mean THAT. And we should not be misled even by a virtuous benevolence and public spirit to waste ourselves in fruitless efforts beyond our power of influence ; you mean THAT.”

## EXAMPLE.

"They who have well considered THAT kingdoms rise or fall, and THAT their inhabitants are happy or miserable, not so much from any local or accidental advantages or disadvantages ; but accordingly as they are well or ill governed ; may best determine how far a virtuous mind can be neutral in politics."

## RESOLUTION.

"Kingdoms rise or fall, not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed ; they who have considered THAT (maxim) may best determine how far a virtuous mind can be neutral in politics. And the inhabitants of kingdoms are happy or miserable not so much from any local or accidental advantages or disadvantages, but accordingly as they are well or ill governed ; they who have considered THAT, may best determine how far a virtuous mind can be neutral in politics."

## EXAMPLE.

"Thieves rise by night, THAT they may cut men's throats."

## RESOLUTION.

"Thieves may cut men's throats, (for) THAT (purpose) they rise by night."

After the same manner may all sentences be resolved, where the supposed conjunction THAT (or its equivalent) is employed : and by such resolution it will always be discovered to have merely the same force and signification, and to be in fact nothing else but an Article.

And this is not the case in English alone, where THAT is the only conjunction of the same signification which we employ in this manner ; but this same method of resolution takes place in those languages also which have different conjunctions for this same purpose : for the original of my last example (where UT is employed, and not the Latin neuter article QUOD,) will be resolved in the same manner.

"UT jugulent homines surgunt de nocte latrones."

For though Sanctius, who struggled so hard to withdraw *QUOD* from amongst the conjunctions, still left *UT* amongst them without molestation; yet is *UT* no other than the Greek article *ὅτι*, adopted for this conjunctive purpose by the Latins, and by them originally written *UTI*: the *o* being changed into *u* from that propensity which both the antient Romans had and the modern Italians still have, upon many occasions, to pronounce even their own *o* like an *u*. Of which I need not produce any instances\*. The resolution therefore of the original will be like that of the translation.

“*Latrones jugulent homines (Δι) ὅτι surgunt de nocte.*”

I shall not at this time stop here to account etymologically for the different words which some other languages (for there are others beside the Latin) employ in this manner instead of their own article: though, if it were exacted from me, I believe I should not refuse the undertaking; although it is not the easiest part of etymology: for Abbreviation and Corruption are always busiest with the words which are most frequently in use.

Perhaps it may be thought that, though this method of resolution will answer with most sentences, yet that there is one usage of the conjunction *THAT* which it will not explain.

I mean in such instances as this:

“*IF THAT* the King  
Have any way your good deserts forgot,  
He bids you name your griefs.”

How are we to bring out the article *THAT*, when two conjunctions, as it often happens, come in this manner together?

The truth of the matter is that *IF* is merely a *Verb*. It is merely the imperative mood of the Gothic and Anglo-Saxon verbs *FIĒAN*, *Liþan*; and in those languages, as well as in the English formerly, this supposed conjunction was pronounced and written as the common imperative, purely *FIĒ*,

\* “Quant à la voyelle *u*, pource qu’ils (*les Italiens*) l’aiment fort, ainsi que nous cognoissons par ces mots *ufficio*, *ubrigato*, &c. je pense bien qu’ils la respectent plus que les autres.”

*Henry Estienne, de la precellence du langage François.*

**LIF, GIF.**—Thus in B. Jonson's *Sad Shepherd* (which though it be

“ such wool  
As from mere English flocks his muse could pull,”

I agree with its author,

“ is a fleece,  
To match or those of Sicily or Greece”)

it is thus written,

“ My largesse.  
Hath lotted her to be your brother's mistress,  
GIF she can be reclaimed ; GIF not, his prey.”

And accordingly our corrupted **IF** has always the signification of the present English imperative **GIVE**, and no other. So that the resolution of the construction in the instance I produced from Shakespeare, will be as before in the others.

“ The King may have forgotten your good deserts ; **GIVE THAT** in any way ; he bids you name your griefs.”

And here, as an additional proof, we may observe, that whenever the *datum*, upon which any conclusion depends, is a sentence ; the *article* **THAT**, if not expressed, is always understood, and may be inserted after **IF**. As in the instance I have produced above, the poet might have said

“ **GIF (THAT)** she can be reclaim'd,” &c.

For the resolution is,

“ She can be reclaim'd, **GIVE THAT** ; my largesse hath lotted her to be your brother's mistress. She cannot be reclaim'd, **GIVE THAT** ; my largesse hath lotted her to be your brother's prey.”

But the article **THAT** is not understood, and cannot be inserted after **IF** ; where the *datum* is not a sentence, but some noun governed by the verb **IF** or **GIVE**. As—

#### EXAMPLE.

“ How will the weather dispose of you tomorrow ? **IF** fair, it will send me abroad : **IF** foul, it will keep me at home.”

Here we cannot say—“ **IF that** fair, it will send me abroad : **IF that** foul, it will keep me at home.”

Because in this case the verb *IF* governs the *noun*: and the resolved construction is —

RESOLUTION.

“GIVE fair weather, it will send me abroad: GIVE foul weather, it will keep me at home.”

But make the *datum* a sentence; as——

“IF it is fair weather, it will send me abroad: IF it is foul weather, it will keep me at home;”——

And then the *article* *THAT* is understood, and may be inserted after *IF*. As,—“IF *THAT* it is fair weather, it will send me abroad: IF *THAT* it is foul weather, it will keep me at home.”——The resolution then being—“It is fair weather, GIVE *THAT*, it will send me abroad: It is foul weather, GIVE *THAT*, it will keep me at home.”

And this you will find to hold universally, not only with *IF*, but with many other supposed *conjunctions*, such as *unless that*, *though that*, *lest that*, &c. (which are really *verbs*;) put in this manner before the *article* *THAT*.

We have in English another word, which (though now rather obsolete) used frequently to supply the place of *IF*. As,

“AN you had an eye behind you, you might see more de-traction at your heels, than fortunes before you.”

No doubt it will be asked; in this and in all similar instances what is *AN*?

I do not know that any person has ever attempted to explain it, except Dr. S. Johnson in his Dictionary. He says,—

“AN is sometimes, in old authors, a contraction of *AND IF*.”——Of which he gives a very unlucky instance from Shakespeare; where both *AN* and *IF* are used in the same line;

“He cannot flatter, He!

An honest mind and plain; he must speak truth!

An they will take it,—So. IF not, he's plain.”

Where if *AN* was a contraction of *AND IF*; *AN* and *IF* should rather change places.

But I can by no means agree with Johnson's account. A part of one word only, employed to shew that another word is compounded with it, would indeed be a curious method of

*contraction* : although even this account of it would serve my purpose ; but the truth will serve it better : for **AN** is also a *verb*, and may very well supply the place of **IF** : it being nothing else but the imperative mood of the Anglo-Saxon verb *Anan*, which likewise means to **GIVE** or to **GRANT**.

Nor does **AN** ever (as Johnson supposes) signify **AS IF** ; nor is it a contraction of them.

I know indeed that Johnson produces Addison's authority for it.

" My next pretty correspondent, like Shakespeare's *Lion* in *Pyramus and Thisbe*, roars **AN** it were any nightingale."

Now if Addison had so written, I should answer roundly, that he had written false English. But he never did so write. He only quoted it in mirth. And Johnson, an editor of Shakespeare, ought to have known and observed it. And then, instead of Addison's or even Shakespeare's authority from whom the expression is borrowed ; he should have quoted *Bottom's*, the *Weaver* : whose language corresponds with the character Shakespeare has given him \*.

" I will aggravate my voice so (says *Bottom*) that I will roar you as gently as any sucking dove : I will roar your **AN** 'twere any nightingale."

If Johnson is satisfied with such authority as this for the different signification and propriety of English words ; he will find enough of it amongst the clowns in all our comedies ; and *Master Bottom* in particular, in this very sentence, will furnish him with many new meanings. But, I believe, Johnson will not find **AN** used for **AS IF**, either seriously or clownishly, in any other part of Addison or Shakespeare, except in this speech of *Bottom*, and in another of *Hostess Quickly*.—

" He made a finer end, and went away **AN** it had been any *Christom child*."

Now when I say that these two English words **IF** and **AN** which have been called conditional conjunctions, (and whose

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\* " The shallow'st thickskull of that barren sort,  
A crew of patches, rude mechanicals,  
That work for bread upon Athenian stalls."

force and manner of signification, as well as of the other conjunctions we are directed by Mr. Locke to search after in—“the several views, postures, stands, turns, limitations, and exceptions, and several other thoughts of the mind for which we have either *none or very deficient names*,”) when I say that they are merely the original Imperatives of the verbs to GIVE or to GRANT; I would not be understood to mean that the conditional conjunctions of all other languages are likewise to be found, like IF and AN, in the original imperatives of some of their own or derived verbs meaning to GIVE. No, if that were my opinion, it would instantly be confuted by the conditionals of the Greek and Latin and Irish and many living languages. But I mean that those words which are called conditional conjunctions are to be accounted for, in ALL languages, in the *same manner* as I have accounted for IF and AN. Not indeed that they must all mean precisely as these two do,—GIVE and GRANT; but some word equivalent. Such as,—*Be it, Suppose, Allow, Permit, Suffer, &c.*

Which meaning is to be sought for from the particular etymology of each language; not from some unnamed and unknown—“turns, stands, postures, &c. of the mind.”

In short, to put this matter out of doubt, I mean to discard all supposed mystery, not only about these Conditionals, but about all those words also which Mr. Harris and others distinguish from Prepositions, and call Conjunctions of sentences. I deny them to be a separate sort of words, or part of speech by themselves. For they have not a separate *manner of signification*: although they are not “*devoid of signification*.” And the particular signification of each must be sought for from amongst the other parts of speech, by the help of the particular etymology of each respective language. By such means alone can we clear away the obscurity and errors in which grammarians and philosophers have been involved by the corruption of some common words and the useful Abbreviations of Construction. And at the same time we shall get rid of that farrago of useless distinctions into Conjunctive, Adjunctive, Disjunctive, Sub-disjunctive, Copulative, Continuative, Sub-continuative, Positive, Suppositive, Causal, Collective, Effective, Approba-



Presumptive, Abnegative, Comple-  
 tive, Imperative, Concessive, Motive, Conductive,  
 and explain nothing; and (as most other tech-  
 nical terms) serve only to throw a veil over the igno-  
 rance of those who employ them.

But Sir, by what I have said, that I  
 contradict Mr. Harris's definition of a Conjun-  
 ctive, is—“A part of speech devoid of signifi-  
 cation, but so formed as to help signification by making  
 several significant sentences to be one significant sen-  
 tence.”

I have the less scruple to do that; because Mr. Harris  
 is scrupulous to contradict himself. For he afterwards ac-  
 knowledges that some of them—“have a kind of obscure sig-  
 nification, when taken alone; and that they appear in grammar  
 as intermediates in Nature, a kind of middle beings of amphi-  
 bious character, which, by sharing the attributes of the higher  
 and the lower, conduce to link the whole together.”

Now I suppose it is impossible to convey a *Nothing* in a  
 univocal manner. How much superior is this to the  
 circular Saw of another learned author on language (Lord  
 Macaulay), who amongst much other intelligence of equal im-  
 portance, tells us with a very solemn face, and ascribes it to  
 Plato, that—“Every man that opines must opine something,  
 the subject of opinion therefore is not nothing \*.”

But Mr. Harris has the advantage of a simile over this gen-  
 tleman: and though similes appear with most beauty and  
 propriety in works of imagination, they are frequently found  
 most useful to the authors of philosophical treatises: and have  
 often helped them out at many a dead lift, by giving them an  
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 ubi regnant.* As a proof of which, let us only examine the

\* “Il possède l'antiquité, comme on le peut voir par les belles remarques  
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 couverte à sa profonde erudition.”

present instance, and see what intelligence we can draw from Mr. Harris concerning the nature of Conjunctions.

First, he says (and makes it a part of their definition) that they are "devoid of signification\*." Afterwards he allows that they have "a kind of signification." "But this kind of signification is obscure:" i. e. a signification unknown: something I suppose (as Chillingworth couples them) like a *secret tradition*, or a *silent thunder*; for it amounts to the same thing as a signification which does not signify: an obscure or unknown signification being no signification at all. But not contented with these inconsistencies, which to a less learned man would seem sufficient of all conscience, Mr. Harris goes further, and adds, that they are a—"kind of middle beings" (he must mean between signification and no signification); "sharing the attributes of both;" (i. e. of sig. and no sig.) and "conduce to link them both (i. e. signification and no signification) "together."

It would have helped us a little if Mr. Harris had here told us what that middle state is, between signification and no signification! what are the attributes of no signification! and how, signification and no signification can be linked together!

Now all this may, for aught I know, be—"read and admired, as long as there is any taste for FINE WRITING in Britain."—But with such *unlearned* and *vulgar* philosophers as Mr. Locke and his disciples, who seek not taste and elegance, but truth and common sense in philosophical subjects, I believe it will never pass as a "perfect example of analysis," nor bear away the palm for "acuteness of investigation" and "perspicuity of explication."—For, (separated from the FINE WRITING,) thus is the Conjunction explained by Mr. Harris;—

—A word *devoid of signification*, having at the same time a *kind of obscure signification*; and yet having neither signification nor no signification; but a middle something, between signification and no signification, sharing the attributes both of

\* Observe Mr. Harris defines a Word to be "a sound significant." And now he defines a Conjunction to be a word (i. e. a sound significant) devoid of signification.

tive, Discretive, Ablative, Præsumptive, Abnegative, Compleitive, Preventive, Adversative, Concessive, Motive, Conductive, &c. &c. &c.—which explain nothing ; and (as most other technical terms are abused) serve only to throw a veil over the ignorance of those who employ them.

You will easily perceive, Sir, by what I have said, that I mean flatly to contradict Mr. Harris's definition of a Conjunction ; which, he says, is—" A part of speech devoid of signification itself, but so formed as to help signification by making two or more significant sentences to be one significant sentence."

And I have the less scruple to do that ; because Mr. Harris makes no scruple to contradict himself. For he afterwards acknowledges that *some* of them—" have a kind of obscure signification, when taken alone ; and that they appear in grammar like Zoophytes in Nature, a kind of middle beings of amphibious character, which, by sharing the attributes of the higher and the lower, conduce to link the whole together."

Now I suppose it is impossible to convey a *Nothing* in a more ingenious manner. How much superior is this to the oracular Saw of another learned author on language (Lord Monboddo), who amongst much other intelligence of equal importance, tells us with a very solemn face, and ascribes it to Plato, that—" Every man that opines must opine something, the subject of opinion therefore is not nothing \*."

But Mr. Harris has the advantage of a similitude over this gentleman : and though similitudes appear with most beauty and propriety in works of imagination, they are frequently found most useful to the authors of philosophical treatises and have often helped them out at many a dead lift, by giving them an appearance of saying something, when indeed they had nothing to say. But we may depend upon it,—*Nubila mens est, hæc ubi regnant*. As a proof of which, let us only examine the

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\* " Il possède l'antiquité, comme on le peut voir par les belles remarques qu'il a faites. Sans lui nous ne saurions pas que dans la ville d'Athènes les enfans pleuroient quand on leur donnoit le fouet.—Nous devons cette découverte à sa profonde erudition."

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If others of a more elegant Taste for Fine Writing are able to receive either pleasure or instruction from such "truly philosophical language," I shall neither dispute with them nor envy them : but can only deplore the dulness of my own apprehension, who, notwithstanding the great authors quoted in Mr. Harris's Treatise, and the great authors who recommend it, cannot help considering this "perfect example of Analysis," as,—  
An improved compilation of almost all the errors which grammarians have been accumulating from the time of Aristotle down to our present days of technical and learned affectation.

I can easily suppose that in this censure which I thus unreservedly cast upon Mr. Harris, (and which I do not mean to confine to his account of the conjunctions alone, but extend to all that he has written on the subject of language), I can easily suppose that I shall be thought, by those who know not the grounds of my censure, to have spoken too sharply. They will probably say that I still carry with me my old humour in politics, though my subject is now different ; and that, according to the hackneyed accusation, I am against authority, only because authority is against me. But, if I know any thing of myself, I can with truth declare, that *Neminem libenter nominem, nisi ut laudem ; sed nec peccata reprehenderem, nisi ut aliis prodessem.* And so far from spurning authority, I have always upon philosophical subjects addressed myself to an inquiry into the opinions of others with all the diffidence of conscious ignorance ; and have been disposed to admit of half an argument from a great name. So that it is not my fault if I am forced to carry instead of following the lantern ; but at all events it is better than walking in total darkness.

And yet, though I believe I differ from all the accounts which have hitherto been given of language, I am not so much without authority as may be imagined. Mr. Harris himself, and all the grammarians whom he has and whom he has not quoted, are my authorities. Their own doubts, their difficulties, their dissatisfaction, their contradictions, their obscurity on all these points, are my authorities against them : for their system

and their difficulties vanish together. Indeed, unless I had been repeating what others have written, it is impossible I should quote any direct authorities for my own manner of explanation. But let us hear Wilkins, whose industry deserved to have been better employed, and his perseverance better rewarded with discovery ; let us hear what he says.

“ According to the true philosophy of speech, I cannot conceive this kind of words ” (he speaks of Adverbs and Conjunctions) “ to be properly a distinct part of speech, as they are commonly called. But untill they can be distributed into their proper places, I have so far complied with the grammars of instituted languages, as to place them here together.”

Mr. Locke’s dissatisfaction with all the accounts which he had seen, is too well known to need repetition.

Sanctius rescued QUOD particularly from the number of these mysterious Conjunctions ; though he left UT amongst them.

And Servius, Scioppius, J. G. Vossius, Perizonius, and others, have displaced and explained many other supposed adverbs and conjunctions.

Skinner has accounted for IF before me, and in the same manner ; which, though so palpable, Lye confirms and compliments.

Even S. Johnson, though mistakenly, has attempted AND. And would find no difficulty with THEREFORE.

In short, there is not such a thing as a Conjunction in *any* language, which may not, by a skilful herald, be traced home to its own family and origin ; without having recourse to contradiction and mystery, with Mr. Harris ; or, with Mr. Locke, cleaving open the head of man, to give it such a birth as Minerva’s from the brain of Jupiter.

After all, I do not know whether I shall be quietly permitted to call these authorities in my favour : for I must fairly acknowledge that the full stream and current sets the other way, and only some little brook or rivulet runs with me. I must confess that all the authorities which I have alleged, except Wilkins, are upon the whole against me. For, though they have explained the meaning and traced the derivation of many adverbs and conjunctions ; yet, (except Sanctius in the particular in-



stance of QUOD,—whose conjunctive use in Latin he too strenuously denies), they all acknowledge them still to be adverbs or conjunctions.

It is true, they distinguish them by the title of *reperta* or *usurpata* : But they at the same time acknowledge (indeed the very distinction itself is an acknowledgment) that there are others which are real, *primigenia, nativa, pura*.

But the true reason of this distinction is, because that of the origin of the greater part of them they are totally ignorant. But has any philosopher or grammarian ever yet told us what a *real, original, native, pure* Adverb or Conjunction, is ? Or which of these conjunctions of sentences are so ?—Whenever that is done, in *any* language, I may venture to promise that I will shew those likewise to be *repertas*, and *usurpatas*, as well as the rest. I shall only add, that though *Abbreviation and Corruption are always busiest with the words which are most frequently in use* ; yet the words most frequently used are least liable to be totally laid aside. And therefore they are often retained,—(I mean that branch of them which is most frequently used) when most of the other words (and even the other branches of these retained words) are, by various changes and accidents, quite lost to a language. HENCE the difficulty of accounting for them. And HENCE, (because only one branch of these *declinable* words is retained in a language) arises the notion of their being *indeclinable* ; and a separate sort of words, or Part of Speech by themselves. But that they are not *indeclinable*, is sufficiently evident by what I have already said : For *Uti, An*, &c. certainly could not be called *indeclinable*, when all the other branches of those *verbs*, of which they are the regular Imperatives, were likewise in use. And that the words *Uti, An*, &c. (which still retain their original signification, and are used in the very same manner, and for the same purpose as formerly) should now be called *indeclinable*, proceeds merely from the ignorance of those who could not account for them ; and who, therefore, with Mr. Harris, were driven to say that they have neither meaning \* nor Inflection : whilst

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notwithstanding they were still forced to acknowledge (either directly, or by giving them different titles of *conditional, adversative, &c.*) that they have a "kind of obscure meaning."

How much more candid and ingenuous would it have been, to have owned fairly that they did not understand the nature of these *Conjunctions*; and, instead of wrapping it up in mystery, to have exhorted and encouraged others to a further search \*.

Now, Sir, I am presumptuous enough to assert that what I have done with *IF* and *AN*, may be done universally with all the *Conjunctions* of all the languages in the world. I know that many persons have often been misled by a fanciful etymology; but I assert it universally not so much from my own slender acquisition of languages, as from arguments *a priori*: which arguments are however confirmed to me by a successful search in many other languages besides the English, in which I have traced these supposed unmeaning, indeclinable conjunctions to their source; and should not at all fear undertaking to shew clearly and satisfactorily the origin and precise meaning of each of these pretended unmeaning, indeclinable conjunctions, at least in all the dead and living languages of Europe.

But because men talk very safely of what they *may do*, and what they *might have done*; and I cannot expect that others who have no suspicion of the thing, should come over to my opinion, unless I perform, at least as much as Wilkins (who had a suspicion of it) required before he would venture to differ from the grammars of instituted languages; I will distribute our English conjunctions into their proper places. And thus wilfully impose upon myself a task which I am told "no man however learned or sagacious has yet been able to perform †."

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itself. Adjectives, prepositions, adverbs, &c. have all complete, separate meanings; not difficult to be discovered.

\* This general censure would be highly unjust, if an exception of praise was not here made for Bacon, Wilkins, Locke, and S. Johnson; who are ingenuous on the subject.

† "The particles are, among all nations, applied with so great latitude, that they are not easily reducible under any regular scheme of explication: this difficulty is not less, nor perhaps greater, in English than in other lan-



tive, Discretive, Ablative, Præsumptive, Abnegative, Compleitive, Preventive, Adversative, Concessive, Motive, Conductive, &c. &c. &c.—which explain nothing ; and (as most other technical terms are abused) serve only to throw a veil over the ignorance of those who employ them.

You will easily perceive, Sir, by what I have said, that I mean flatly to contradict Mr. Harris's definition of a Conjunction ; which, he says, is—" A part of speech devoid of signification itself, but so formed as to help signification by making two or more significant sentences to be one significant sentence."

And I have the less scruple to do that ; because Mr. Harris makes no scruple to contradict himself. For he afterwards acknowledges that *some* of them—" have a kind of obscure signification, when taken alone ; and that they appear in grammar like Zoophytes in Nature, a kind of middle beings of amphibious character, which, by sharing the attributes of the higher and the lower, conduce to link the whole together."

Now I suppose it is impossible to convey a *Nothing* in a more ingenious manner. How much superior is this to the oracular Saw of another learned author on language (Lord Monboddo), who amongst much other intelligence of equal importance, tells us with a very solemn face, and ascribes it to Plato, that—" Every man that opines must opine something, the subject of opinion therefore is not nothing \*."

But Mr. Harris has the advantage of a similitude over this gentleman : and though similitudes appear with most beauty and propriety in works of imagination, they are frequently found most useful to the authors of philosophical treatises\* and have often helped them out at many a dead lift, by giving them an appearance of saying something, when indeed they had nothing to say. But we may depend upon it,—*Nubila mens est, hæc ubi regnant*. As a proof of which, let us only examine the

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\* " Il possède l'antiquité, comme on le peut voir par les belles remarques qu'il a faites. Sans lui nous ne saurions pas que dans la ville d'Athènes les enfans pleuroient quand on leur donnoit le fouet.—Nous devons cette découverte à sa profonde erudition."

present instance, and see what intelligence we can draw from Mr. Harris concerning the nature of Conjunctions.

First, he says (and makes it a part of their definition) that they are "devoid of signification\*." Afterwards he allows that they have "a kind of signification." "But this kind of signification is obscure:" i. e. a signification unknown: something I suppose (as Chillingworth couples them) like a *secret tradition*, or a *silent thunder*; for it amounts to the same thing as a signification which does not signify: an obscure or unknown signification being no signification at all. But not contented with these inconsistencies, which to a less learned man would seem sufficient of all conscience, Mr. Harris goes further, and adds, that they are a—"kind of middle beings" (he must mean between signification and no signification); "sharing the attributes of both;" (i. e. of sig. and no sig.) and "conduce to link them both (i. e. signification and no signification) "together."

It would have helped us a little if Mr. Harris had here told us what that middle state is, between signification and no signification! what are the attributes of no signification! and how, signification and no signification can be linked together!

Now all this may, for aught I know, be—"read and admired, as long as there is any taste for FINE WRITING in Britain."—But with such *unlearned* and *vulgar* philosophers as Mr. Locke and his disciples, who seek not taste and elegance, but truth and common sense in philosophical subjects, I believe it will never pass as a "perfect example of analysis," nor bear away the palm for "acuteness of investigation" and "perspicuity of explication."—For, (separated from the FINE WRITING,) thus is the Conjunction explained by Mr. Harris;—

—A word *devoid of signification*, having at the same time a *kind of obscure signification*; and yet having neither signification nor no signification; but a middle something, between signification and no signification, sharing the attributes both of

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\* Observe Mr. Harris defines a Word to be "a sound significant." And now he defines a Conjunction to be a word (i. e. a sound significant) devoid of signification.

signification and no signification ; and linking signification and no signification together.

If others of a more elegant Taste for Fine Writing are able to receive either pleasure or instruction from such "truly philosophical language," I shall neither dispute with them nor envy them : but can only deplore the dulness of my own apprehension, who, notwithstanding the great authors quoted in Mr. Harris's Treatise, and the great authors who recommend it, cannot help considering this "perfect example of Analysis," as,—  
An improved compilation of almost all the errors which grammarians have been accumulating from the time of Aristotle down to our present days of technical and learned affectation.

I can easily suppose that in this censure which I thus unreservedly cast upon Mr. Harris, (and which I do not mean to confine to his account of the conjunctions alone, but extend to all that he has written on the subject of language), I can easily suppose that I shall be thought, by those who know not the grounds of my censure, to have spoken too sharply. They will probably say that I still carry with me my old humour in politics, though my subject is now different ; and that, according to the hackneyed accusation, I am against authority, only because authority is against me. But, if I know any thing of myself, I can with truth declare, that *Neminem libenter nominem, nisi ut laudem ; sed nec peccata reprehenderem, nisi ut aliis prodessem.* And so far from spurning authority, I have always upon philosophical subjects addressed myself to an inquiry into the opinions of others with all the diffidence of conscious ignorance ; and have been disposed to admit of half an argument from a great name. So that it is not my fault if I am forced to carry instead of following the lantern ; but at all events it is better than walking in total darkness.

And yet, though I believe I differ from all the accounts which have hitherto been given of language, I am not so much without authority as may be imagined. Mr. Harris himself, and all the grammarians whom he has and whom he has not quoted, are my authorities. Their own doubts, their difficulties, their dissatisfaction, their contradictions, their obscurity on all these points, are my authorities against them : for their system

and their difficulties vanish together. Indeed, unless I had been repeating what others have written, it is impossible I should quote any direct authorities for my own manner of explanation. But let us hear Wilkins, whose industry deserved to have been better employed, and his perseverance better rewarded with discovery; let us hear what he says.

"According to the true philosophy of speech, I cannot conceive this kind of words" (he speaks of Adverbs and Conjunctions) "to be properly a distinct part of speech, as they are commonly called. But untill they can be distributed into their proper places, I have so far complied with the grammars of instituted languages, as to place them here together."

Mr. Locke's dissatisfaction with all the accounts which he had seen, is too well known to need repetition.

Sanctius rescued *quon* particularly from the number of these mysterious Conjunctions; though he left *ut* amongst them.

And Servius, Scioppius, J. G. Vossius, Perizonius, and others, have displaced and explained many other supposed adverbs and conjunctions.

Skinner has accounted for *it* before me, and in the same manner; which, though so palpable, Lye confirms and compliments.

Even S. Johnson, though mistakenly, has attempted *and*. And would find no difficulty with *therefore*.

In short, there is not such a thing as a Conjunction in *any* language, which may not, by a skilful herald, be traced home to its own family and origin; without having recourse to contradiction and mystery, with Mr. Harris; or, with Mr. Locke, cleaving open the head of man, to give it such a birth as Minerva's from the brain of Jupiter.

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stance of *quod*,—whose conjunctive use in Latin he too strenuously denies), they all acknowledge them still to be adverbs or conjunctions.

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notwithstanding they were still forced to acknowledge (either directly, or by giving them different titles of *conditional, adverbative, &c.*) that they have a "kind of obscure meaning."

How much more candid and ingenuous would it have been, to have owned fairly that they did not understand the nature of these *Conjunctions*; and, instead of wrapping it up in mystery, to have exhorted and encouraged others to a further search \*.

Now, Sir, I am presumptuous enough to assert that what I have done with *IF* and *AN*, may be done universally with all the *Conjunctions* of all the languages in the world. I know that many persons have often been misled by a fanciful etymology; but I assert it universally not so much from my own slender acquisition of languages, as from arguments a priori: which arguments are however confirmed to me by a successful search in many other languages besides the English, in which I have traced these supposed unmeaning, indeclinable conjunctions to their source; and should not at all fear undertaking to shew clearly and satisfactorily the origin and precise meaning of each of these pretended unmeaning, indeclinable conjunctions, at least in all the dead and living languages of Europe.

But because men talk very safely of what they *may do*, and what they *might have done*; and I cannot expect that others who have no suspicion of the thing, should come over to my opinion, unless I perform, at least as much as Wilkins (who had a suspicion of it) required before he would venture to differ from the grammars of instituted languages; I will distribute our English conjunctions into their proper places. And thus wilfully impose upon myself a task which I am told "no man however learned or sagacious has yet been able to perform †."

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itself. Adjectives, prepositions, adverbs, &c. have all complete, separate meanings; not difficult to be discovered.

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Thus then ; I say that

If	Inf	Ġpan	To give
An	An	Anan	To grant
Unless	Onley	Onleyan	To dismiss
Eke	Eac	Eacan	To add
Yet	Ġet	Ġetan	To get
Still	Stell	Stellan	To put
Else	Aley	Aleyan	To dismiss
Tho', or Though	Ġaf, or Ġafiz	{ Ġafian, or Ġafizian }	To allow
Būt	Bot	Botan	To Boot
Būt	Be-utan	Beon-utan	To be-out
Without	þyrd-utan	þeordan-utan	To be-out
And	An-ab	Anan-ad	{ Dare Conge- ric
Lest,	is the Participle Ġeped, of Ġeyan, to dismiss		
Since	Siddan	} is the Participle of Seon, To see	
Since	Sýne		
Since	Seand-es		
Since	Sid-ðe, or Sin-es		
That	is the Neuter Article Ġat.		

These I apprehend are the only conjunctions in our language which can cause any difficulty ; and it would be impertinent in me to explain such as *Be-it*, *Albeit*, *Notwithstanding*, *Nevertheless*, *Set*\*, *Save*, *Except*, *Out-cept*†, *Out-take*‡, *To wit*, *Because*, &c. which are evident at first sight.

I hope it will be acknowledged that this is coming to the point ; and is fairer than shuffling them over as all philosophers and grammarians have hitherto done ; or than repeating after

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guages. I have laboured them with diligence, I hope with success ; such at least as can be expected in a task, which no man, however learned or sagacious has yet been able to perform."—*Preface to S. Johnson's Dictionary*.

\* " *Set* this my work full febill be of rent."—*G. Douglas*.

† " I'd play hun 'gaine a knight, or a good squire, or gentleman of any other countie i' the kingdome.—*Outcept* Kent : for there they landed all gentlemen."—*B. Jonson. Tale of a Tub*.

‡ " And also I resygne al my knyghtly dignitie, magesty and crowne, wyth all the lordeshyppes, powre, and pryvileges to the foresayd kingely dygnitie and crown belonging, and al other lordshippes and possesyons to me in any maner of wyse pertaynyng, what name and condicion thei be of, *out-take* the landes and possessions for me and mine obyte purchased and broughte."—*Instrument of Resignation of K. Richard II. in Fabian's Chronicle*.

others, that they are not themselves any part of languages, but only such *Accessaries*; as *Salt*, is to *Meat*, or *Water* to *Bread*; or that they are the mere *Edging*, or *Sauce* of language; or that they are like the *Handles* to *Cups*, or the *Plumes* to *Helmets*, or the *Binding* to *Books*, or *Harness* for *Horses*; or that they are *Pegs*, and *Nails*, and *Nerves*, and *Joints*, and *Ligaments*, and *Lime* and *Mortar*, and so forth.

In which kind of pretty similies philosophers and grammarians seem to have vied with one another; and have often endeavoured to amuse their readers and cover their own ignorance, by very learnedly disputing the propriety of the simille, instead of explaining the nature of the conjunction.

I must acknowledge that I have not any authorities for the derivations which I have given of these words; and that all former etymologists are against me. But I am persuaded that all future etymologists (and perhaps some philosophers) will acknowledge their obligation to me: for these troublesome Conjunctions, which have hitherto caused them so much mistaken and unsatisfactory labour, shall save them many an error and many a weary step in future.

They shall no more expose themselves by unnatural forced conceits to derive the English and all other languages from the Greek or the Hebrew, or some imaginary primæval tongue. The Conjunctions of *every* language shall teach them whither to direct and where to stop their inquiries: for wherever the evident meaning and origin of the conjunctions of any language can be found, there is the certain source of the whole\*.

But, I beg pardon; this is digressing from my present purpose. I have nothing to do with the learning of mere curiosity; nor must (at this time) be any further concerned with etymology, and the false philosophy received concerning language and the human understanding, than as it is connected with the point with which I began.

If you please therefore, and if your patience is not exhausted, we will return to the conjunctions I have derived:

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\* This is to be understood with certain limitations not necessary to be now mentioned.



and if you think it worth the while we will examine the conjectures of other persons about them, and see whether I have not something better than their authority in my favour.

IF.      AN.

IF and AN may be used mutually and indifferently to supply each other's place.

Besides having Skinner's authority for IF, I suppose that the meaning and derivation of this principal supporter of the Tripod of Truth \* are so very clear and simple and universally allowed, as to need no further discourse about it.

GIF is to be found not only, as Skinner says, in Lincolnshire ; but in all our old writers. G. Douglas almost always uses *Gif*; once or twice only he has used IF; and once he uses GEWE for *Gif*. Chaucer commonly uses IF; but sometimes YEVE †, YEF, and YF. And it is to be observed that in Chaucer, and other old writers, the verb to *Give* suffers the same variations in the manner of writing it, however used, whether *conjunctively* or otherwise.

" Well ought a priest ensample for to YEVE."

*Prol. to Cant. Tales.*

" Lo here the letters selid of this thing,  
That I mote bere in all the haste I may;  
YEVE ye well ought unto your sonne the king,  
I am your servant both by night and day."

*Man of Lawes Tale.*

" This gode ensample to his shepe he YAFFE."

*Prol. to Cant. Tales.*

YEF is also used as well for the common imperative as for what we call the conjunction.

" Your vertue is so grete in heven above,  
That IF the list I shall well have my love.  
Thy temple shall I worship evir mo,  
And on thine autler, where I ryde or go,

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\* See Plutarch, Why E I was engraved upon the gates of the temple of Apollo.

† YEVE was commonly used in England instead of *Give*, even so low down as in the sixteenth century. See Henry VIIIth's Will.

I woll don sacrifice, and firs bete ;  
 And yet ye woll nat so my lady swete,  
 Then pray I you tomorrow with a spere  
 That Arcite do me through the herte bere :  
 Then reke I not, whan I have lost my life,  
 Though Arcite winnin her to his wife.  
 This is th' effect and ende of my prayere ;  
 Yet me my lady, blissful lady dere."

Chaucer. *Knight's Tale.*

GIN \* is often used in our Northern counties and by the Scotch, as we use IF or AN : which they do with equal propriety and as little corruption : for *Gin* is no other than the participle *Given*, *Gi'en*, *Gi'n*. (As they also use *Gie* for *Give*, and *Gien* for *Given*, when they are not used conjunctively.) And *hoc dato* is of equal conjunctive value in a sentence with *da hoc*.

Even our Londoners often pronounce *Give* and *Given* in the same manner ;

As,—“ *Gi'* me your hand ”

“ I have *Gin* it him well.”

I do not know that AN has been attempted by any one, except S. Johnson : and from the judicious distinction he has made between Junius and Skinner, I am persuaded that he will himself be the first person to relinquish his own conjecture.

### UNLESS.

Skinner says,—“ UNLESS, nisi, præter, præterquam, q. d. *one-less*, i. e. *uno dempto seu excepto* : vel potius ab *Onleran*, *dimittere*, *liberare*, q. d. *Hoc dimisso*.”

It is extraordinary, after his judicious derivation of IF, that Skinner should be at a loss about that of UNLESS : especially as he had it in a manner before him : for *Onler*, *dimitte*, was surely more obvious and immediate than *Onlered*, *dimisso*. As for—*One-less*, i. e. *uno dempto seu excepto*, it is too poor to deserve notice.

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\* “ *Gin*, *Gif*, in the old Saxon is *Gif*, from whence the word *If* is made per aphæresin literæ G. *Gif* from the verb *Gifan*, dare ; and is as much as *Dato*.”—Ray's *North Country Words*.

So low down as in the reign of Queen Elizabeth, this conjunction was sometimes written *oneles*: for so (amongst others) Robert Horne, Bishop of Winchester, writes it in his *Answere to Fekenham touchinge the othe of the supremacy*.—

“ I coulde not choose, **ONELES** I woulde shewe myselfe overmuch unkinde unto my native countrey, but take peune in hande, and shape him a ful and plaine answeare, without any curiositie.”—*Preface*.

And this way of spelling it, which should rather have directed Skinner to its true etymology, might perhaps contribute to mislead him to the childish conjecture of “*one-less, Uno dempto*.”—But in other places it is written purely **ONLES**.

Thus, in the same book,

“ The election of the Pope made by the clergie and people in those daies, was but a vaine thing, **ONLES** the Emperour or his lieutenant had confirmed the same.” Fol. 48.

“ The Pope would not consecrate the elect bishop, **ONLES** he had first licence therto of the Emperour.” Fol. 63.

“ No prince, no not the Emperour himselfe should be present in the councell with the cleargie, **ONLES** it were when the principall pointes of faith were treated of.” Fol. 67.

“ He sweareth the Romaines, that they shall never after be present at the election of any Pope, **ONLES** they be compelled thereunto by the Emperour.” Fol. 71.

“ Who maketh no mencion of any priest there present, as you untruely report, **ONLES** ye will thinke he meant the order, whan he named the faction of the Pharisees.” Fol. 111.

It is likewise sometimes written—**ONLESSE** and **ONELESSE**.

“ So that none should be consecrate, **ONLESSE** he were commended and investured bishop of the kinge.” Fol. 59.

“ And further to commaunde the newe electe Pope to forsake that dignitie unlawfully come by, **ONLESSE** they woulde make a reasonable satisfaction.” Fol. 73.

“ That the Pope might sende into his dominions no Legate, **ONLESSE** the kinge should sende for him.” Fol. 76.

“ What man, **ONLESSE** he be not well in his wittes, will say that ” &c. Fol. 95.

"To exercise this kinde of jurisdiction, neither kinges nor civil magistrates may take uppon him, ONLESSE he be lawfully called thereunto." Fol. 105.

"That from hencefoorth none should be Pope, ONELESSE he were created by the consent of the Emperour." Fol. 75.

"Ye cannot finde so muche as the bare title of one of them, ONELESSE it be of a bishoppe." Fol. 113.

In the same manner, Gardiner, bishop of Winchester, writes it in his "*Declaration against Joye*\*."

"No man commeth to me, ONLESSE my Father draweth hym." Fol. 29.

"Can any man further reply to this carpenter, ONLES a man wolde saye, that the carpenter was also after, the thefe hymselfe." Fol. 42.

"For ye fondely improve a conclusion which myght stande and be true, ONLESSE in teaching ye wyl so handel the matter, as" &c. Fol. 54.

"We cannot love God, ONLES he prepareth our harte, and geve us that grace: no more can we beleve God, ONLESSE he giveth us the gift of belefe." Fol. 64.

"In every kynde the female is comunly barren, ONLESSE it conceyveth of the male; so is concupyscence barren and voyde of synne, ONLESSE it conceive of man the agreymente of his free wyll." Fol. 66.

"We may not properly saye we apprehend justification by fayth, ONLESSE we wolde call the promisse of God," &c. Fol. 68.

"Such other pevishe words as men be encombred to heare, ONLES they wolde make Goddes worde, the matter of the Devylles strife." Fol. 88.

"Who can wake out of synne; WITHOUT God call him; and ONLESSE God hath given eares to heare this voyce of God. How is any man, beyng lame with synne, able to

\* In the same manner Barnes (on the occasion of whose death Gardiner wrote this Declaration) writes it in his *Supplication to K. Henry VIII.*

"I shall come to the councell, when soever I bee called, ONLES I be lawfully let." p. 195.

take up his couche and walke, ONLESSE God sayeth," &c. Fol. 95.\*

I have here given you all the instances where this conjunction is used in these two small tracts I have quoted, which I suppose are something more than sufficient for my purpose; unless you had as much leisure to read as I have to write.

I do not remember to have ever met with *Onley* used in the Anglo-Saxon as we use *Unless*; (though I have no doubt that it was so used in discourse) but, instead of it, they frequently employ *nȳmðe* or *nemðe*: (which is evidently the imperative *nȳm* or *nem* of *nȳman* or *neman*, to which is subjoined *ðe*, i. e. *that*.) And—*Nȳmðe*, *Take away that*,—may very well supply the place of—*Onley* (*ðe* expressed or understood) *Dismiss that*.

*Les†*, the imperative of *Leȳan*, (which has the same meaning as *Onleȳan*) is likewise used sometimes by old writers instead of *Unless*. As,

"And thus I am constrenit, als nere as I may,  
To hald his verse, and go nane uthir way.  
*LES* sum historie, subtell worde, or ryme,  
Causis me mak degressioun sum tyme."

G. Douglas. *Preface*.

You will please to observe that all the languages which have a correspondent conjunction to *Unless*, as well as the manner

\* So in the *Trial of Sir John Oldcastle*, Lord Cobham, 1413.

"It was not possible for them to make whole Christes cote without seme ONLESSE certeyn great men were brought out of the way."

So in the *Whetstone of Witte*.

"I see moure menne to acknowledge the benefit of number, then I can espie willyng to studie, to attain the benefites of it. Many praise it, but fewe dooe greatly practise it, ONLESSE it bee for the vulgare practice concerning merchaundes trade."—*The Whetstone of Witte*, by Robert Recorde, *Physician*; 1557. (If himself say true, the first author concerning Arithmetic in English: "The first venturer in these darke matters." *Preface*.)

"Yet is it not accepted as a like flatte, ONLES it bee referred to some other square number."—*Whetstone of Witte*, p. 54.

† It is the same imperative at the end of those words which are called adjectives, such as *hopeless*, *motionless*, &c. i. e. *dismiss hope*, *dismiss motion*, &c.

in which its place is supplied by the languages which have not a correspondent conjunction to it, all strongly justify my derivation.

Though it certainly is not worth the while, I am tempted here to observe the gross mistake Mr. Harris has made in the force of this word, which he calls an "adequate preventive." His example is,—“Troy will be taken, **UNLESS** the Palladium be preserved.”—“That is, (says Mr. Harris,) This alone is sufficient to preserve it.”—According to the oracle, so indeed it might be; but the word **UNLESS** has no such force.

Let us try another instance.

“England will be enslaved, **UNLESS** the House of Commons continue a part of the legislature.”

Now I ask,—Is this alone sufficient to preserve it? We who live in these times know but too well that this very House may be made the instrument of a tyranny as odious and (*perhaps*) more lasting than that of the Stuarts. I am afraid Mr. Harris's *adequate preventive*, **UNLESS**, will not save us. For though it is most cruel and unnatural, yet we know by woful experience that the kid may be seethed in the mother's milk, which Providence appointed for its nourishment; and the liberties of this country be destroyed by that very part of the legislature which was most especially appointed for their security.

### E K E.

Junius says,—“**ΕΑΚ**, etiam. Goth. **ANK** A.S. **Ʒac**. Al. *Auch*. D. *Og*. B. *Ook*. Viderentur esse ex inverso **καί**, sed rectius petas ex proxime sequenti **ANKAN** (Isl. *Auka*) A.S. **Ʒacan**. ecan. ican. Al. *Auchon*. D. *Oge*. B. *Oecken*. **Ʒacan** vero, vel *Auchon*, sunt ab **αυξεν** vel **αεξεν**, addere, adjicere, augere.”

Skinner says,—“**ΕΚΕ**, ab A.S. **Ʒac**, **Ʒeac**. Belg. *Oock*. Teut. *Auch*. Fr. Th. *Ouch*. D. *Oc*. Etiam.”

Skinner then proceeds to the verb,

“To **ΕΚΕ**, ab A.S. **Ʒacan**. **Ʒeican**. Iecan, augere, adjicere. Fr. Jun. suo more, deflectit a Gr. **αυξεν**. Mallem ab **Ʒac**, iterum, quod vide: Quod enim augetur, secundum partes suas quasi iteratur et de novo fit.”

In this place Skinner does not seem to enjoy his usual su-

periority of judgement over Junius : and it is very strange that he should chuse here to derive the verb *Eacan* from the conjunction *Eac*, (that is, from its own imperative) rather than the conjunction (that is, the imperative) from the verb. His judgement was more awake when he derived *IF* or *GIF* from *Līpan* ; and not *Līpan* from *Līp* : which yet, according to his present method, he should have done.

### YET. STILL.

I put the conjunctions *YET* and *STILL* here together ; because (like *If* and *An*) they may be used mutually for each other without any alteration in the meaning of the sentences : a circumstance which (though not so obviously as in these instances) happens likewise to some other of the conjunctions ; and which is not unworthy of consideration.

According to my derivation of them both, this mutual interchange will not seem at all extraordinary : For *YET* (which is nothing but the imperative *Ļet* or *Ļýt*, of *Ļetan* or *Ļýtan*, obtinere), and *STILL* (which is only the imperative *Stell* or *Steall*, of *Stellan* or *Steallian*, ponere) may very well supply each other's place, and be indifferently used for the same purpose.

But I will repeat to you the derivations which others have given, and leave you to determine between us.

Mer. Casaubon says—" *Et*, *adhuc*, *YET*." Junius says,—" *YET*, *adhuc*, A.S. *ȝýt*. Cymræis *etwa*, *etto*, significat *adhuc*, *etiam*, *iterum* : ex *eti* vel *avθis*."

Skinner says,—" *YET*, ab A.S. *Ļet*, *Ļeta*, *adhuc*, *modo*. Teut. *Jetzt*, *jam*, *mox*."

Skinner says,—" *STILL*, *assidue*, *indesine*, *incessanter*. Nescio an ab A.S. *Till*, addito tantum *sibilo* : vel a nostro, et credo etiam, A.S. *as*, *ut*, *sicut*, (licet apud Somnerum non occurrat), et eodem *Til*, usque. *q. d.* *Usque*, *eodem modo*."

### ELSE.

This word *ELSE*, formerly written *Alles*, *Alys*, *Alyse*, *Elles*, *Ellus*, *Ellis*, *Els*, and now *Else* ; is, as I have said, no other than *Aler* or *Ālȳr*, the imperative of *Aleſan* or *Ālȳſan*, dimittere.

Mr. Warton, in his *History of English Poetry*, vol. i. (without any authority, and in spite of the context, which evidently demands ELSE and will not admit of ALSO) has explained ALLES in the following passage by ALSO.

“ The Soudan ther he satte in halle;  
 He sent his messagers faste withalle,  
 To hire fader the kyng.  
 And sayde, how so hit ever bifalle,  
 That mayde he wolde clothe in palle  
 And spousen hire with his ryng.  
 And ALLES I swere withouten fayle  
 I schull hire winnen in pleyne battayle  
 With mony an heih lordyng,” &c.—Ed. 8vo. vol. ii. p. 24.

The meaning of which is evidently,—“ Give me your daughter, ELSE I will take her by force.”

It would have been nonsense to say,—“ Give me your daughter, ALSO I will take her by force.”

I quote this passage, not for the sake of censuring Mr. Warton, but to give you one of the most recent instances, as I suppose, of ALLES used for ELSE in English.

Junius says,—“ ELSE, aliter, alias, alioqui. A.S. *Elleſ*. Al. *Alles*. D. *Ellers*.”

Skinner says,—“ ELSE ab A.S. *Elleſ*, alias, alioquin. Minshew et Dr. Th. H. putant esse contractum a Lat. *alias*, vel Gr. *ἄλλως*; nec sine verisimilitudine.”

S. Johnson says,—“ ELSE, pronoun, (*Elleſ* Saxon) other; one besides. It is applied both to persons and things.” He says again,—“ ELSE, adverb. 1. Otherwise. 2. Besides; except that mentioned.”

#### THOUGH.

THO' or THOUGH (or, as our country-folks more purely pronounce it, THAF, THAUF, and THOF; and the Scotch who retain in their pronunciation the guttural termination,) is the imperative Ðaf or Ðafiz of the verb Ðafian or Ðafizan\*, con-

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\* It is remarkable that as there were originally two ways of writing the verb, with the aspirate G or without it; so there still continue the two same different ways of writing the remaining part of this same verb *Tho*, or *Though*, with the aspirate G or without it.



cedere, permittere, assentire, consentire. And *Dapȝ* becomes *Thoug* and *Though* (and *Thoch*, as G. Douglas and other Scotch authors write it) by a transition of the same sort, and at least as easy, as that of *Hawc* from *hȝuc*.

I reckon it not a small confirmation of this etymology, that antiently they often used *Algife*, *Algyff*, *Allgyf*, and *Algive*, instead of *ALTHOUGH*. As,

“ With hevy chere, with dolorous hart and mynd,  
Eche man may sorrow in his inward thought  
Thys Lords death, whose pere is hard to fynd  
ALLGYF Englund and Fraunce were thorow saught.” *Skelton*.

Skinner says,—“ *THOUGH*, ab A.S. *Deah*. Belg. *Doch*. Belg. and Teut. *Doch*, tamen, etsi, quamvis.”

Though this word is called a conjunctive of sentences, it is constantly used (especially by children, and in low discourse,) not only between, but at the end of sentences. As,

“ *Pro*. Why do you maintain your poet’s quarrel so with velvet and good clothes? We have seen him in indifferent good clothes e’re now himself.”

“ *Boy*. And may again. But his clothes shall never be the best thing about him, *THOUGH*. He will have somewhat beside, either of humane letters or severe honesty, shall speak him a man, though he went naked.”

What sentences are here connected by the prior *THOUGH*?

#### BUT.

It was this word, *BUT*, which Mr. Locke had chiefly in view, when he spoke of conjunctions as marking some “staids, turns, limitations, and exceptions of the mind.” And it was the corrupt use of this *one* word (*BUT*) in modern English, for *two* words (*BOT* and *BUT*) originally (in the Anglo-Saxon) very different in signification, though (by repeated abbreviation and corruption) approaching in sound, which chiefly misled him.

“ *BUT* (says Mr. Locke) is a particle, none more familiar in our language; and he that says it is a *discretive* conjunction, and that it answers *SED* in Latin, or *MAIS* in French\*, thinks

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\* It does not answer to *sed* in Latin, or *mais* in French; except only when it is used for *BOT*. Nor will any *one* word in *any* language answer to our *En-*

he has sufficiently explained it. But it seems to me to intimate several relations the mind gives to the several propositions or parts of them, which it joins by this monosyllable.

“First,—‘BUT to say no more:’

“Here it intimates a stop of the mind, in the course it was going, before it came to the end of it.

“Secondly,—‘I saw BUT two plants:’

“Here it shows, that the mind limits the sense to what is expressed, with a negation of all other.

“Thirdly,—‘You pray; BUT it is not that God would bring you to the true religion:’

“Fourthly,—‘BUT that he would confirm you in your own.’

“The first of these BUTS intimates a supposition in the mind of something otherwise than it should be: the latter shews, that the mind makes a direct opposition between that and what goes before it.

“Fifthly,—‘All animals have sense, BUT a dog is an animal.’

“Here it signifies little more, but that the latter proposition is joined to the former, as the minor of a syllogism.

“To these, I doubt not, might be added a great many other significations of this particle, if it were my business to examine it in its full latitude, and consider it in all the places it is to be found; which if one should do, I doubt whether in all those manners it is made use of, it would deserve the title of *discretive* which grammarians give to it.

“But I intend not\* here a full explication of this sort of signs. The instances I have given in this one, may give occasion to reflect upon their use and force in language, and lead us into the contemplation of several actions of our minds in discoursing, which it has found a way to intimate to others by these particles, some whereof constantly, and others in certain constructions, have the sense of a whole sentence contained in them.”

glish BUT: because a similar corruption in the same instance has not happened in any other language.

\* “Essentiam finemque conjunctionum satis apte explicatum puto: nunc

Now all these difficulties are very easily to be removed without any effort of the understanding : and for that very reason I do not much wonder that Mr. Locke missed the explanation : for he dug too deep for it. But that the etymologists (who only just turn up the surface) should miss it, does indeed astonish me. It seems to me impossible that any man who reads only the most common of our old English authors should fail to observe it.

Gawin Douglas, notwithstanding he frequently confounds the two words and uses them improperly, does yet (without being himself aware of the distinction, and from the mere force of customary speech) abound with so many instances and so contrasted, as to awaken, one should think, the most inattentive reader.

" Bor thy werke shall endure in laude and glorie,  
But spot or falt condigne eterne memorie." *Preface.*

" Bor gif this ilk stawew standis here wrocht,  
War with zour handis into the cietie brocht,  
Than schew he that the pepil of Asia  
But ony obstakill in fell battel suld ga." *Book 2.*

" This chance is not sur Goddis willis went,  
Nor is it not leful thyng, quod sche,  
Fra hyne Creusa thou turs away with the ;  
Nor the hie Governoure of the hevin above is  
Will suffer it so to be, nor the behaff is  
From hens to wend full fer into exile,  
And over the braid sey sayl furth mony a myle,  
Or thou cum to the land Hisperia,  
Quhare with soft courais Tybris of Lidia  
Rynnys throw the riche feildis of pepill stout ;  
Thare is gret substance ordenit the sur dout." *Book 2.*

" — Bor gif the Fatis, sur pleid,  
At my plesure suffer it me life to leid." *Book 4.*

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earum originem materiamque videamus. Neque vero *Sigillatim* percurrere omnes in *Animo* est."—J. C. Scaliger.

The constant excuse of them all, whether grammatists, grammarians or philosophers ; though they dare not hazard the assertion, yet they would all have us understand that they can do it ; but *non in animo est*. And it has never been done.

- " Bot sen Apollo clepit Gryneus,  
Grete Italie to seik commandis us,  
To Italie eik Oraclis of Licia  
Admonist us ~~but~~ mare delay to ga." Book 4.
- " Thou wyth thir harmes overchargit me also,  
Quhen I fell fyrst into this rage, quod sche,  
Bot so to do my teris constrenyt the.  
Was it not lefull, alace, ~~but~~ cumpany,  
To me ~~but~~ cryme allane in chalmer to ly." Book 4.
- " The tothir answered, nouthir for drede nor boist,  
The luf of wourship nor honoure went away is,  
Bot certainly the dasit blude now on dayis  
Waxis dolf and dull throw myne unweildy age,  
The cald body has mynyst my curage :  
Bot war I now as umquhile it has bene,  
Zing as zone wantoun woistare so strang thay wene,  
Ze had I now sic zoutheid, traistis me,  
But only price I suld all reddy be." Book 5.
- " The prince Eneas than seand this dout,  
No langar suffir wald sic wraith procede,  
Nor feirs Entellus mude thus rage and sprede ;  
Bot of the bargane maid end, ~~but~~ delay." Book 5.
- " In nowmer war thay ~~but~~ ane few menze,  
Bot thay war quyk, and valzeant in melle." Book 5.
- " Blyn not, blyn not, thou grete Troian Enee,  
Of thy bedis nor prayeris, quod sche ;  
For bot thou do, thir grete durris, ~~but~~ dred,  
And grislie zettis sall never warp on bred." Book 6.
- " How grete apperance is in him, ~~but~~ dout,  
Till be of proues, and ane vailzeant knycht :  
Bot ane blak sop of myst als dirk as nycht  
Wyth drery schaddow bylappis his hede." Book 6.
- " Bot sen that Virgil standis ~~but~~ compare." Prol. to Book 9.
- " Quhiddir gif the Goddis, or sum spretis silly  
Movis in our myndis this ardent thoctful fire,  
Or gif that every mannis schrewit desyre  
Be as his God and Genius in that place,  
I wat never how it standis, bot this lang space

- My mynd movis to me, here as I stand,  
 Batel or sum grete thyng to tak on hand :  
 I knaw not to quhat purpos it is drest,  
 Bor be na way may I tak eis nor rest.  
 Behaldis thou not so surelie but affray  
 Zone Rutulianis haldis thaym glaid and gay ?" Book 9.
- " Bor lo, as thay thus wounderit in effray,  
 This ilk Nisus, wourthin proude and gay,  
 And baldare of his chance sa with him gone,  
 Ane uthir takill assayit he anone :  
 And with ane sound smate Tagus but remede." Book 9.
- " ——— Bor the tothir but seve,  
 Bure at him mychtely wyth ane lang spere." Book 10.
- " Bor the Troiane Baroun unabastille  
 Na wourdis preisis to render him agane ;  
 Bor at his fa let fle ane dart or flane  
 That hit Lucagus, quilk fra he felt the dynt,  
 The schaft hinging into his scheild, but stynt,  
 Bad drive his hors and chare al fordwert streicht." Book 10.
- " Bor quhat awalis bargane or strang melle  
 Syne zeld the to thy fa, but ony quhy." Prol. to Book 11.
- " Than of his speich so wounderit war thay  
 Kepit thare silence, and wist not what to say,  
 Bor athir towart uthir turnis but mare,  
 And can behald his fallow in ane stare. Book 11.
- " Bor now I se that zoung man haist but fale,  
 To mache in feild wyth fatis inequale." Book 12.
- " Quhare sone foregadderit all the Troyane army  
 And thyck about hym flokkand can but baid,  
 Bor nowthir scheild nor wappinis down thay laid." Book 12.

The glossarist of Douglas contents himself with explaining  
**bor by but.**

The glossarist to Urry's edition of Chaucer, says,—**bor** for **but** is " a form of speech *frequently* used in Chaucer to denote the greater certainty of a thing."—This is a most inexcusable assertion : for, I believe, the place cited in the Glossary is the only instance (in this edition of Chaucer) where

BOT is used; and there is not the smallest shadow of reason for forming even a conjecture in favour of this unsatisfactory assertion: unsatisfactory, even if the fact had been so; because it contains no explanation: for why should BOT denote greater certainty?

And here it may be proper to observe, that Gawin Douglas's language (where BOT is very frequently found), though written about a century after, must yet be esteemed more antient than Chaucer's: even as at this day the present English speech in Scotland is, in many respects, more antient than that spoken in England so far back as the reign of Queen Elizabeth\*. So Mer. Casaubon, (*de Vet. Ling. Ang.*) says of his time,—"Scotica lingua Anglicâ hodiernâ purior."—Where, by *purior*, he means nearer to the Anglo-Saxon.

So G. Hickes, in his *Anglo-Saxon Grammar* (chap. 3.) says,—"Scoti in multis Saxonizantes."

But to return to Mr. Locke, whom (as B. Jenson says of Shakespeare) "I reverence on this side of idolatry;" in the five instances which he has given for five different meanings of the word BUT, there are indeed only two different meanings†: nor could he, as he imagined he could, have added any other significations of this particle, but what are to be found in BOT and BUT as I have explained them‡.

\* This will not seem at all extraordinary if you reason directly contrary to Lord Monboddo on this subject; by doing which you will generally be right as well in this as in almost every thing else which he has advanced.

† "You must answer, that she was brought very near the fire, and as good as thrown in; or else that she was provoked to it by a divine inspiration. BUT, BUT that another divine inspiration moved the beholders to believe that she did therein a noble act, this act of hers might have been calumniated," &c.—*Dante's Balthazar*, part 2, distinct. 5. sect. 8.

In the above passage, which is exceedingly awkward, BUT is used in both its meanings close to each other: and the impropriety of the corruption appears therefore in its most offensive point of view. A careful author would avoid this, by placing these two BUTS at a distance from each other in the sentence, or by changing one of them for some other equivalent word. Whereas had the corruption not taken place, he might without any inelegance (in this respect) have kept the construction of the sentence as it now stands: for nothing would have offended us, had it run thus,—"*But, but* that another divine inspiration moved the beholders," &c.

‡ S. Johnson, in his Dictionary, has numbered up *eighteen* different signi-

BUT, in the *first, third, fourth, and fifth* instances, is corruptly put for NOT, the imperative of BOTAN :

In the *second* instance only it is put for Bute, or Butan, or Be-utan\*.

In the *first* instance,—“To say no more,” is a mere parenthesis : and Mr. Locke has unwarily attributed to BUT, the meaning contained in the parenthesis : for suppose the instance had been this,—“BUT, to proceed.” Or this,—“BUT, to go fairly thro’ this matter.” Or this,—“BUT, not to stop.”

Does BUT in any of these instances intimate a stop of the mind in the course it was going ? The truth is, that BUT itself is the furthest of any word in the language from “intimating a stop.” On the contrary it always intimates something MORE†; something to follow : (as indeed it does in this very instance of Mr. Locke’s; though we know not what that something is, because the sentence is not completed). And therefore whenever any one in discourse finishes his words with BUT, the question always follows—BUT what?—

So that Shakespeare speaks most truly as well as poetically, when he gives an account of BUT, very different from this of Mr. Locke :

fictions (as he imagines) of BUT : which however are all reducible to *But*, and *Be-utan*.

\* “I saw BUT two plants.”

Not or Ne is here left out and understood, which used formerly to be always inserted, as it frequently is still.

So Chaucer—“I ne usurpe not to have founden this werke of my labour or of myne engin. I n’ame BUT a leude compilatour of the laboure of old astrologiens, and have it translated in myn Englishe. And with this swerde shall I sleene envy.”—*Introduction to Conclusions of the Astrolabe*.

We should now say—“I am *but* a leude compilatour,” &c.

† In the French, Italian, Spanish, Portuguese, Dutch, and several other dead and living languages, the very word MORE is used for this conjunction BUT.

The French language anciently used *mais* not only as they now do for the conjunction *mais*, but also as they now use *plus*.

Y puis je *mais* ?

Je n’en puis *mais*,

are still in use among the vulgar people; in both which expressions it means more. So Henri Estiene uses it;

“Sont si bien accoustumés à ceste syncope, ou plustost apocope, qu’ils en

*Mess.* Madam, he's well.

*Cleo.* Well said.

*Mess.* And friends with Cæsar.

*Cleo.* Thou'rt an honest man.

*Mess.* Cæsar and he are greater friends than ever.

*Cleo.* Make thee a fortune from me.

*Mess.* BUT—YET—Madam,—

*Cleo.* I do not like BUT—YET.—It does allay  
The good precedent. Fie upon BUT,—YET.—  
BUT—YET—is as a jaylour, to bring forth  
Some monstrous malefactor.”

*Anthony and Cleopatra, act 2. sc. 5.*

where you may observe that YET (though used elegantly here, to mark more strongly the hesitation of the speaker) is merely superfluous to the sense; as it is always when used after BUT: for either BUT or YET alone (and especially BUT) has the very same effect, and will always be found to *allay* equally the *Good*, or the *Bad*\*, *precedent*; by something more†

font quelquesfois autant aux dissyllables, qui n'en peuvent *mais*.”

*H. E. de la Precellence du Langage François, pag. 18.*

“ *Mais* vient de *magis* (j'entens *mais* pour *d'avantage*).”—*Ibid.* pag. 131.

\* “ *Speed.* Item, she hath more hairs than wit, and more faults than hairs,  
BUT more wealth than faults.

*Leau.* Stop there. She was mine, and not mine, twice or thrice in that  
article. Rehearse that once more.

*Speed.* Item, she hath more hair than wit.

*Leau.* What's next?

*Speed.* And more faults than hairs.

*Leau.* That's monstrous! Oh that that were out!

*Speed.* BUT more wealth than faults.

*Leau.* Why that word makes the faults gracious.”

Here the word BUT allays the *bad* precedent; for which, without any shifting of its own intrinsic signification, it is as well qualified as to allay the *good*.

† So Tasso,—

“ *Am.* ——— Oh, che mi dici?

Silvia m'attende, ignuda, e sola? *Tir.* Sola,

Se non quanto v'è Dafne, ch'è per noi.

*Am.* Ignuda ella m'aspetta? *Tir.* Ignuda: MA—

*Am.* Oimè, che MA? Tu taci; tu m'uccidi.” *Amita, att. 2. sc. 3.*

where the difference of the construction in the English and the Italian is



that follows. For *Botan* means—to *boot*\*, i. e. to superadd †, to supply, to substitute, to compensate with, to remedy with, to make amends with, to add something more in order to make up a deficiency in something else.

So likewise in the *third* and *fourth* instances, (taken from Chillingworth) ‡. Mr. Locke has attributed to *BUT*, a meaning which can only be collected from the words which follow it.

But Mr. Locke says,—“ If it were his business to examine it (*BUT*) in its full latitude:”—and that he—“ intends not here a full explication of this sort of signs.”—And yet he adds, that—“ the instances he has given in this one (*BUT*) may lead

worth observing; and the reason evident, why in the question consequent to the conjunction, *what* is placed *after* the one, *but before* the other.

<i>Boot what ?</i> } <i>But what ?</i> }	{ <i>What more ?</i> { <i>Che Me ?</i>
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\* S. Johnson, and others, have mistaken the expression—*To Boot*—(which still remains in our language) for a substantive; which is indeed the infinitive of the same verb of which the conjunction is the imperative.

† “ Perhaps it may be thought improper for me to address you on this subject. *BUT* a moment, my Lords, and it will evidently appear that you are equally blameable for an omission of duty here also.”

This may be supposed an abbreviation of construction, for “ *BUT* indulge me with a moment, my Lords, and it will,” &c.; but there is no occasion for such a supposition.

‡ Knott had said,—“ How can it be in us a fundamental error to say, the Scripture alone is not judge of controversies, seeing (notwithstanding this our belief) we use for interpreting of Scripture, all the means which they prescribe: as *prayer*, conferring of places, consulting the originals,” &c.

To which Chillingworth replies,

“ You *pray*, *BUT* it is not that God would bring you to the true religion, *BUT* that he would confirm you in your own. You confer places, *BUT* it is that you may confirm, or colour over with plausible disguises your erroneous doctrines; not that you may judge of them, and forsake them, if there be reason for it. You consult the originals, *BUT* you regard them not when they make against your doctrine or translation.”

In all these places, *BUT* (i. e. *BOT*, or as we now pronounce that verb *Boot*) only directs something to be added or supplied in order to make up some deficiency in Knott's expressions of “ *prayer*, conferring of places,” &c. And so far indeed as an omission of something is improper, *BUT* (by ordering its insertion) may be said to “ intimate a supposition in the mind of the speaker of something otherwise than it should be.” But that intimation is only, as you see, by consequence; and not by the intrinsic signification of the word *BUT*.

us into the contemplation of several actions of our minds in discoursing which it has found a way to intimate to others by these particles." And these, it must be remembered, are *actions*, or, as he before termed them, *THOUGHTS* of our minds, for which, he has said, we have "either none or very deficient names."

Now if it had been so, (which in truth it is not,) it was surely, for that reason, most especially the business of an *Essay* on human *Understanding* to examine these signs in their full latitude: and to give a full explication of them. Instead of which, neither *here*, nor elsewhere, has Mr. Locke given *any* explication whatever.

Though I have said much, I shall also omit much which might be added in support of this double etymology of *BUT*: nor should I have dwelt so long upon it but in compliment to Mr. Locke; whose opinions in any matter are not slightly to be rejected, nor can they be modestly controverted without very strong arguments.

None of the etymologists have been aware of this corrupt use of *one* word for *two* \*.

Minshew, keeping only one half of our modern *BUT* in contemplation, has sought for its derivation in the Latin imperative *Putā*.

\* Nor have etymologists been any more aware of the meaning or true derivation of the words corresponding with *BUT* in other languages. Vossius derives the Latin conjunction *AT* from *ατας*; and *AST* from *AT*, "inserto s." (But how or why s happens to be inserted, he does not say.) Now to what purpose is such sort of etymology? Suppose it was derived from this doubtful word *ατας*,—what intelligence does this give us? Why not as well stop at the Latin word *AT*, as at the Greek word *ατας*? Is it not such sort of trifling etymology (for I will not give even that name to what is said by Scaliger and Nunnesius concerning *SED*) which has brought all etymological inquiry into disgrace?

Vossius is indeed a great authority; but, when he has nothing to justify an useless conjecture but a similarity of sound, we ought not to be afraid of opposing an appearance of reason to him.

It is contrary to the customary progress of corruption in words to derive *AST* from *AT*. Words do not gain, but lose letters in their progress: nor has unaccountable accident any share in their corruption; there is always a good reason to be given for every change they receive: and, by a good reason, I do not mean those cabalistical words *Metathesis*, *Epenthesis*, &c., by which

Junius confines his explanation to the other half; which he calls its "*primariam significationem*."

And Skinner, willing to embrace them both, found no better method to reconcile two contradictory meanings, than to say hardily that the transition from one\* to the other† was—"LEVI FLEXU!"

Junius says—"BUT, Chaucero T. C. V. 194. *bis positam pro Sine*. Primus locus est in summo columnæ—'BUT temperance in tene.'—Alter est in columnæ medio;

'This golden carte with firy bemes bright  
Four yoked stedes, full different of ~~how~~,  
But haite or tiring through the spheres drew.'

ubi, tamen perperam, primo BOUT pro BUT reposueram: quod iterum delevi, cum (sub finem ejusdem poematis) incidissem in hunc locum;

'But mete or drinke she dressed her to lie  
In a darke corner of the hous alone.'

atque adeo exinde quoque observare cœpi frequentissimam esse hanc particulæ acceptionem. In Æneide quoque Scoticâ passim occurrunt,—'BUT spot or falt.' 3. 58.—'BUT ony indigence.' 4. 20.—'BUT sentence or ingyne.' 5. 41.—'principall poet BUT pere.' 9. 19.—atque ita porro. BUT videtur dictum quasi *Be-ut*, pro quo Angli dicunt WITHOUT: unde quoque, hujus derivationis intuitu, præsens hujus particulæ acceptio videbitur ostendere hanc esse primariam ejus significationem."

The extreme carelessness and ignorance of Junius, in this article, is wonderful and beneath a comment.

Skinner says,—"BUT, ut ubi dicimus—None BUT he;—

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etymologists work such miracles; but at least a probable or anatomical reason for those not arbitrary operations.

*Adsit, Adst, Ast, At.*

I am not at all afraid of being ridiculed for the above derivation, by any one who will give himself the trouble to trace the words (corresponding with BUT) of any language to their source: though they should not all be quite so obvious as the French *Mais*, the Italian *Ma*, the Spanish *Mas*, or the Dutch *Maar*.

\* Id est, a direction to *leave out* something.

† Id est, a direction to *superadd* something.

ab A.S. *Bute, Butan, præter, nisi, sine*: Hinc, LEVI FLEXU, postea cæpit, loco antiqui Anglo-Saxonici *Æc, Sed*, designare. *Bute* autem et *Butan* tandem deflecti possunt a præp. *be, circa, vel beon, esse, et ute vel utan, foris.*"

### WITHOUT.

*But* (as distinguished from *Bot*) and *WITHOUT* have both exactly the same meaning; that is, in modern English, neither more nor less than *Be-out*.

And they were both originally used indifferently either as conjunctions or prepositions. But later writers, having adopted the false notions and distinctions of language maintained by the Greek and Latin grammarians, have successively endeavoured to make the English language conform more and more to the same rules. Accordingly *WITHOUT*, in approved modern speech, is now intirely confined to the office of a Preposition\*; and *BUT* is generally (though not always) used as a Conjunction. In the same manner as *Nisi* and *Sine* in Latin are distributed; which do both likewise mean exactly the same, with no other difference than that, in the former the negation preceeds, and in the other it follows the verb.

Skinner only says,—“*WITHOUT*, ab A.S. *wiðutan, extra.*”

S. Johnson makes it a preposition, an adverb, and a conjunction; and under the head of a Conjunction, says,—“*WITHOUT*, Conjunct. Unless; if not; except.—*Not in use.*”

Its true derivation and meaning are the same as those of *BUT* (from *Butan*).

It is nothing but the imperative *pýnð-utan*, from the Anglo-Saxon and Gothic verb *þeopðan, ψαλκφαν*; which in the Anglo-Saxon language is incorporated with the verb *Beon, esse.*

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\* It is however used as a *conjunction* by Lord Mansfield, in *Horne's Trial*, page 56. “It cannot be read, *WITHOUT* the Attorney-General consents to it.”

And yet, if this reverend Earl's authority may be safely quoted for any thing, it must be for *words*. It is so unsound in matter of law, that it is frequently rejected even *by himself*.

## AND.

M. Casaubon supposes AND to be derived from the Greek *συν*, postea.

Skinner says—"Nescio an a Lat. *addere*, q. d. *Add*; interjecta per epenthesisin N, ut in *render*, a *reddendo*."

Lye supposes it to be derived from the Greek *συν*, *adhuc*, *præterea*, *etiam*, *quinetiam*, *insuper*.

I have already given the derivation, which, I believe, will alone stand examination.

I shall only remark here, how easily men take upon trust, how willingly they are satisfied with, and how confidently they repeat after others, false explanations of what they do not understand.—Conjunctions, it seems, are to have their denomination and definition from the use to which they are applied: *per accidens*, *essentialiam*. Prepositions connect words; but—"the Conjunction connects or joins together sentences; so as out of two to make one sentence. Thus—'You AND I, AND Peter, rode to London,' is one sentence made up of three," &c.

Well! So far matters seem to go on very smoothly. It is, "You rode, I rode, Peter rode."

But let us now change the instance, and try some others which are full as common, though not altogether so convenient.

*Two AND Two are four.*

*AB and BC and CD form a triangle.*

*John AND Jane are a handsome couple.*

Does AB form a triangle, BC form a triangle? &c.—Is John a couple? Is Jane a couple?—Are two, four?

If the definition of a conjunction is adhered to, I am afraid that AND, in such instances, will appear to be no more a conjunction, (that is, a connector of sentences) than *Though*, in the instance I have given under that word: or than *But*, in Mr. Locke's *second* instance; or than *Else*, when called by S. Johnson a Pronoun; or than *Since*, when used for *Sithence* or for *Sine*. In short I am afraid that the grammarians will scarcely have an entire conjunction left: for I apprehend that there is not one of those words which they call conjunctions, which is not sometimes used (and that very properly) without connecting sentences.

## LEST.

Junius only says—"LEST, *least*, minimus. v. *little*." Under *Least*, he says—"LEAST, *lest*, minimus. Contractum est ex ελαχιστος. v. *little*, parvus." And under *Little*, to which he refers us, there is nothing to the purpose.

Skinner says—"LEST, ab A. S. Læſ, minus, q. d. *quo minus hoc fiat*."

S. Johnson says,—“LEST, Conj. (from the adjective *Least*) *That not*."

This last deduction is a curious one indeed; and it would puzzle as sagacious a reasoner as S. Johnson to supply the middle steps to his conclusion from *Least*, (which always however means *some*) to "*That not*" (which means *none at all*). It seems as if, when he wrote this, he had already in his mind a presentiment of some future occasion in which such reasoning would be convenient. As thus,—“The mother country, the seat of government, must necessarily enjoy the greatest share of dignity, power, rights, and privileges: an united or associated kingdom must have in some degree a smaller share: and their colonies the *least* share;”—That is (according to S. Johnson)\* *None of any kind*.

It has been proposed by no small authority (Wallis followed by Lowth) to alter the spelling of LEST to *Least*; and vice versa. “Multi,” says Wallis, “pro *Lest* scribunt *Least* (ut distinguatur a conjunctione *Lest*, ne, ut non :) Verum omnino contra analogiam grammaticæ. Mallem ego adjectivum *lest*, conjunctionem *least* scribere.”

“The superlative *Least*,” says Lowth, “ought rather to be written without the *L*; as Dr. Wallis hath long ago observed. The Conjunction of the same sound might be written with the *L*, for distinction.”

S. Johnson judiciously dissents from this proposal, but for

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\* Johnson's merit ought not to be denied to him; but his Dictionary is the most imperfect and faulty, and the least valuable of any of his productions; and that share of merit which it possesses makes it by so much the more hurtful. I rejoice however that, though the least valuable, he found it the most profitable: for I could never read his Preface without shedding a tear.

no other reason, but because he thinks,—“the profit is not worth the change.”

Now though they all concur in the same etymology, I will venture to affirm that *Lest*, for *Lesed*, (as *blest* for *blessed*, &c.) is nothing else but the participle past of *Leran*, dimitters; and, with the article *That* (either expressed or understood) means no more than *Hoc dimisso* or *Quo dimisso*.

And, if this explanation and etymology of *LEST* is right, (of which I have not the smallest doubt) it furnishes one caution more to learned critics, not to innovate rashly: *Lest*, whilst they attempt to amend a language, as they imagine, in one trifling respect, they mar it in others of more importance; and, by their corrupt alterations and amendments, confirm error, and make the truth more difficult to be discovered by those who come after.

Mr. Locke says, and it is agreed on all sides, that—“it is in the right use of these (*Particles*) that more particularly consists the clearness and beauty of a good stile,” and that “these words, which are *not truly by themselves the names of any ideas*, are of constant and indispensable use in language; and do much contribute to men’s well expressing themselves.”

Now this, I am persuaded, would never have been said, had these particles been understood: for it proceeds from nothing but the difficulty of giving any rule or direction concerning their use: and that difficulty arises from a mistaken supposition that they are not “*by themselves, the names of any ideas*,” and in that case indeed I do not see how any rational rules concerning their use could possibly be given. But I flatter myself that henceforward, the true force and nature of these words being clearly understood, the proper use of them will be so evident that any rule concerning their use will be totally unnecessary: as it would be thought absurd to inform any one that when he means to direct an addition, he should not use a word which directs to take away.

I am induced to mention this in this place, from the very improper manner in which *LEST* (more than any other conjunction) is often used by our best authors; those who are most conversant with the learned languages being most likely

to make the mistake. —“ You make use of such indirect and crooked arts as these to blast my reputation, and to possess men’s minds with disaffection to my person ; LEST peradventure, they might with some indifference hear reason from me.”—*Chillingworth’s Preface to the Author of Charity maintained, &c.*

Here LEST is well used,—“ You make use of these arts : ” —Why? The reason follows,—*Leped* that, *i. e.* *Hoc dimisso*,—“ men might hear reason from me.”—Therefore,—you use these arts.

Instances of the improper use of LEST may be found in almost every author that ever wrote in our language ; because none of them have been aware of the true meaning of the word ; and have been misled by supposing it to be perfectly correspondent to some conjunctions in other languages, which it is not.

Thus Ascham, in his *Scholemaster*, says,—“ If a yong gentleman will venture himself into the companie of ruffians, it is over great a jeopardie, LEST their facions, maners, thoughts, taulke, and deedes will verie sone be over like.”

Any tolerable judge of English will immediately perceive something awkward and improper in this sentence ; though he cannot tell why. Yet the reason will be very plain to him, when he knows the meaning of these unmeaning particles (as they have been called) : for he will then see at once that LEST has no business in the sentence ; there being nothing *dimisso*, in consequence of which something else would follow ; and that, if he would employ LEST, the sentence must be arranged otherwise.

As,—“ Let not a young gentleman venture, &c. LEST his manners, thoughts,” &c.

### SINCE.

SINCE is a very corrupt abbreviation ; confounding together different words and different combinations of words : and is therefore in modern English improperly made (like BUT) to serve purposes which no one word in any other language can answer ; because the same accidental corruptions, arising



from similarity of sound, have not happened in the correspondent words of any other language.

Where we now employ *SINCE*, was formerly (according to its respective signification) used,

Sometimes,

1. Seoððan, Sioððan, Seððan, Siððan, Siððen, Sithen, Sithence, Sithens, Sithnes, Sithns :

Sometimes,

2. Sýne, Sine, Sene, Sen, Syn, Sin :

Sometimes,

3. Seand, Seeing, Seeing-that, Seeing-as, Sens, Sense, Sence :

Sometimes,

4. Siððe, Sið, Sithe, Sith, Seen-that, Seen-as, Sens, Sence, Sence.

Accordingly *SINCE*, in modern English, is used four ways. Two, as a preposition, connecting (or rather *affecting*) words : and Two, as a conjunction, *affecting* sentences.

When used as a preposition, it has always the signification either of the past participle *Seen* joined to *thence*, (that is, *seen and thence forward* :)—Or else it has the signification of the past participle *Seen* only.

When used as a conjunction, it has sometimes the signification of the present participle *Seeing* or *Seeing-that* ; and sometimes the signification of the past participle *Seen* or *Seen-that*.

As a preposition,

1. Since (for Siððan, Sithence, or Seen *and thence forward*) ; as,

“ Such a system of government as the present, has not been ventured on by any king *SINCE* the expulsion of James the Second.”

2. *SINCE* (for Sýne, Sene, or Seen) ; as,

“ Did George the Third reign before or *SINCE* that example?”

As a conjunction ;

3. *SINCE* (for Seand, Seeing, Seeing-as, or Seeing-that :)

—as,

“ If I should labour for any other satisfaction but that of my own mind, it would be an effect of phrenzy in me, not of hope ;

SINCE it is not truth, but opinion, that can travel the world without a passport."

4. SINCE (for Sīðe, Sith, Seen-as, or Seen-that);—as,

"SINCE death in the end takes from all, whatsoever fortune or force takes from any one; it were a foolish madness in the shipwreck of worldly things, where all sinks but the sorrow, to save that."

Junius says,—"*SINCE that time*, Exinde. Contractum est ex Angl. *Sith thence*, q. d. sero post: ut *Sith* illud originem traxerit ex illo **SEIÞN**, Sero; quod habet Arg. Cod."

Skinner says,—"*SINCE*, a Teut. *Sint*, Belg. *Sind*, Post, postea, postquam. Doct. Th. H. putat deflexum a nostro *Sithence*. Non absurdum etiam esset declinare a Lat. *Exhinc*, et et h abjectis, et x facillima mutatione in s transeunte." Again he says,—"*SITH* ab A.S. Sīððan, Syððan. Belg. *Seyd*, *Sint*, Post, post illa, postea."

After the explanation I have given, I suppose it unnecessary to point out the particular errors of the above derivations.

*Sithence* and *Sith*, though now obsolete, continued in good use down even to the time of the Stuarts.

Hooker in his writings uses *Sithence*, *Sith*, *Seeing*, and *Since*. The two former he always properly distinguishes; using *Sithence* for the true import of the Anglo-Saxon Sīððan, and *Sith* for the true import of the Anglo-Saxon Sīðe. Which is the more extraordinary, because authors of the first credit had very long before Hooker's time, confounded them together; and thereby led the way for the present indiscriminate and corrupt use of SINCE in all the four cases mentioned.

*Seeing* Hooker uses sometimes, perhaps, (for it will admit a doubt) improperly. And *Since* (according to the corrupt custom which has now universally prevailed in the language) he uses indifferently either for *Sithence*, *Seen*, *Seeing*, or *Sith*.

#### THAT.

There is something so very singular in the use of this Conjunction, as it is called, that one should think it would alone, if attended to, have been sufficient to lead the Grammarians to

a knowledge of most of the other conjunctions, as well as of itself.—The use I mean is, that the conjunction **THAT** generally makes a part of, and keeps company with most of the other conjunctions.—*If that, An that, Unless that, Though that, But that, Without that, Lest that, Since that, Save that, Except that, &c.* is the construction of most of the sentences where any of those conjunctions are used.

Is it not an obvious question then, to ask, why this conjunction alone should be so peculiarly distinguished from all the rest of the same family? And why this alone should be able to connect itself with, and indeed be usually necessary to almost all the others? So necessary, that even when it is compounded with another conjunction, and drawn into it so as to become one word, (as it is with *sith* and *since*,) we are still forced to employ again this necessary index, in order to precede and so point out the sentence which is to be affected by the other conjunction?

**DE**, in the Anglo-Saxon, meaning **THAT**, it will easily be perceived that *sith* (which is no other than the Anglo-Saxon *sitha*) includes *That*. But when **SINCE** is (as I here consider it) a corruption for *seeing-as* and *seen-as*, I may be asked; how does it then include **THAT**?—In short, what is **AS**? For we can gather no more from the etymologists concerning it, than that it is derived either from *as* or from *als*\*: but still this explains nothing: for what *as* is, or *als*, remains likewise a secret.

The truth is, that **AS** is also an Article; and (however and whenever used in English) means the same as *It, or That, or Which*. In the German, where it still evidently retains its original signification and use, (as *So* also does) it is written *Es*.

It does not come from *Als*; any more than *Though*, and *Be-it*, and *If* (or *Gif*), &c.; come from *Although*, and *Albeit*, and *Algif*, &c.—For *Als*, in our old English, is a contraction of *Al* and *Es* or *As*: and this *Al* (which in comparisons used to be very properly employed before the first *es* or *as*, but was

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\* Junius says,—“*AS, ut, sicut, Græcis est as.*” Skinner, whom S. Johnson follows, says—“*AS* a Teut. *Alu, sicut, eliso, scil. propter euphoniā, intermedio L.*”

not employed before the second) we now, in modern English, suppress. As we have also done in numberless other instances, where *All*, though not improper, is not necessary. Thus,

"She glides away under the foamy seas,  
As swift as darts or feather'd arrows fly."

That is,

"She glides away (with) *THAT* swiftness, (with) *WHICH* feather'd arrows fly."

When in old English it is written,

"She ———  
Glidis away under the fomy seis,  
Als swift as ganze or fedderit arrow fleis."

Then it means,

"With *ALL THAT* swiftness, with *WHICH*, &c."

And now I hope I may for this time take my leave of Etymology; for which I confess myself to be but very slenderly qualified. Nor should I have even sought for those derivations which I have given, if reflection had not first directed me where to seek, and convinced me that I was sure easily to find them. Nor, having found them in one language only, should I have relied on that particular instance alone on which to build a general conclusion of the proof in fact. But I am confirmed in my opinion by having found the same method of explanation successful in many other languages; and as I have before said, I know, *a priori*, that it must be so in all languages.

After what I have said, you will see plainly why so many of the conjunctions may be used almost indifferently (or with a very little turn of expression) for each other. And without my entering into the particular minutiae in the use of each, you will easily account for the slight differences in the turn of expression, arising from different customary abbreviations of construction.

I will only give you one instance, and leave it with you for your entertainment: from which you will draw a variety of arguments and conclusions.

"And soft he sighed, ~~lest~~ men might him hear.  
 And soft he sighed, ~~else~~ men might him hear.  
~~Unless~~ he sighed soft, men might him hear.  
 But that he sighed soft, men might him hear.  
 Without he sighed soft, men might him hear.  
 Save that he sighed soft, men might him hear.  
 Except he sighed soft, men might him hear.  
 Out-cept he sighed soft, men might him hear.  
 Out-take he sighed soft, men might him hear.  
 If that he sighed not soft, men might him hear.  
 And an he sigh'd not soft, men might him hear.  
 Set that he sigh'd not soft, men might him hear."

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According to this account which I have given of the Conjunctions (and which may also be given of the Prepositions) Lord Monboddo will appear extremely unfortunate in the particular care he has taken (part 2. book 1. c. 15.) to make an exception from the general rule he lays down (of the Verb's being the *parent* word of the whole language), and to caution the *candid* reader from imputing to him an opinion, that the Conjunctions were intended by him to be included in his rule; or had any connexion whatever with Verbs.

"This so copious derivation from the Verb in Greek, naturally leads one (says he) to suspect that it is the *Parent* word of the whole language: and indeed I believe that to be the fact. For I do not know that it can be certainly shewn that there is any word that is undoubtedly a Primitive, which is not a Verb; I mean a verb in the stricter sense and common acceptance of the word.—By this the candid reader will not understand that I mean to say that prepositions, conjunctions, and such like words, which are rather the *pegs* and *nails* that fasten the several parts of the language together, than the language itself, are derived from Verbs, or are derivatives of any kind."

Indeed, in my opinion, he is not less unfortunate in his *Rule* than in his *Exception*. They are both equally unfounded: and yet as well founded as almost every other position which he has laid down in his two first volumes. The whole of which is perfectly worthy of that profound politician and philosopher,

who (vol. i. p. 243.) esteems that to be the most perfect form, and, as he calls it, "the last stage of civil society," where Government leaves nothing to the free-will of individuals, but interferes with the domestic, private lives of the citizens, and the education of their children! Such would in truth be the *last* stage of civil society, in the sense of the lady in the comedy, whose lover having offered—"to give her the *last* proof of love, and marry her;"—she aptly replied—"the *last* indeed: for there's an end of loving."——

But what shall we say to the bitter irony with which Mr. Harris treats the moderns in the concluding note to his doctrine of Conjunctions? Where he says,—“It is somewhat surprising that the politest and most elegant of the Attic writers, and Plato above all the rest, should have their works filled with particles of all kinds and with conjunctions in particular; while in the modern polite works, as well of ourselves as of our neighbours, scarce such a word as a particle or conjunction is to be found. Is it that where there is connection in the meaning there must be words had to connect; but that where the connection is little or none, such connectives are of little use? That houses of cards, without cement, may well answer their end, but not those houses where one would chuse to dwell? Is this the cause? Or have we attained an elegance to the antients unknown?”

“Venimus ad summam Fortunæ,” &c.

I say, that a little more reflection and a great deal less reading, a little more attention to common sense\* and less blind prejudice for his Greek commentators, would have made him a much better grammarian, if not perhaps a philosopher.—What a strange language is this to come from a man, who at the same time supposes these particles and conjunctions to be words *without meaning*! It should seem by this insolent pleasantry that Mr. Harris reckons it the perfection of composition and discourse to use a great many words *without meaning*! If

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\* The author would by no means be thought to allude to the *common sense* of Doctors Oswald, Reid, and Beattie; which appears to him to be sheer nonsense.

so, perhaps Slender's language would meet with this learned gentleman's approbation.—

"I keep but three men and a boy yet till my mother be dead; *But what though yet I live a poor gentleman born.*"

Now here is *cement* enough in proportion to the building. It is plain however that Shakespeare (a much better philosopher by the bye than most of those who have written philosophical treatises) was of a very different opinion in this matter from Mr. Harris. He thought the best way to make his razy talk *unconnectedly* and nonsensically, was to give him a quantity of these beautiful words without meaning, which are such favourites with Mr. Harris.

I shall be told, that this may be raillery perhaps, but that it is neither reasoning nor authority: that this instance does not affect Mr. Harris: for that *all cement* is no more fit to make a firm building than no cement at all: that Slender's discourse might have been made equally as unconnected without any particles, as with so many together: and that it is the proper mixture of particles and other words which Mr. Harris would recommend; and that he only censures the moderns for being too sparing of particles.—To which I answer, that reasoning disdains to be employed about such affected airs of superiority and pretended elegance. But he shall have authority, if he pleases, his favourite authority; an antient, a Greek, and one too writing professedly on Plato's opinions, and in defence of Plato; and which, if Mr. Harris had not forgotten, I am persuaded he would not have contradicted. He says,—"*Il n'y a ny beste, ny instrument, ny armeure, ny autre chose quelle qu'elle soit au monde, qui par ablation ou privation d'une siene propre partie, soit plus belle, plus active, ne plus douce que paravant elle n'estoit, là où l'oraison bien souvent, en estans les Conjonctions toutes ostées, a une force et efficace plus affectueuse, plus active, et plus esmouvante. C'est pourquoy ceulx qui escrivent des figures de retorique louent et prisent grandement celle qu'ils appellent deliée; là où ceulx cy qui sont trop religieux et qui s'assubjettissent trop aux regles de la grammaire, sans ozer oster une seule conjonction de la commune façon de parler, en*

sont à bon droit blasmez et repris, comme faisant un stile enervé, sans aucune pointe d'affection, et qui lasse et donne peine à ouïr\*."

And I hope this *authority* (for I will offer no *argument* to a writer of his cast) will satisfy the—"true taste and judgement in writing" of Lord Monboddo; who with equal affectation and vanity has followed Mr. Harris in this particular; and who, though incapable of writing a sentence of common English, really imagines that there is something captivating in his stile, and has gratefully informed us to whose assistance we owe the obligation.

If these two gentlemen, whom I have last mentioned, should be capable of receiving any mortification from the censure of one who professes himself an admirer of the—"vulgar and unlearned" Mr. Locke, I will give them the consolation of acknowledging that a real grammarian and philosopher, J. C. Scaliger, has even exceeded them in this mistake concerning the *Particles*: for he not only maintains the same doctrine which they have adopted; but even attempts to give reasons, *a priori*, why it is and must be so.

If the generous and grateful (not *candid*) reader should think that I have treated them with too much asperity, to him I owe some justification. Let him recollect, then, the manner in which these gentlemen and the *Common Sense Doctors*† have treated the '*vulgar, unlearned, and atheistical*' Mr. Locke (for such are the imputations they cast upon that benefactor to his country); and let him condemn me, if he can.

And thus, Sir, have I finished what I at first proposed; namely, to prove that in the information against Lawley there was not the smallest *literal* omission. In the elucidation of this I have been compelled to enter into a minute disquisition

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\* Though the sound of the Greek would be more pleasing to Mr. Harris, I quote the bishop of Auxerre's translation; because I have not the original with me in prison. At the same time it gives me an opportunity to remind their Lordships the Bishops of our days, of the language which that virtuous Prelate held to a Sovereign of France; that, instead of being ready on all occasions to vote for blood and slavery, they may, from that example, learn a little more of their duty to their country and mankind.

† [Oswald, Reid, and Beattie. See vol. i. page 265.—ED.]



of some mistaken words, which ignorance would otherwise have employed in order to render a very plain position, ridiculous. I shall not however expect to escape ridicule; for so very disgusting is this kind of inquiry to the generality, that I have often thought it was for mankind a lucky mistake (for it was a mistake) which Mr. Locke made when he called his book, an Essay on human *Understanding*. For some part of the inestimable benefit of that book has, merely on account of its title, reached to many thousands more than, I fear, it would have done, had he called it (what it is merely) a *grammatical* Essay, or a Treatise on *Words* or on *Language*. The human *Mind*, or the human *Understanding*, appears to be a grand and noble theme; and all men, even the most insufficient, conceive *That* to be a proper object of their contemplation; whilst inquiries into the nature of *Language* (through which alone they can obtain any knowledge beyond the beasts) are fallen into such extreme disrepute and contempt, that even those who "neither have the accent of christian, pagan, or man," nor can speak so many words together with as much propriety as Balaam's Ass did, do yet imagine *Words* to be infinitely beneath the concern of their exalted understandings! Let these gentlemen enjoy their laugh. I shall however be very well satisfied if I do not meet with your disapprobation: and I have endeavoured studiously to secure myself from that, by avoiding to offend you with any the smallest compliment from the beginning to the end of this letter. It is not any to declare myself, with the greatest personal affection and esteem, your most obedient and obliged humble servant,

JOHN HORNE.

King's-Bench Prison,  
April 21, 1778.

# INDEX.

- Abai**, ii. 498.  
**Abbaiare**, Ital., ii. 80.  
**Abbaubare**, Lat., ii. 80.  
**Abboyer**, Fr., ii. 80.  
**Abject**, ii. 36.  
**Ablative**, ii. 494.  
**Ablaze**, i. 458.  
**Able**, ii. 498.  
**Aboard**, i. 403, 458.  
**Abode**, ii. 100.  
**Abominable**, ii. 479.  
**Abominevole**, Ital., ii. 484.  
**Above**, i. 421.  
**About**, i. 412; *Add. Notes*, viii.  
**Abroad**, i. 458.  
**Abstract**, ii. 32.  
**Abstruse**, ii. 36.  
**Abuse**, ii. 36.  
**Accent**, ii. 24.  
**Access**, ii. 34.  
**Accident**, ii. 20, 22.  
**Accordable**, ii. 79.  
**Accordevole**, Ital., ii. 484.  
**Accustomable**, ii. 486.  
**Acquest**, ii. 33.  
**Across**, i. 404.  
**Act**, ii. 19.  
**Ad**, Lat., i. 339.  
**Adays**, i. 459.  
**Addle**, ii. 336.  
**Adept**, ii. 24.  
**Adieu**, i. 446.  
**Admissible**, ii. 475.  
**Adown**, i. 415; *Add. Notes*, ix.  
**Adrift**, i. 431.  
**Adulatory**, ii. 446.  
**Adult**, ii. 24.  
**Advent**, ii. 32.  
**Adventure**, ii. 508.  
**Adverse**, ii. 34.  
**Adversus**, Lat., i. 388.  
**Advocate**, ii. 36.  
**Ælan**, ii. 423.  
**Affable**, ii. 475.  
**Affannare**, Ital., ii. 66.  
**Affanno**, Ital., ii. 66.  
**Affix**, ii. 35.  
**Afflux**, ii. 36.  
**Affuera**, Span., i. 311.  
**Afire**, i. 460.  
**Afoot**, i. 454.  
**After**, i. 415.  
**Against**, i. 396.  
**Agast**, i. 431.  
**Aggradevole**, Ital., ii. 484.  
**Aghast**, i. 431.  
**Ago**, i. 434.  
**Agon**, i. 434.  
**Agone**, i. 434.  
**Agrarian**, ii. 445.  
**Agreeable**, ii. 479.  
**Agrestic**, ii. 445.  
**Ague**, i. 433.  
**Æolian**, ii. 336.  
**Ail**, ii. 336.  
**Αισθητικον**, ii. 481, 491, 498.  
**Αισθητον**, ii. 481, 491, 498.  
**A-jar**, On-char, ii. 192, 193.  
**Albeit**, i. 135.  
**Ale**, ii. 421, 423.  
**Alert**, ii. 26.  
**Alerte**, Fr., ii. 27.  
**Algate**, i. 173.  
**Algif**, ii. 556.  
**A l'herbe**, Fr., ii. 27.  
**Alive**, i. 460.

- Allegiance, ii. 32.  
 All' erta, Ital., ii. 26.  
 Alles, i. 174.  
 Alley, ii. 32.  
 Alliance, ii. 32.  
 Ally, ii. 32.  
 Alms, ii. 447.  
 Aloft, i. 461.  
 Alone, i. 486.  
 Along, i. 397.  
 Aloô, ii. 423.  
 Als, i. 260 ; ii. 556.  
 Amabo, Lat., ii. 431.  
 Amatory, ii. 446.  
 Amatus, Lat., ii. 470.  
 Amble, ii. 485.  
 Ambulare, Lat., ii. 485.  
 Amerô, Ital., ii. 431.  
 Amiable, ii. 474.  
 Amicable, ii. 479.  
 Amichevole, Ital., ii. 484, 489.  
 Amid, i. 396.  
 Amidst, i. 396.  
 Among, i. 390.  
 Amongst, i. 390.  
 Amorevole, Ital., ii. 484.  
 Amorous, ii. 446.  
 Amphibious, ii. 442.  
 Amyable, ii. 477.  
 An, i. 106, 134, 149, 153, 157 ;  
     ii. 519, 530.  
 Analytic, ii. 494.  
 Anca, Ital. & Span., ii. 357.  
 And, i. 134, 209 ; ii. 550.  
 Anew, i. 462.  
 Angel, ii. 20, 23.  
 An if, i. 154.  
 Anights, i. 459.  
 Anima, Lat., ii. 23.  
 Animus, Lat., ii. 23.  
 Anniversary, ii. 445.  
 Annual, ii. 445.  
 Annular, ii. 445.  
 Anon, i. 488.  
 Aperitive, ii. 494.  
 Apologetic, ii. 494.  
 Apostle, ii. 20, 31.  
 Appetite, ii. 37.  
 Applause, ii. 37.  
 Apposite, ii. 28.  
 Appulse, ii. 32.  
 Apt, ii. 24.  
 Aquatic, ii. 444.  
 Aqueduct, ii. 30.  
 Aqueous, ii. 444.  
 Aquiline, ii. 444.  
 Aquilon, Span., ii. 394.  
 Arable, ii. 475.  
 Arare, Lat., ii. 303.  
 Aringa, Ital., ii. 276.  
 Armée, Fr., ii. 32.  
 Army, ii. 32.  
 Around, i. 403.  
 Arow, i. 462.  
 Aroynt, ii. 244.  
 Array, ii. 228.  
 As, i. 257.  
 Aside, i. 404, 457.  
 Askant, i. 441.  
 Askew, i. 440.  
 Asleep, i. 463.  
 Aspect, ii. 35.  
 Assailant, ii. 32.  
 Assault, ii. 32.  
 Assent, ii. 37.  
 Asseth, i. 465.  
 Assignee, ii. 38.  
 Assise, ii. 37.  
 Assizes, ii. 37.  
 Ast, Lat., i. 202.  
 Astound, i. 441.  
 Astraba, Lat., ii. 290.  
 Astral, ii. 444.  
 Astray, i. 438.  
 Astride, i. 404.  
 Asunder, i. 438.  
 Aswoon, i. 441.  
 At, Lat., i. 202.  
 Ate, ii. 101.  
 Athree, i. 485.  
 Athwart, i. 389.  
 Atom, ii. 32.  
 At once, i. 484.  
 Attilrer, Fr., ii. 74.  
 Attribute, ii. 19.  
 Atwist, i. 440.

- Atwo, i. 435.  
 Audiam, Lat., ii. 432.  
 Audible, ii. 475.  
 Audibo, Lat., ii. 432.  
 Auditory, ii. 443.  
 Auditus, ii. 470.  
 Aught, i. 463.  
 Aumône, Fr., ii. 448.  
 Aura, Lat., ii. 304.  
 Auricular, ii. 443.  
 Auxiliary, ii. 446.  
 Avacciare, Ital., ii. 359.  
 Avaccio, Ital., ii. 359.  
 Available, ii. 479.  
 Avant, Fr., i. 326.  
 Avanti, Ital., i. 326.  
 Avast, ii. 360.  
 Avec, Fr., i. 303.  
 Avenue, ii. 32.  
 Averse, ii. 34.  
 Awake, ii. 360.  
 Award, i. 384.  
 Awhile, i. 463.  
 Awry, i. 440.  
 Aye, i. 491.  
 Bacan, ii. 75.  
 Bacon, ii. 75.  
 Bad, ii. 79.  
 Bait, ii. 123.  
 Ballad, ii. 34.  
 Ballast, ii. 201.  
 Ballate, Ital., ii. 34.  
 Ballet, ii. 34.  
 Ban, ii. 80.  
 Band, ii. 122.  
 Bandetto, ii. 26.  
 Bandite, ii. 26.  
 Banditti, ii. 26.  
 Bane, ii. 79.  
 To Bar, ii. 182.  
 Bar, ii. 183.  
 Barbarity, ii. 183.  
 Barbarous, ii. 183.  
 Barbican, ii. 183.  
 Bargain, ii. 183.  
 Barge, ii. 183.  
 Bark, ii. 183.  
 Barken, ii. 183.  
 Barmekin, ii. 183.  
 Barn, ii. 183.  
 Baron, ii. 183.  
 Barren, ii. 76.  
 Barrier, ii. 183.  
 Barrow, ii. 183.  
 Batch, ii. 182.  
 Batful, ii. 123.  
 Bath, ii. 418.  
 Battel, ii. 123.  
 Bay, ii. 79, 220.  
 Bead, ii. 269.  
 Bearable, ii. 488.  
 Bearn, ii. 79.  
 Because, i. 137.  
 Bed, Beddian, ii. 373.  
 Bedstead, i. 410.  
 Before, i. 380.  
 Begon, ii. 101, 102.  
 Behind, i. 380.  
 Behovable, ii. 486.  
 Being that, i. 138.  
 Be it, i. 135.  
 Belike, i. 453.  
 Below, i. 380.  
 Be-lycan, ii. 201.  
 Beneath, i. 380.  
 Benefit, ii. 30.  
 Benna, Lat., ii. 219.  
 Bent, ii. 73.  
 Beorgan, Býrgan, ii. 182.  
 Beshrew, ii. 214.  
 Beside, i. 380.  
 Besides, i. 380.  
 Between, i. 379.  
 Betwixt, i. 379, 380.  
 Beyond, i. 382.  
 Biasmevole, Ital., ii. 488.  
 Bible, ii. 485.  
 Biblum, Lat., ii. 485.  
 Biddan, ii. 269.  
 Biennial, ii. 445.  
 Binn, ii. 218.  
 Bird, ii. 348.  
 Birth, ii. 412.  
 Bit, ii. 123.  
 Bituminous, ii. 445.

Blameable, ii. 488.  
 Blameful, ii. 488.  
 Blast, ii. 202.  
 Blaze, ii. 202.  
 Blind, Blinnan, ii. 48.  
 Bliss, ii. 317.  
 Blithe, ii. 317.  
 Block, ii. 201.  
 Blot, ii. 198.  
 Blow, ii. 421, 422.  
 Blowth, ii. 422.  
 Blunt, ii. 175.  
 Boar, ii. 82.  
 Board, ii. 89, 348.  
 Boaw, ii. 80.  
 Bobbel, Dutch, ii. 485.  
 Bod, ii. 101, 103.  
 Bold, ii. 129.  
 Bolt, ii. 129.  
 Bond, ii. 103, 104, 122.  
 Booth, ii. 417.  
 Borh, ii. 186.  
 Borhs-older, ii. 183.  
 Born, ii. 79.  
 Borough, ii. 185.  
 Borowe, ii. 183.  
 Borwe, ii. 187, 211.  
 Bot, i. 134, 183.  
 Bote, ii. 101, 105.  
 Bove, i. 421.  
 Bough, ii. 220.  
 Βουλομαι, ii. 430.  
 Bound, ii. 122.  
 Bow, ii. 220.  
 Bracca, Lat., ii. 253.  
 Brachium, Lat., ii. 253.  
 Brack, ii. 253.  
 Braide, ii. 51.  
 Brand, ii. 39.  
 Brand-new, i. 491.  
 Brandy, ii. 165.  
 Brat, ii. 350.  
 Brawn, ii. 80, 83, 89.  
 Breach, ii. 253.  
 Bread, ii. 49, 156.  
 Breadth, ii. 418.  
 Break, ii. 251.  
 Breech, ii. 251.

Breeches, i. 128 ; ii. 251.  
 Breed, ii. 350.  
 Bren, ii. 165.  
 Brid, ii. 348.  
 Bride, ii. 350.  
 Bridegroom, ii. 265.  
 Brim, ii. 264.  
 Briser, Fr., ii. 294.  
 To Brit, ii. 295.  
 Broach, ii. 251.  
 Broad, ii. 89, 351.  
 Brodo, Ital., ii. 418.  
 Bronze, ii. 166.  
 Bronzo, Ital., ii. 166.  
 Brood, ii. 350.  
 Brook, ii. 251.  
 Broth, ii. 418.  
 Brown, ii. 166.  
 Bruise, ii. 294.  
 Bruit, ii. 295.  
 Brumal, ii. 445.  
 Brun, Fr., ii. 166.  
 Bruno, Ital., ii. 166.  
 Brunt, ii. 165, 167.  
 Bubble, ii. 485.  
 Buildens, ii. 128.  
 Buildings, ii. 128.  
 Bundle, ii. 122.  
 Burgess, ii. 183.  
 Burgh, ii. 183.  
 Burial, ii. 183.  
 Burrough, ii. 183.  
 Burrow, ii. 183.  
 Busy, ii. 306.  
 But, i. 134, 182, 306 ; ii. 568.  
 Buxom, ii. 220.  
 By, i. 377.  
 Býzan, Bøgh, Beah, ii. 220.  
 Býboan, ii. 128.  
 Ca, Ital., i. 286.  
 Cable, ii. 485.  
 Cadaverous, ii. 443.  
 Cage, ii. 376.  
 Cage, Fr., ii. 376.  
 Caiare, Lat., ii. 376.  
 Calere, Ital., ii. 247.  
 Callidus, Lat., ii. 247.

- Canine**, ii. 444.  
**Cant**, ii. 24.  
**Cantata**, ii. 24.  
**Canto**, ii. 24.  
**Cantus**, Lat., ii. 122.  
**Capable**, ii. 479.  
**Capevole**, Capace, Ital., ii. 464.  
**Capillary**, ii. 442.  
**Capital**, ii. 442.  
**Car**, ii. 192, 193.  
**Car**, Fr., i. 362.  
**Carbo**, Lat., ii. 192, 194.  
**Cardiac**, ii. 442.  
**Cardinal**, ii. 192, 445.  
**Cardo**, Lat., ii. 192, 195.  
**Caritatevole**, Ital., ii. 484.  
**Carnal**, ii. 442.  
**Carnivorous**, ii. 442.  
**Carpenter**, ii. 414.  
**Carrus**, Lat., ii. 192.  
**Cart**, ii. 193.  
**Case**, ii. 22.  
**Cassander**, i. 155, 223; *Ad. Not.*, iv.  
**Cast**, ii. 136.  
**Cathartic**, ii. 494.  
**Caustic**, ii. 494.  
**Celestial**, ii. 444.  
**Cetaceous**, ii. 444.  
**Chaceable**, ii. 478.  
**Chair**, ii. 192.  
**Chair-man**, ii. 192.  
**Chaloir**, Fr., ii. 246.  
**Chance**, ii. 20, 22.  
**Chanceable**, ii. 486, 489.  
**Chanceful**, ii. 489.  
**Changeable**, ii. 489.  
**Changeful**, ii. 489.  
**Chap**, ii. 204, 324.  
**Chapman**, ii. 325.  
**Chaps**, ii. 204.  
**Char**, ii. 192, 196.  
**Characteristic**, ii. 494.  
**Charcoal**, ii. 192.  
**Chare**, ii. 192.  
**Chariot**, ii. 192.  
**Charioteer**, ii. 192.  
**Charitable**, ii. 479.  
**Char-woman**, ii. 192.  
**Chaunt**, ii. 24.  
**Cheap**, ii. 324.  
**Chewre**, ii. 192.  
**Chez**, Fr., i. 281.  
**Chezc**, Fr., i. 284.  
**Chief**, ii. 442.  
**Chier**, Fr., ii. 131.  
**Chill**, ii. 335.  
**Chode**, ii. 98.  
**Choice**, ii. 209.  
**Chop**, ii. 324.  
**To Chop**, ii. 325.  
**Chronical**, ii. 445.  
**Chur**, ii. 192.  
**Church**, ii. 21.  
**Churn**, ii. 80.  
**Chur-worm**, ii. 192.  
**Circuit**, ii. 36.  
**Circumspect**, ii. 35.  
**Clack**, ii. 268.  
**Clause**, ii. 30.  
**Cleft**, ii. 68.  
**Click**, ii. 268.  
**Cliff**, ii. 68.  
**Clift**, ii. 68.  
**Clock**, ii. 268.  
**Clomb**, ii. 98.  
**Clong**, ii. 101, 105.  
**Close**, ii. 30.  
**Closet**, ii. 30.  
**Cloud**, ii. 199.  
**Clough**, ii. 178.  
**Clout**, ii. 178.  
**Clouted**, ii. 179.  
**Clutch**, ii. 356.  
**Clutches**, ii. 356.  
**Codardo**, Ital., ii. 47.  
**Coercive**, ii. 494.  
**Cognizable**, ii. 475.  
**Cold**, ii. 333.  
**Collateral**, ii. 442.  
**Collect**, ii. 34.  
**Colorevole**, Ital., ii. 484.  
**Colourable**, ii. 479, 490.  
**Colpevole**, Ital., ii. 484.  
**Combat**, ii. 38.  
**Comfortable**, ii. 479.  
**Committee**, ii. 31.

- Common Sense, i. 265.  
 Compact, ii. 37.  
 Companionable, ii. 486.  
 Composite, ii. 28.  
 Compost, ii. 28.  
 Compromise, ii. 31.  
 Comrade, ii. 32.  
 Conceit, ii. 36.  
 Concise, ii. 37.  
 Concordable, ii. 479.  
 Concordevole, Ital., ii. 484.  
 Concourse, ii. 36.  
 Concubine, ii. 151.  
 Conducevole, Ital., ii. 484.  
 Conducible, ii. 479.  
 Conduct, ii. 30.  
 Conduit, ii. 30.  
 Conflict, ii. 37.  
 Conflux, ii. 36.  
 Comfortable, Fr., ii. 485.  
 Confortevole, Ital., ii. 484.  
 Congenial, ii. 444.  
 Conjugal, ii. 447.  
 Connubial, ii. 447.  
 Conquest, ii. 33.  
 Conscript, ii. 36.  
 Consecutive, ii. 494.  
 Consent, ii. 37.  
 Conspicuous, ii. 442.  
 Constraint, ii. 33.  
 Contact, ii. 36.  
 Contemptible, ii. 475.  
 Content, ii. 35.  
 Contents, ii. 35.  
 Conterminous, ii. 444.  
 Context, ii. 36.  
 Continent, ii. 35.  
 Contract, ii. 32.  
 Contrite, ii. 36.  
 Convenable, ii. 479.  
 Convenevole, Ital., ii. 484.  
 Convent, ii. 32.  
 Converse, ii. 34.  
 Convert, ii. 34.  
 Convict, ii. 36.  
 Cool, ii. 333.  
 Copious, ii. 446.  
 Cordial, ii. 442.  
 Corporal, ii. 442.  
 Corporeal, ii. 442.  
 Correct, ii. 35.  
 Cosmetic, ii. 494.  
 Costumevole, Ital., ii. 484.  
 Couard, Fr., ii. 47.  
 Counterfeit, ii. 30.  
 Counterview, ii. 34.  
 Course, ii. 36.  
 Covenant, ii. 32.  
 Coward, ii. 46.  
 Cras, Lat., ii. 217.  
 Craven, ii. 75.  
 Credence, ii. 37.  
 Credenda, ii. 500.  
 Credible, ii. 478.  
 Credit, ii. 37.  
 Credulous, ii. 446.  
 Crescere, Lat., ii. 303.  
 Crescive, ii. 494.  
 Crew, ii. 423.  
 Crisp, ii. 319.  
 Crispare, Lat., ii. 303.  
 Critic, ii. 494.  
 Crowd, ii. 423.  
 Crucifix, ii. 35.  
 Crum, ii. 309.  
 Crumble, ii. 485.  
 Crural, ii. 443.  
 To Crush, ii. 371.  
 Cryptic, ii. 494.  
 Cubital, ii. 442.  
 Cuckold, ii. 24.  
 To Cucol, ii. 24.  
 Cud, ii. 45.  
 Culinary, ii. 445.  
 Culpable, ii. 446, 474, 479.  
 Culprit, ii. 32.  
 Curare, Lat., ii. 303.  
 Customable, ii. 479.  
 Cutaneous, ii. 442.  
 Eýpan, ii. 192.  
 Dabchick, ii. 320.  
 Dam, ii. 337.  
 Damnare, Lat., ii. 303.  
 Dastard, ii. 45.  
 Date, ii. 25.

- Dative**, ii. 494.  
**Dawn**, ii. 79, 191.  
**Day**, ii. 191.  
**Deal, Dælan**, ii. 258.  
**Dear**, ii. 409.  
**Dearth**, ii. 409.  
**Debate**, ii. 38.  
**Debt**, ii. 19, 25.  
**Decay**, ii. 22.  
**Deceit**, ii. 36.  
**Deceitful**, ii. 488.  
**Deceivable**, ii. 488.  
**Decem**, Lat., ii. 209.  
**Dechirer**, Fr., ii. 175.  
**Decree**, ii. 8, 35.  
**Deed**, ii. 319.  
**Deep**, ii. 320.  
**Default**, ii. 35.  
**Defeat**, ii. 30.  
**Defect**, ii. 30.  
**To Defile**, ii. 250, 408.  
**Definite**, ii. 36.  
**Degree**, ii. 36.  
**Δειρος**, ii. 208.  
**Δεκα**, ii. 209.  
**Delectable**, ii. 479, 488.  
**Delegate**, ii. 36.  
**Delere**, Lat., ii. 303.  
**Delightful**, ii. 488.  
**Dell**, ii. 258.  
**Demise**, ii. 31.  
**Demur**, ii. 35.  
**Demman**, ii. 337.  
**Dental**, ii. 443.  
**Deodand**, ii. 500, 501.  
**Deposit**, ii. 28.  
**Depôt**, Fr., ii. 28.  
**Depth**, ii. 418.  
**To Dere**, ii. 409.  
**Derelict**, ii. 35.  
**Derriere**, Fr., i. 326.  
**Desert**, ii. 20, 71.  
**Desiccative**, ii. 494.  
**Despicable**, ii. 475.  
**Despotic**, ii. 494.  
**Destinée**, Fr., ii. 21.  
**Destiny**, ii. 20, 21.  
**Destitute**, ii. 36.  
**Desultory**, ii. 447.  
**Detersive**, ii. 494.  
**Detinue**, ii. 35.  
**Devious**, ii. 444.  
**Devout**, ii. 35.  
**Dew, Deapman**, ii. 156.  
**Dexterous**, ii. 443.  
**Dialectic**, ii. 494.  
**Didactic**, ii. 494.  
**Dies**, Lat., ii. 304.  
**Digital**, ii. 443.  
**Dike, Dicman**, ii. 310.  
**Dilettevole**, Ital., ii. 484.  
**Dim**, ii. 311.  
**Din**, ii. 308.  
**Ding Dong**, ii. 298.  
**Dint**, ii. 308.  
**Dip, Dippan**, i. 420 ; ii. 320.  
**Direct**, ii. 35.  
**Diritto**, Ital., ii. 6.  
**Dirus**, Lat., ii. 304, 411.  
**Discordable**, ii. 479.  
**Discordevole**, ii. 484.  
**Discourse**, ii. 36.  
**Discreet**, ii. 35.  
**Dispute**, ii. 37.  
**Dissemble**, ii. 485, 490.  
**Dissent**, ii. 37.  
**Dissimulare**, Lat., ii. 485.  
**Dissimule**, ii. 490.  
**Dissymuled**, ii. 490.  
**Distinct**, ii. 36.  
**District**, ii. 33.  
**Disuse**, ii. 36.  
**To Dit, Dýttan**, ii. 198.  
**Ditch**, ii. 310.  
**Ditto**, ii. 26.  
**Ditty**, ii. 26.  
**Diuretic**, ii. 494.  
**Diurnal**, ii. 445.  
**Dive**, i. 420 ; ii. 320.  
**Divers**, ii. 34.  
**Diverse**, ii. 34.  
**Dividend**, ii. 500, 501.  
**Do**, i. 335.  
**Docile**, ii. 476.  
**Doctus**, Lat., ii. 470.  
**Dole**, ii. 258.



- Dollar, ii. 262.  
 Dolorous, ii. 446.  
 Dolt, ii. 338.  
 Domestic, ii. 445.  
 Dominical, ii. 445.  
 Doom, ii. 349.  
 Dot, ii. 198.  
 Dotard, ii. 219.  
 Dotterel, ii. 219.  
 Double, ii. 485.  
 Dough, ii. 156.  
 Doughty, ii. 424.  
 Doule, ii. 258.  
 Dowle, ii. 258.  
 Down, i. 415; *Add. Notes*, ix.  
 Drab, ii. 154.  
 Drad, ii. 101.  
 Drain, ii. 227.  
 Drastic, ii. 494.  
 Draught, ii. 73.  
 Drift, ii. 69.  
 Dripping, ii. 129.  
 Dritto, Ital., ii. 6.  
 Droict, Fr., ii. 7.  
 Droit, Fr., ii. 7.  
 Drone, ii. 227.  
 Dronk, ii. 101, 106.  
 Drop, ii. 101, 129.  
 Dross, ii. 236.  
 Droughth, ii. 412.  
 Drove, ii. 100.  
 Drudge, ii. 341.  
 Drug, ii. 413.  
 Drugs, ii. 413.  
 Drum, ii. 202.  
 Drunk, ii. 124.  
 Dry, ii. 227.  
 Duct, ii. 30.  
 Ductile, ii. 476.  
 Due, ii. 25.  
 Dull, ii. 338.  
 Dumb, ii. 337.  
 Dumbkalle, Swed., ii. 307.  
 Dun, ii. 308.  
 Dung, Dýngan, ii. 297.  
 Duplex, Lat., ii. 18.  
 Duplum, Lat., 485.  
 Durable, ii. 479.  
 Durevole, Ital., ii. 484.  
 During, i. 404.  
 Dux, Lat., ii. 18.  
 Dýnan, Dwine (Dwindle), ii. 210.  
 Dyche, ii. 310.  
 Dýdeþuan, ii. 218.  
 Dyke, ii. 311.  
 Earth, ii. 415.  
 East, ii. 394.  
 Ecart, Fr., ii. 175.  
 Ecclesiastical, ii. 447.  
 Echelon, Fr., 243.  
 Ecot, Fr., ii. 130.  
 Ecume, Fr., ii. 310.  
 Edict, ii. 8, 26.  
 Effect, ii. 30.  
 Effeminate, ii. 442.  
 Egregious, ii. 445.  
 Egress, ii. 36.  
 Eμη, i. 168.  
 Eke, i. 134, 171; ii. 535.  
 Elastic, ii. 494.  
 Eld, ii. 203.  
 Elect, ii. 34.  
 Eleemosynary, ii. 447.  
 Eligible, ii. 475.  
 Eloquent, ii. 448.  
 Else, i. 134, 174, 234, 240; ii. 536.  
 Emetic, ii. 494.  
 Emot, Swed., i. 396.  
 Emulous, ii. 443.  
 Endemial, ii. 447.  
 Energetic, ii. 494.  
 Enough, i. 441.  
 Entendable, ii. 479.  
 Enterprize, ii. 32.  
 Entry, ii. 32.  
 Ephemeral, ii. 445.  
 Epidemical, ii. 447.  
 Epistle, ii. 31.  
 Equestrian, ii. 444.  
 Equinoctial, ii. 445.  
 Ercta, Ital., ii. 26.  
 Erd, ii. 416.  
 Erde, Germ., ii. 417.  
 Erect, ii. 26.  
 Epiau, ii. 303.

- Erta, Ital., ii. 26.  
 Eruptive, ii. 494.  
 Escaille, Fr., ii. 237, 245.  
 Eschallotte, Fr., ii. 237, 245.  
 Escheat, ii. 22.  
 Eschelle, Fr., ii. 237, 245.  
 Escot, Fr., ii. 130.  
 Escume, Fr., ii. 310.  
 Espan, Fr., ii. 274.  
 Esquisse, Fr., ii. 130.  
 Essential, ii. 444.  
 Estage, Fr., ii. 273, 282.  
 Este, Span., ii. 394.  
 Esteem, ii. 37.  
 Estival, ii. 445.  
 Estoc, Fr., ii. 227.  
 Estreat, ii. 32.  
 Estribo, Span., ii. 290.  
 Etourdi, Fr., ii. 189.  
 Etsi, Lat., i. 181.  
 Eughen, ii. 82.  
 Evanouir, Fr., ii. 65.  
 Event, ii. 32.  
 Exact, ii. 38.  
 Excess, ii. 34.  
 Excise, ii. 37.  
 Excusable, ii. 478.  
 Exempt, ii. 32.  
 Exit, ii. 36.  
 Expanse, ii. 19.  
 Expence, ii. 37.  
 Expert, ii. 35.  
 Expletive, ii. 494.  
 Export, ii. 37.  
 Express, ii. 37.  
 Exquisite, ii. 33.  
 Exscript, ii. 36.  
 Extent, ii. 34.  
 Extinct, ii. 36.  
 Extract, ii. 32.  
 Fable, ii. 485.  
 Fabula, Lat., ii. 485.  
 Facile, ii. 476.  
 Fact, ii. 19, 30.  
 Facturus, ii. 504.  
 Fain, i. 443.  
 Faint, ii. 66, 176.  
 Faith, ii. 414.  
 False, ii. 20, 35.  
 Faner, Fr., ii. 65, 177.  
 Fang, ii. 351.  
 Fange, Fr., ii. 65.  
 Fango, Ital., ii. 66.  
 Fantastic, ii. 494.  
 Farewell, i. 446.  
 Farinaceous, ii. 445.  
 Fart, Fapan, ii. 71, 72.  
 Farthing, ii. 31.  
 Fastuous, ii. 446.  
 Fat, ii. 329.  
 Fate, ii. 20, 21.  
 Fatum, Lat., ii. 21.  
 Faugh, ii. 176.  
 Fault, ii. 20, 35.  
 Fauxbourg, Fr., i. 312.  
 Favorevole, Ital., ii. 484.  
 Favourable, ii. 479.  
 Favourite, ii. 32.  
 Feasible, ii. 475.  
 Feat, ii. 30.  
 Federal, ii. 447.  
 Feint, ii. 67.  
 Feline, ii. 444.  
 Female, ii. 442.  
 Feminine, ii. 442.  
 Femoral, ii. 443.  
 Fen, ii. 66, 176.  
 Se Fener, Fr., ii. 65, 177.  
 Fenowed, ii. 65.  
 Festival, ii. 445.  
 Festive, ii. 445.  
 Fetch, ii. 352.  
 Fiducial, ii. 446.  
 Fie, i. 479.  
 Field, ii. 44.  
 Fiend, Fian, ii. 20, 52.  
 Fifth, ii. 418.  
 Figere, Lat., ii. 303.  
 To File, ii. 250, 408.  
 Filth, ii. 408.  
 Final, ii. 445.  
 Fine, ii. 36.  
 Finger, ii. 351.  
 Finite, ii. 36.  
 Fime, ii. 65. *Finnig, Ad. Not., vii.*

- Fire-new, i. 491.  
 Fiscal, ii. 447.  
 Fit, ii. 30.  
 Fíxoð, ii. 424.  
 Flamma, ii. 166.  
 Flavus, ii. 166.  
 Flaw, ii. 372.  
 Flong, ii. 101, 106.  
 Flood, ii. 42.  
 Flout, ii. 250.  
 Flow, ii. 101, 107.  
 Fluere, Lat., ii. 302.  
 Flux, ii. 36.  
 Foam, ii. 348.  
 Foe, ii. 176.  
 Fœdus, Lat., ii. 304.  
 Foh, ii. 176.  
 Folla, Ital., ii. 296.  
 Fommelen, Dutch, ii. 485.  
 Fond, ii. 101, 106.  
 Food, ii. 329.  
 Foothot, i. 455.  
 For, i. 345, 349; *Add. Notes*, xiv.  
 Forbery, i. 312.  
 Forbode, ii. 101, 103.  
 Forceful, ii. 488.  
 Forcible, ii. 479, 488.  
 Ford, ii. 179.  
 For-do, i. 464; *Add. Notes*, xv.  
 Foreseen that, i. 138.  
 Forfeit, ii. 30.  
 Foris, Lat., i. 311.  
 Form, ii. 371.  
 Forma, Lat., ii. 372.  
 Formidable, ii. 475.  
 Fors, Fr., i. 311, 464.  
 Forsbourg, Fr., i. 312.  
 Forth, i. 464.  
 Forzevole, Ital., ii. 484.  
 Fosse, ii. 37.  
 Foul, ii. 250.  
 Foulle, Fr., ii. 296.  
 Fowl, ii. 348.  
 Frail, ii. 476.  
 Frame, ii. 371.  
 Fraternal, ii. 443.  
 Friant, Fr., ii. 53.  
 Friend, ii. 53.  
 From, i. 321.  
 Frost, ii. 202.  
 Fruit, ii. 35.  
 Full, ii. 296.  
 Fumble, ii. 485.  
 Fuori, Ital., i. 311.  
 Furtive, ii. 446.  
 Fuscus, Lat., ii. 166.  
 Fusible, ii. 475.  
 Future, ii. 503.  
 Futurus, Lat., ii. 504.  
 Fýnizean, ii. 65.  
 Gabbia, Ital., ii. 376.  
 Gadso, i. 461.  
 Gag, ii. 376.  
 Gage, ii. 376.  
 Gage, Fr., ii. 376.  
 Gaggia, Ital., ii. 376.  
 Gain, ii. 290.  
 Gap, ii. 203.  
 Gape, ii. 203.  
 Garden, ii. 277.  
 Garland, ii. 277.  
 Garrulous, ii. 443.  
 Garter, ii. 277.  
 Garth, ii. 418.  
 Gaud, ii. 269.  
 Gaudium, Lat., ii. 304.  
 Gaunt, ii. 72.  
 General, ii. 444.  
 Generic, ii. 444.  
 Genitive, ii. 494.  
 Leoguð, ii. 424.  
 Gestern, Germ., ii. 294.  
 Get, ii. 293.  
 Gewe, i. 150.  
 Gewgaw, ii. 269.  
 Ghirlanda, Ital., ii. 277.  
 Giallo, Ital., ii. 166.  
 Gialne, Fr., ii. 166.  
 Giardino, Ital., ii. 277.  
 Gie, i. 153.  
 Gien, i. 153.  
 Gif, Lúpan, i. 103, 150.  
 Giffis, i. 150.  
 Gift, ii. 67.  
 Gin, i. 153.

- Giogo, Ital., ii. 203.  
 Girdle, ii. 277.  
 Girdlestead, i. 410.  
 Girth, ii. 277, 408.  
 Gisteren, Dutch, ii. 294.  
 Glacial, ii. 444.  
 Glade, ii. 198.  
 Glasen, ii. 81.  
 Gleam, ii. 372.  
 Glode, ii. 101, 108.  
 Gloom, ii. 372.  
 Go, i. 434.  
 Gon, i. 434.  
 Gone, i. 434.  
 Gonna, Ital., ii. 347.  
 Good, ii. 80.  
 Gooseberry, ii. 396.  
 Gorse, ii. 396.  
 Gove, ii. 101, 108.  
 Gown, ii. 347.  
 Gradual, ii. 447.  
 Graduate, ii. 36.  
 Graff, ii. 377.  
 Graft, ii. 376.  
 Grapple, ii. 316.  
 Grass, ii. 83, 90, 375.  
 Gratuitous, ii. 446.  
 Grave, ii. 376.  
 Green, ii. 166.  
 Gregarious, ii. 445.  
 Gremial, ii. 443.  
 Grey, ii. 167.  
 Grim, ii. 309.  
 Grip, *Epipan*, ii. 316.  
 Grist, ii. 371.  
 Grommelen, Dutch, ii. 485.  
 Groom, ii. 264.  
 Groove, ii. 376.  
 Grot, ii. 376.  
 Grotta, Ital., ii. 377.  
 Grotto, ii. 376.  
 Grove, ii. 376.  
 Growth, ii. 412.  
 Grub, ii. 340.  
 Grudge, ii. 340.  
 Grum, ii. 309.  
 Grumble, ii. 485.  
 Grunnire, Lat., ii. 303.  
 Gryth, ii. 424.  
 Guarantee, ii. 183.  
 Guaranty, ii. 183.  
 Guard, ii. 183.  
 Gude, ii. 80.  
 Guile, ii. 327.  
 Guille, Fr., ii. 327.  
 Guilt, ii. 327.  
 Guirlande, Fr., ii. 277.  
 Gull, ii. 327.  
 Gun, ii. 310.  
 Guttural, ii. 443.  
 Gymnastic, ii. 494.  
 Habere, Lat., ii. 302.  
 Habilis, Lat., ii. 498.  
 Habnab, i. 453.  
*Dæf*, ii. 158.  
*Dæftneð, Dæftnoðe*, ii. 424.  
 Dafen, ii. 75, 158.  
 Haft, ii. 70.  
 Hale, ii. 377.  
 Hall, ii. 377.  
 Les Halles, Fr., ii. 381.  
 Halt, i. 446.  
 Hanche, Fr., ii. 357.  
 Hand, ii. 351.  
 Handle, ii. 351.  
 Handsel, ii. 275.  
 Dangan, ii. 357.  
 Hank, ii. 356.  
 Harangue, ii. 275.  
 Hard, ii. 101.  
 Harlot, ii. 149.  
 Harm, ii. 421, 422.  
 Hat, ii. 94.  
 Hauberg, Fr., ii. 183.  
 Hauberk, ii. 183.  
 Haven, ii. 94.  
 Haughty, ii. 446.  
 Haunch, ii. 356.  
 Head, ii. 42, 94.  
 To Heal, ii. 380.  
 Health, ii. 409.  
 Hearse, ii. 327.  
 Heat, ii. 331.  
 Heaven, ii. 20, 75, 94.  
 Hebdomadal, ii. 445.

- Heel, ii. 377.  
 Heft, ii. 69, 94.  
 Heighth, ii. 418.  
 Hell, ii. 20, 377.  
 Help, ii. 321.  
 Hendere, Lat., ii. 302.  
 Herd, ii. 236.  
 Heritable, ii. 475.  
 Depgað, ii. 424.  
 Hesternus, Lat., ii. 291, 294, 304.  
 Het, ii. 57.  
 To Hie, ii. 430.  
 Hight, ii. 59.  
 Hilden, ii. 318.  
 Hilding, ii. 318.  
 Hill, ii. 377.  
 Hilt, ii. 70.  
 Hinge, ii. 356.  
 Hint, ii. 351.  
 Hit, ii. 55.  
**hlaðiks**, blað, blaðorð, blað-  
 orð, ii. 158, 159.  
 Blætan, ii. 201.  
 Dladan, ii. 199.  
 Hoar, ii. 336.  
 Hoard, ii. 236.  
 Hodiernal, ii. 445.  
 Hold, ii. 377.  
 Hole, ii. 377.  
 Holt, ii. 377.  
 Home, ii. 347.  
 Homestead, i. 409.  
 Hone, ii. 347.  
 Honorevole, Ital., ii. 484.  
 Honourable, ii. 479.  
 Hood, ii. 94.  
 Hoof, ii. 94.  
 Hore, ii. 147.  
 Hormis, Fr., i. 312.  
 Hors, Fr., i. 311.  
 Horse, ii. 284.  
 Hostile, ii. 443.  
 Hot, ii. 331.  
 Hovel, ii. 94.  
 Howl, ii. 262.  
 Hove, Howve, ii. 94.  
 Huff, ii. 94.  
 Hull, ii. 377.  
 Human, ii. 442.  
 Humble, ii. 444, 485.  
 Humeral, ii. 443.  
 Humile, Lat., ii. 485.  
 Hunger, ii. 308.  
 Dunttað, Duntnoðe, ii. 424.  
 Hurdle, ii. 236.  
 Hurst, ii. 327.  
 Hurt, ii. 308.  
 Hut, ii. 94.  
 Duðe, ii. 424.  
 Dýnð, ii. 424.  
 Hypothetic, ii. 494.  
 Ibland, Swed., i. 393.  
 Iblandt, Dan., i. 393.  
 Ibo, Lat., ii. 429.  
 Idle, ii. 336.  
 Ievai, ii. 430.  
 If, i. 103, 134, 149; ii. 517.  
 If case, i. 140.  
 Iggað, ii. 424.  
 Igneous, ii. 444.  
 Ignominious, ii. 446.  
 Ignorabilis, Lat., ii. 480.  
 Ill, ii. 336.  
 Illicit, ii. 37.  
 Imaginative, ii. 495.  
 Imellem, Dan., i. 393.  
 Immense, ii. 37.  
 Immiscible, ii. 475.  
 Immutable, ii. 476.  
 Imod, Dan., i. 396.  
 Imp, ii. 312.  
 Imperative, ii. 494.  
 Imperceptible, ii. 476.  
 Impervious, ii. 444.  
 Implacable, ii. 476.  
 Import, ii. 37.  
 Impossible, ii. 478.  
 Impost, ii. 28.  
 Impracticable, ii. 476.  
 Impregnable, ii. 475.  
 Impress, ii. 37.  
 Improve, i. 161.  
 Impulse, ii. 32.  
 In, i. 426.  
 Ing, i. *Add. Notes*, xii.

- Inaccessible, ii. 475.  
 Inadmissible, ii. 475.  
 In case, i. 137, 150.  
 Incense, ii. 19.  
 Incentive, ii. 495.  
 Inceptive, ii. 494.  
 Inchinevole, Ital., ii. 484.  
 Inchoative, ii. 494.  
 Incident, ii. 22.  
 Inclinal, ii. 479.  
 Incognito, ii. 32.  
 Incombustible, ii. 475.  
 Incommensurable, ii. 476.  
 Incompatible, ii. 475.  
 Incorrigible, ii. 475.  
 Incredible, ii. 475.  
 Incurable, ii. 478.  
 Indefatigable, ii. 475.  
 Indefeisible, ii. 475.  
 Indelible, ii. 475.  
 Index, ii. 18.  
 Indigent, ii. 446.  
 Indivisible, ii. 475.  
 Indubitable, ii. 475.  
 Ineffable, ii. 475.  
 Inevitable, ii. 475.  
 Inexorable, ii. 476.  
 Inexplicable, ii. 475.  
 Inexpugnable, ii. 476.  
 Infallible, ii. 475.  
 Infandum, ii. 502.  
 Infant, ii. 442.  
 Infantine, ii. 442.  
 Infinite, ii. 36, 445.  
 Inflexible, ii. 475.  
 Influx, ii. 36.  
 Inforth, i. 466.  
 Ingress, ii. 36.  
 Inguinal, ii. 443.  
 Inhabit, ii. 55.  
 Inimical, ii. 443.  
 Inimitable, ii. 475.  
 Initial, ii. 445.  
 Innocence, ii. 20, 23.  
 Inquest, ii. 33.  
 Insane, ii. 446.  
 Insatiable, ii. 476.  
 Inscrutable, ii. 476.  
 Insect, ii. 32.  
 Insensible, ii. 482.  
 Insidious, ii. 446.  
 Insipid, ii. 443.  
 Insoluble, ii. 477.  
 Instead, i. 408.  
 Instinct, ii. 36.  
 Institute, ii. 8, 36.  
 Insular, ii. 444.  
 Insult, ii. 32.  
 Insurgent, ii. 35.  
 Intellect, ii. 34.  
 Intellective, ii. 494.  
 Intelligible, ii. 476.  
 Intendevole, Ital., ii. 481.  
 Intense, ii. 34.  
 Intent, ii. 34.  
 Intercourse, ii. 36.  
 Interdict, ii. 26.  
 Interminable, ii. 476.  
 Interview, ii. 34.  
 Intolerabile, Lat., ii. 503.  
 Intolerable, ii. 476.  
 Intolerandum, Lat., ii. 503.  
 Intoleraturum, Lat., ii. 503.  
 Intricate, ii. 36.  
 Intrigue, ii. 36.  
 Invective, ii. 495.  
 Inverse, ii. 34.  
 Investigable, ii. 476.  
 Invincible, ii. 476.  
 Invisible, ii. 478.  
 To Inwheel, ii. 324.  
 Irasci, Lat., ii. 303.  
 Irascible, ii. 476.  
 Ire, Lat., ii. 302, 430.  
 Irrefragable, ii. 476.  
 Irremissible, ii. 476.  
 Isosceles, ii. 443.  
 Issue, ii. 36.  
 Is to, ii. 501, 504.  
 Is to be, ii. 501, 504.  
 It, ii. 56, 60, 63.  
 To Jar, ii. 192.  
 Jardin, Fr., ii. 277.  
 Jaune, Fr., ii. 166.  
 Jegens, Dutch, i. 396.

- Join, i. 302, 315.  
 Joint, ii. 67.  
 Jubilee, ii. 37.  
 Judex, Lat., ii. 18.  
 Judicature, ii. 504.  
 Jugular, ii. 443.  
 Jugum, Lat., ii. 203, 304.  
 Junto, ii. 32.  
 Jurat, ii. 32.  
 Jury, ii. 32.  
 Jus, Lat., ii. 7.  
 Just, ii. 8, 20.  
  
 Kabel, Dutch, ii. 485.  
 Keel, ii. 333.  
 Keg, ii. 376.  
 Kerse, not worth a, ii. 90.  
 Key, ii. 376.  
 Knave, ii. 421, 423.  
 To Knead, ii. 320.  
 Knee, ii. 256.  
 Knell, ii. 209.  
 Knight, ii. 145.  
 Knoll, ii. 209.  
 Knot, ii. 145.  
 Knowable, ii. 488.  
 Knuckle, ii. 256.  
*Xupis*, i. 311.  
 Kruimelen, Dutch, ii. 485.  
  
 Labial, ii. 443.  
 Laccio, Ital., ii. 355.  
 Lace, ii. 352.  
 Lachrymal, ii. 443.  
 Lacteal, ii. 445.  
 Lady, ii. 159, 163.  
 Lapse, ii. 35.  
 Laqueus, Lat., ii. 355.  
 Lascher, Fr., ii. 34.  
 Lasciare, Ital., ii. 34.  
 Lash, ii. 34.  
 Last, ii. 201.  
 Latch, ii. 352.  
 Latchet, ii. 352.  
 Lateral, ii. 442.  
 Latter math, ii. 417.  
 Laudable, ii. 476, 488.  
 Laudevole, Ital., ii. 488.  
  
 Laugh, ii. 271.  
 Laus, Lat., ii. 304.  
 Law, ii. 8, 15.  
 Lawsuit, ii. 33.  
 Laxative, ii. 494.  
 Lay, ii. 383.  
 Least, i. 252.  
 Leaven, ii. 75.  
 Lectus, Lat., ii. 470.  
 Left, ii. 10.  
 Legacy, ii. 36.  
 Legal, ii. 446.  
 Legate, ii. 36.  
 Legend, ii. 500, 501.  
 Legible, ii. 476.  
 Legislature, ii. 504.  
 Lembus, Lat., ii. 312.  
 Length, ii. 418.  
 Lenitive, ii. 494.  
 Leonine, ii. 444.  
 Les, i. 166, 168, 213.  
 Less, i. 167, 249.  
 Lest, i. 134, 211; ii. 251.  
 Lester, Fr., ii. 201.  
 Levante, Span., ii. 394.  
 Levee, ii. 32.  
 Levy, ii. 32.  
 Lewd, ii. 383.  
 Lew-warm, ii. 332.  
 Lex, Lat., ii. 9, 10.  
 Liable, ii. 476.  
 Libidinous, ii. 446.  
 Licet, Lat., i. 182.  
 Lid, ii. 198.  
 Lief, i. 443.  
 Liege, ii. 32.  
 Liever, i. 443.  
 Lievest, i. 443.  
 Lift, ii. 161.  
 Light, ii. 419.  
 Limb, ii. 311.  
 Limbo, ii. 311.  
 Limbus, Lat., ii. 312.  
 Lin, ii. 48.  
 Littoral, ii. 444.  
 Lo, i. 447.  
 Load, ii. 167.  
 Loaf, ii. 156, 158.

- Loan, ii. 348.  
 Local, ii. 444.  
 Lock, ii. 201.  
 Loft, ii. 161.  
 Lofty, ii. 161.  
 Log, ii. 167.  
 Long, ii. 172, 373.  
 To Long, i. 402.  
 Longus, Lat., ii. 304, 373.  
 Loos, Laus, ii. 305.  
 Loose, ii. 256.  
 Loquacious, n. 443.  
 Lord, ii. 155.  
 Lore, ii. 347.  
 Los, Fr., 306.  
 Loss, ii. 256.  
 Lot, ii. 20, 198.  
 Lottellers, ii. 317.  
 Loud, ii. 42.  
 Low, ii. 344.  
 Lown, ii. 344.  
 Lowt, ii. 344.  
 Loyal, ii. 446.  
 Lucid, ii. 444.  
 Luck, ii. 20, 352.  
 Lucrative, ii. 446, 494.  
 Luke-warm, ii. 332.  
 Lumen, Lat., ii. 373.  
 Luminous, ii. 444.  
 Lunar, ii. 444.  
 Lust, ii. 297.  
 Ly, i. 430.  
 Ma, Ital., i. 197, 202.  
 Maar, Dutch, i. 202.  
 Mad, n. 341.  
 Magnanimous, ii. 442.  
 Mainprize, ti. 32.  
 Mais, Fr., i. 197, 202.  
 Male, ii. 442.  
 Malleable, ii. 476.  
 Malt, ii. 74.  
 Mandate, ii. 8.  
 Manifesto, ii. 32.  
 Manual, ii. 443.  
 Manus, Lat., ii. 6.  
 Manuscript, ii. 36.  
 Many, ii. 383.  
 Marine, ii. 444.  
 Marital, ii. 443.  
 Maritime, ii. 444.  
 Martial, ii. 447.  
 Mas, Span., i. 197, 202.  
 Masculine, ii. 442.  
 Maternal, ii. 443.  
 Math. ii. 417.  
 Matto. Ital., ii. 341.  
 Maybe, i. 453.  
 Mayhap, i. 453.  
 Mead, ii. 375.  
 Meadow, ii. 375.  
 Meat, ii. 330.  
 Meath, ii. 419.  
 Medio dia, Span., ii. 394.  
 Medicinable, ii. 488.  
 Medicinal, ii. 488.  
 Medley, i. 393.  
 Medullary, ii. 442.  
 Meiere, Lat., ii. 301.  
 Mellem, Dan., i. 393.  
 Memorable, Fr., ii. 485.  
 Memorandum, ii. 500, 501.  
 Memorevole, Ital., ii. 484.  
 Mental, ii. 442.  
 Mentecatto, Ital., ii. 308.  
 Mercenary, ii. 447.  
 Merciable, ii. 486.  
 Meretricious, ii. 443.  
 Meretrix, ii. 148.  
 Meridian, ii. 445.  
 Merit, ii. 20, 35.  
 Mess, ii. 330.  
 Messo, Ital., ii. 330.  
 Mete, ii. 342.  
 Methink, i. 489; ii. 404.  
 Mets, Fr., ii. 330.  
 Meurtre, Fr., ii. 412.  
 Mezzotinto, Ital., ii. 32.  
 Might, ii. 419.  
 Milch, ii. 330.  
 Military, ii. 447.  
 Milk, ii. 330.  
 Minatory, ii. 446.  
 Mingere, Lat., ii. 301.  
 Mint, ii. 210.  
 Minute, ii. 31.



Minüte, ii. 31.  
 Mirth, ii. 411.  
 Miscellaneous, ii. 445.  
 Miscere, Lat., ii. 301.  
 Miscreant, ii. 37.  
 Miserable, ii. 479.  
 Miserevole, Ital., ii. 484.  
 Missibile, ii. 495.  
 Missile, ii. 476, 495.  
 Missive, ii. 495.  
 Mist, ii. 316.  
 Misuse, ii. 36.  
 To Mix, ii. 301.  
 Mixen, ii. 300.  
 Mod, Dan., i. 396.  
 Moiening, i. 281, 405.  
 Molere, ii. 303.  
 Mompelen, Dutch, ii. 485.  
 Moneta, Lat., ii. 210.  
 Money, ii. 210.  
 Monitory, ii. 446.  
 Monster, ii. 32.  
 Month, ii. 415.  
 Morbid, ii. 446.  
 Morceau, Fr., ii. 123.  
 More, i. 196, 467.  
 Morn, ii. 214.  
 Morning, ii. 214.  
 Morrow, ii. 214.  
 Mors, Lat., ii. 304, 412.  
 Morsel, ii. 32, 123.  
 Mortal, ii. 443.  
 Mortgagee, ii. 38.  
 Mopð, ii. 412.  
 Most, i. 468.  
 Mostra, Ital., ii. 32.  
 Moth, ii. 413.  
 Motive, ii. 495.  
 Mott, ii. 101.  
 Mould, ii. 74.  
 Mouth, ii. 413.  
 Mow, i. 470.  
 Moyennant, Fr., i. 281, 405.  
 Much, i. 467.  
 Muck, ii. 300.  
 Mulcere, Lat., ii. 302.  
 Mulgere, Lat., ii. 302.  
 Multiplicand, ii. 500, 501.

Mumble, ii. 485.  
 Mundane, ii. 444.  
 Mural, ii. 445.  
 Murther, ii. 412.  
 Muster, ii. 32.  
 Narcotic, ii. 494.  
 Narrow, ii. 275.  
 Nasal, ii. 442.  
 Natal, ii. 442.  
 Native, ii. 442.  
 Naval, ii. 445.  
 Nautical, ii. 445.  
 Nay, i. 491; ii. 496.  
 Near, i. 408; ii. 275.  
 Neath, i. 38.  
 Necare, Lat. ii. 302.  
 Neck, ii. 256.  
 Nectere, Lat., ii. 303.  
 Need, ii. 320.  
 Needs, i. 449.  
 Needle, ii. 320.  
 Negative, ii. 494.  
 Neglect, ii. 34.  
 Nemðe, i. 166.  
 Nemut, Lat., i. 166.  
 Nequam, Lat., ii. 425.  
 Nesh, ii. 335.  
 Nest, ii. 374.  
 Net, ii. 145.  
 Nether, i. 380.  
 Nethermost, i. 380.  
 Nevertheless, i. 136, 472.  
 Next, i. 408.  
 Nicchia, Ital., ii. 257.  
 Nicchio, Ital., ii. 257.  
 Nice, ii. 325.  
 Niche, Fr., ii. 257.  
 Niche, ii. 257.  
 Nick, ii. 257.  
 Nigh, i. 408.  
 Night-rail, ii. 235.  
 Ninth, ii. 418.  
 Nisi, Lat., i. 168, 181, 206, 227.  
 No, i. 493; ii. 496.  
 Noble, ii. 476, 478.  
 Nock, ii. 257.  
 Nocturnal, ii. 445.

- Nod, ii. 202, 256.  
 Nodus, Lat., ii. 304.  
 Non cale, Ital., ii. 246.  
 Nonchalance, Fr., ii. 246.  
 Nondescript, ii. 36.  
 Nonsense, ii. 37.  
 Nook, ii. 257.  
 Noonsted, i. 410.  
 Noord, Dutch, ii. 394.  
 Nord, Fr., ii. 394.  
 Nord, Germ., ii. 394.  
 Nord, Dan., ii. 394.  
 Nord, Span., ii. 394.  
 Norr, Swed., ii. 394.  
 North, ii. 394.  
 Not, i. 493.  
 Notch, ii. 257.  
 Notwithstanding, i. 136.  
 Noxious, ii. 446.  
 Nubes, Lat., ii. 201.  
 Nugatory, ii. 447.  
 Numb, ii. 307.  
 Numscull, ii. 307.  
 Nuncupative, ii. 494.  
 Nupta, Lat., ii. 201.  
 Nuptial, ii. 447.  
 Nymðe, i. 166.  
  
 Oak, Ican, ii. 202.  
 Object, ii. 36.  
 Obstreperous, ii. 447.  
 Obvious, ii. 444.  
 Occident, Fr., ii. 394.  
 Occidental, ii. 447.  
 Occidente, Span., ii. 394.  
 Ocular, ii. 442.  
 Oculus, Lat., ii. 304.  
 Odd, ii. 41.  
 Ode, ii. 121.  
 Odious, ii. 446.  
 Oeste, Span., ii. 394.  
 Of, i. 343.  
 Of dune, i. 420; *Addit. Not.* x.  
 Offal, ii. 330.  
 Old, ii. 203.  
 Olfactory, ii. 442.  
 Once, i. 484.  
 Onerous, ii. 447.  
  
 Only, i. 486.  
 Onorevole, Ital., ii. 484.  
 Oost, Dutch, ii. 394.  
 Ope, ii. 203.  
 Open, ii. 203.  
 Operative, ii. 494.  
 Opinionative, ii. 495.  
 Oppidan, ii. 445.  
 Opposite, i. 405; ii. 28.  
 Optative, ii. 494.  
 Optic, ii. 442.  
 Oral, ii. 443.  
 Orient, Fr., ii. 394.  
 Oriental, ii. 447.  
 Oriente, Span., ii. 394.  
 Orts, ii. 330.  
 Ost, Germ., ii. 394.  
 Ost, Dan., ii. 394.  
 Oster Swed., ii. 394.  
 Ouest, Fr., ii. 394.  
 Ought, i. 463.  
 Out, Fr., i. 492.  
 Outcept, i. 405.  
 Outforth, i. 465.  
 Outtake, i. 403.  
 Outtaken, i. 403.  
 Oval, ii. 445.  
 Oven, ii. 94.  
 Over, i. 421.  
 Owl, ii. 262.  
 Oyes, i. 492.  
  
 Pack, ii. 361.  
 Pact, ii. 37.  
 Page, ii. 361.  
 Page, Fr., ii. 369.  
 Pageant, ii. 361.  
 Pageantry, ii. 361.  
 Paggio, Ital., ii. 369.  
 Pain, ii. 291.  
 Palliative, ii. 495.  
 Palpable, ii. 476.  
 Paltry, ii. 29.  
 Par, Fr., i. 315.  
 Parable, ii. 485.  
 Parabola, Lat., ii. 485.  
 Paralytic, ii. 494.  
 Parochial, ii. 447.

- Passive, ii. 494.  
 Pastoral, ii. 444.  
 Patch, ii. 361.  
 Patchery, ii. 361.  
 Paternal, ii. 443.  
 Path, ii. 374.  
 Pathetic, ii. 494.  
 Pause, ii. 28.  
 Peace, ii. 37.  
 Peaceable, ii. 488.  
 Peaceful, ii. 488.  
 Peccare, Lat., ii. 303.  
 Pectoral, ii. 443.  
 Pecuniary, ii. 445.  
 Pedal, ii. 443.  
 Pending, i. 404.  
 Penetrabile, Lat., ii. 480.  
 Penetrable, ii. 476.  
 Penn, ii. 219.  
 Pensive, ii. 443.  
 Per, Lat. & Ital., i. 315.  
 Peradventure, i. 453.  
 Percase, i. 452.  
 Perchance, i. 452.  
 Perennial, ii. 445.  
 Perfect, ii. 30.  
 Perhaps, i. 452.  
 Perilous, ii. 446.  
 Peripatetic, ii. 494.  
 Periphrastic, ii. 494.  
 Perquisite, ii. 33.  
 Personable, ii. 486.  
 Perspicuous, ii. 442.  
 Perverse, ii. 34.  
 Petere, Lat., ii. 303.  
 Pfinnig, Germ., ii. 66.  
 Piacevole, Ital., ii. 484.  
 To Pick, ii. 204.  
 La Picote, Fr., ii. 204.  
 Picoté, Fr., ii. 204.  
 Piddle, ii. 268.  
 Pin, ii. 218.  
 Pipkin, i. 130.  
 Piquer, Fr., ii. 204.  
 Pish, ii. 361.  
 Pit, ii. 205.  
 Plastic, ii. 494.  
 Plausible, ii. 476.  
 Plea, ii. 37.  
 Pleasurable, ii. 479.  
 Pledge, ii. 129.  
 Pliable, ii. 476.  
 Plot, ii. 129.  
 Plough, ii. 333.  
 Ploughshare, ii. 175.  
 To Ply, ii. 333.  
 Πνευμα, ii. 23.  
 Pock, ii. 204.  
 Point, ii. 32.  
 Poise, ii. 35.  
 Poke, ii. 204.  
 Polite, ii. 37.  
 Poltroon, ii. 29.  
 Pond, ii. 218.  
 Poniente, Span., ii. 394.  
 Pool, ii. 268.  
 Popular, ii. 447.  
 Populous, ii. 447.  
 Por, Span., i. 315.  
 Pore, ii. 31.  
 Πορνη, ii. 148.  
 Pose, i. 137.  
 Portable, ii. 476.  
 Portent, ii. 34.  
 Portrait, ii. 32.  
 Possible, ii. 476.  
 Post, ii. 28.  
 Postscript, ii. 36.  
 Pot, ii. 205.  
 Potscars, ii. 174.  
 Potshreds, ii. 174.  
 Pound, ii. 218.  
 Pox, ii. 204.  
 Praiseful, ii. 489.  
 Prasinus, Lat., ii. 166.  
 Prebend, ii. 500, 501.  
 Precedent, ii. 34.  
 Precept, ii. 8, 36.  
 Precinct, ii. 34.  
 Precise, ii. 37.  
 Prefect, ii. 30.  
 Prefix, ii. 35.  
 Premisses, ii. 31.  
 Prerogative, ii. 494.  
 Presbyterian, ii. 444.  
 Prescript, ii. 36.

- Press, ii. 37.  
 Pretext, ii. 36.  
 Price, ii. 32.  
 Primæval, ii. 446.  
 Prithee, i. 450.  
 Private, ii. 37.  
 Privy, ii. 37.  
 Prize, ii. 32.  
 Probable, ii. 476.  
 Probare, Lat., ii. 303.  
 Process, ii. 34.  
 Produce, ii. 30.  
 Product, ii. 30.  
 Profit, ii. 30.  
 Profitable, ii. 479.  
 Profittevole, Ital., ii. 484.  
 Prognostic, ii. 494.  
 Progress, ii. 36.  
 Progressive, ii. 494.  
 Project, ii. 36.  
 Projectile, ii. 476.  
 Promiscuous, ii. 445.  
 Promise, ii. 31.  
 Prompt, ii. 32.  
 Proof, ii. 349.  
 Prophetic, ii. 494.  
 Prophylactic, ii. 494.  
 Proportionable, ii. 479.  
 Porporzionevole, Ital., ii. 484.  
 Proscript, ii. 36.  
 Prospect, ii. 35.  
 Prostitute, ii. 36, 151.  
 Proud, ii. 344.  
 Providence, ii. 20, 23.  
 Proviso, ii. 32.  
 Provocative, ii. 495.  
 Prudence, ii. 20, 23.  
 Pshaw, ii. 361.  
 Ψυχη, ii. 23.  
 Public, ii. 447.  
 Puddle, ii. 268.  
 Puerile, ii. 442.  
 Pulmonary, ii. 442.  
 Pulse, ii. 32.  
 Pump, ii. 310.  
 Punctual, ii. 447.  
 Pungere, Lat., ii. 303.  
 Punire, Lat., ii. 303.  
 Punk, ii. 154.  
 Punto, ii. 32.  
 Purgative, ii. 493.  
 Pursuit, ii. 33.  
 Purview, ii. 34.  
 Pusillanimous, ii. 442.  
 Put case, i. 137.  
 Pynðan, ii. 218.  
 Quadrant, ii. 37.  
 Quag, ii. 375.  
 Quai, Fr., ii. 376.  
 Qualis, Lat., ii. 351.  
 Quamlibet, Lat., i. 182.  
 Quamvis, Lat., i. 182.  
 Quantitative, ii. 493.  
 Quantumvis, Lat., i. 182.  
 Quare, Lat., i. 362.  
 Quassare, Lat., ii. 303.  
 Quatere, Lat., ii. 303.  
 Quay, ii. 376.  
 Quest, ii. 32.  
 Quibble, ii. 485.  
 Quick, ii. 317.  
 Quickly, i. 479.  
 Quid, ii. 45.  
 Quidditative, ii. 493.  
 Quidditativus, Lat., ii. 493.  
 Quidlibet, Lat., ii. 485.  
 Quilt, ii. 72.  
 Quit, ii. 35.  
 Quite, ii. 35.  
 Quittance, ii. 35.  
 Quod, Lat., i. 91.  
 Quoth, ii. 384.  
 Rabble, ii. 485.  
 Rabula, Lat., ii. 485.  
 Rack, ii. 275, 325, 387.  
 Racka, Dutch, ii. 388.  
 Racke, ii. 387.  
 Raddle, ii. 258.  
 Radical, ii. 445.  
 Raft, ii. 178.  
 Ragamuffin, ii. 363.  
 Ragionevole, Ital., ii. 484.  
 Raide, ii. 234.  
 Rail, ii. 228.

- Railen, ii. 235.  
 Railing, ii. 235.  
 Rails, ii. 228.  
 Rain, ii. 291.  
 Reasonable, Fr., ii. 485.  
 Rake, ii. 275.  
 Ralla, Lat., ii. 235.  
 Rapere, Lat., ii. 303.  
 Rate, ii. 32.  
 Rath, i. 472.  
 Rather, i. 472.  
 Rathest, i. 472.  
 Rational, ii. 446, 489.  
 Ray, ii. 228.  
 Real, ii. 444.  
 Rear, i. 326.  
 Reasonable, ii. 479, 489.  
 Receipt, ii. 36.  
 Recess, ii. 34.  
 Recluse, ii. 30.  
 Recompence, ii. 37.  
 To Recover, ii. 381.  
 Recourse, ii. 36.  
 Rectum, Lat., ii. 7.  
 Reflux, ii. 36.  
 Regal, ii. 443.  
 Regard, i. 383.  
 Regilla, Lat., ii. 235.  
 Rego, Lat., ii. 7.  
 Regress, ii. 36.  
 Regular, ii. 447.  
 Relapse, ii. 35.  
 Relations, ii. 496.  
 Relative, ii. 495, 496.  
 Relict, ii. 35.  
 Relique, ii. 35.  
 Remiss, ii. 31.  
 Remnant, ii. 37.  
 Remorse, ii. 32.  
 Rent, ii. 19, 73.  
 Reor, Lat., ii. 404.  
 Repast, ii. 37.  
 Report, ii. 37.  
 Repose, ii. 28.  
 Reprieve, ii. 32.  
 Reprise, ii. 32.  
 Reproof, ii. 349.  
 Repulse, ii. 32.  
 Repute, ii. 37.  
 Request, ii. 33.  
 Requisite, ii. 32.  
 Res, Lat., ii. 404.  
 Rescript, ii. 36.  
 Residue, ii. 47.  
 Respect, ii. 35.  
 Response, ii. 35.  
 Responsive, ii. 494.  
 Restraint, ii. 33.  
 Result, ii. 32.  
 Retail, ii. 351.  
 Retinue, ii. 35.  
 Retreat, ii. 32.  
 Retrospect, ii. 35.  
 Revenue, ii. 32.  
 Reverend, ii. 500.  
 Revereor, ii. 404.  
 Reverse, ii. 34.  
 Review, ii. 34.  
 Reward, i. 383.  
 Rex, Lat., ii. 17.  
 Rhime, ii. 319.  
 Ricco, Ital., ii. 275.  
 Rich, ii. 275.  
 Riche, Fr., ii. 275.  
 Riches, ii. 275.  
 Richesse, Fr., ii. 275.  
 Richezza, Ital., ii. 275.  
 Rick, ii. 275.  
 Riddle, ii. 258.  
 Ridevole, Ital., ii. 484.  
 Riffraff, ii. 178.  
 Rift, ii. 67.  
 To Rig, ii. 228, 230.  
 A Rig, ii. 228.  
 Rigel, Rigil, ii. 228, 235.  
 Rigger, ii. 236.  
 Rigging, ii. 228.  
 Right, ii. 3, 20.  
 Rigsie, ii. 235.  
 Rillen, ii. 235.  
 Rilling, ii. 228.  
 Rim, ii. 262.  
 Ripe, ii. 319.  
 Risible, ii. 479.  
 Ritto, Ital., ii. 6.  
 Road, ii. 100.

- Roadstead, i. 410.  
 Roast, ii. 36.  
 Robust, ii. 446.  
 Roche, Fr., ii. 228.  
 Rochet, ii. 228.  
 Rock, ii. 228.  
 Rocket, ii. 228.  
 Rogue, ii. 228.  
 Rommelen, Dutch, ii. 485.  
 Rong, ii. 101, 109.  
 Roof, ii. 349.  
 Room, ii. 262, 421.  
 Roomth, ii. 421.  
 Ros, Lat., ii. 304.  
 Rosen, ii. 81.  
 Rough, ii. 178.  
 Round, i. 403.  
 Rove, ii. 101, 109.  
 Royal, ii. 443.  
 Roynous, ii. 244.  
 Ruck, ii. 228.  
 Rug, ii. 228.  
 Rumble, ii. 485.  
 Rural, ii. 445.  
 Rustic, ii. 445.  
 Ruth, ii. 412.  
  
 Sacerdotal, ii. 444.  
 Safe, ii. 344.  
 Sagitta, Lat., ii. 130, 145.  
 Saint, ii. 20, 23.  
 Sale, ii. 275.  
 Salival, ii. 443.  
 Salubrious, ii. 446.  
 Salutary, ii. 446.  
 Sanative, ii. 494.  
 Sanguinary, ii. 442.  
 Sanguine, ii. 442.  
 Sans, i. 308.  
 Sarò, Ital., ii. 431.  
 Saute, ii. 32.  
 Savage, ii. 444.  
 Save, i. 405.  
 Saw, ii. 350.  
 Scaglia, Ital., ii. 237, 245.  
 Scala, Lat., ii. 237, 245.  
 Scald, ii. 237.  
 Scale, ii. 237.  
  
 Scales, ii. 242.  
 Scall, ii. 244.  
 Scalogna, Ital., ii. 237, 245.  
 Scar, ii. 168.  
 Scarce, Scarse, i. 479.  
 Scardale, ii. 174.  
 Scates, ii. 130.  
 Sceptic, ii. 494.  
 Scerre, Ital., ii. 175.  
 Schal, Germ., ii. 245.  
 Schalien, Dutch, ii. 246.  
 Scheet, Dutch, ii. 130.  
 Schelling, Dutch, ii. 246.  
 Schets, Dutch, ii. 130, 133.  
 Schiatta, Ital., ii. 130.  
 Schiera, Ital., ii. 175.  
 Schiuma, Ital., ii. 310.  
 Schizzo, Ital., ii. 130.  
 Schultens, i. 228.  
 Sciarrare, Ital., ii. 175.  
 Scilicet, Lat., i. 452.  
 Score, ii. 168.  
 Scot, ii. 130.  
 Scotto, Ital., ii. 130.  
 Scout, ii. 130, 141.  
 Scowl, ii. 237.  
 Scrap, ii. 330.  
 Scribble, ii. 485.  
 Scribillare, Lat., ii. 485.  
 Script, ii. 36.  
 Scull, ii. 237.  
 Scum, ii. 310.  
 Scylan, ii. 237.  
 Second, ii. 447.  
 Secourable, Fr., ii. 480, 485.  
 Secret, ii. 35.  
 Sect, ii. 32.  
 Seldom, i. 480.  
 Select, ii. 34.  
 Sembievole, Ital., ii. 484.  
 Semblable, ii. 479, 485.  
 Seminal, ii. 445.  
 Se non, Ital., i. 168.  
 Sens, Fr., i. 253.  
 Sense, ii. 37.  
 Senseful, ii. 482.  
 Sensevole, Ital., ii. 482.  
 Sensibile, Lat., ii. 498.

Sensible, ii. 476, 481.  
 Sensitive, ii. 482, 495.  
 Sensitivo, Ital., ii. 482.  
 Sensitivus, Lat., ii. 498.  
 Senza, Ital., i. 309.  
 Sepelire, Lat., ii. 188.  
 Septentrion, Span., ii. 394.  
 Sequi, Lat., ii. 302.  
 Serpens, Lat., ii. 308.  
 Set, i. 135.  
 Set case, i. 137.  
 Shade, ii. 383.  
 Shadow, ii. 383.  
 Shaft, i. 241.  
 Shale, ii. 237.  
 Shape, ii. 247.  
 Shapeable, ii. 485.  
 Shard, ii. 168.  
 Share, ii. 168.  
 Sharebone, ii. 174.  
 Sharp, ii. 275.  
 Shaw, ii. 383.  
 Sheaf, i. 241.  
 Sheath, ii. 412.  
 Shed, ii. 383.  
 Sheen, ii. 327.  
 Sheer, ii. 168.  
 Sheers, ii. 175.  
 Sheet, ii. 130.  
 Shell, ii. 237.  
 Sherd, ii. 44, 168.  
 Shillen, ii. 242.  
 Shilling, ii. 237.  
 Ship, ii. 247.  
 Shire, ii. 168.  
 Shirt, ii. 168.  
 Shit, ii. 130.  
 Shite, ii. 130.  
 Shitten, ii. 130.  
 Shittle, ii. 130.  
 Shoal, ii. 237.  
 Shock, ii. 348.  
 Shoe, Scyan, ii. 145.  
 Shone, ii. 101.  
 Shoot, ii. 130.  
 Shop, ii. 247.  
 Shore, ii. 168.  
 Shorn, ii. 168.

Short, ii. 168.  
 Shot, ii. 130.  
 Shotten, ii. 130.  
 Shoulder, ii. 237.  
 Shout, ii. 130.  
 Shower, ii. 168.  
 Shred, ii. 44, 168.  
 Shrew, ii. 211.  
 Shrewd, ii. 211.  
 Shrift, ii. 69.  
 Shronk, ii. 101, 110.  
 Shroud, ii. 248.  
 Shrove, ii. 100.  
 Shrowds, ii. 248.  
 Shrub, ii. 213.  
 Shut, ii. 130.  
 Shuttle, ii. 130.  
 Shuttlecork, ii. 130.  
 Si, Lat., Ital., Fr., i. 179, 492.  
 Sideral, ii. 444.  
 Sight, ii. 419.  
 Silveren, ii. 81.  
 Simplex, Lat., ii. 18.  
 Sin, Span. i. 311.  
 Since, i. 135, 252; ii. 553.  
 Sine, Lat., i. 181, 206, 311.  
 Sinister, ii. 443.  
 Sinistrous, ii. 443.  
 Sino, Span., i. 168.  
 Si non, Fr., i. 168.  
 Sinuous, ii. 443.  
 Sip, ii. 145.  
 Sith, i. 252, 255.  
 Sithence, i. 255.  
 Sixth, ii. 418.  
 Sizeable, ii. 485.  
**SKAAG**, ii. 246.  
 Skellyis, Scot., ii. 246.  
 Sketch, ii. 130.  
 Skill, ii. 237.  
 Skirt, ii. 168.  
 Skit, ii. 130, 137, 143.  
 Skittish, ii. 130, 144.  
 Slack, ii. 346.  
 Slate, ii. 237.  
 Sleet, ii. 336.  
 Sleeve, ii. 373.  
 Sleeveless, ii. 374.

- Slip, ii. 147.  
 Slit, ii. 147.  
 Slode, ii. 101, 112.  
 Slong, ii. 101, 112.  
 Slop, ii. 147.  
 Slope, ii. 147.  
 Slot, ii. 147.  
 Sloth, ii. 413.  
 Slouch, ii. 346.  
 Sloven, ii. 346.  
 Slough, ii. 346.  
 Slow, ii. 346.  
 Slug, ii. 346.  
 Sluice, ii. 30.  
 Slut, ii. 346.  
 Smear, ii. 326.  
 Smith, ii. 414.  
 Smoke, ii. 204.  
 Smooth, ii. 341.  
 Smug, ii. 343.  
 Smut, ii. 309.  
 Snack, ii. 310.  
 Snail, ii. 308.  
 Snake, ii. 308.  
 To Snite, ii. 130.  
 Snot, ii. 130.  
 Snout, ii. 130.  
 Snow, ii. 254.  
 Snuff, ii. 310.  
 Snug, ii. 308, 309.  
 So, i. 258; ii. 351.  
 Soccorevole, Ital., ii. 484.  
 Sociable, ii. 489.  
 Social, ii. 489.  
 Soder, Swed., ii. 394.  
 Solar, ii. 444.  
 Solazzevole, Ital., ii. 484.  
 Sole, ii. 447.  
 Solitary, ii. 447.  
 Solvable, ii. 490.  
 Soluble, ii. 476.  
 Solvent, ii. 490.  
 Solutive, ii. 494.  
 Somerset, ii. 32.  
 Sonder, Germ., i. 311.  
 Song, ii. 101, 110, 121.  
 Sonk, ii. 101, 111.  
 Sop, ii. 145.  
 Soporiferous, ii. 446.  
 Sore, ii. 211.  
 Sorrow, ii. 211.  
 Sorry, ii. 211.  
 Soup, ii. 145.  
 Sour, ii. 211.  
 South, ii. 394.  
 Span, i. 489; ii. 273.  
 Spanna, Ital., ii. 274.  
 Spanne, Germ., ii. 274.  
 Spannum, Lat., ii. 274.  
 Speech, ii. 352.  
 Spernendus, Lat., ii. 502.  
 Spick, i. 489.  
 Spirare, Lat., ii. 23, 302.  
 Spirit, ii. 20, 23.  
 Spoil, ii. 319.  
 Spolium, Lat., ii. 304.  
 Spon, ii. 101, 112.  
 Spontaneous, ii. 446.  
 Spot, ii. 129.  
 Spouse, ii. 35.  
 Spout, ii. 129.  
 Sprong, ii. 101, 113.  
 Sprout, ii. 250.  
 Spuere, Lat., ii. 302.  
 Spurt, ii. 250.  
 Sputare, Lat., ii. 302.  
 Stack, ii. 278.  
 Stag, ii. 278.  
 Stage, ii. 278.  
 Stairs, ii. 278.  
 Stake, ii. 223.  
 Stalk, ii. 278.  
 Stark, i. 480.  
 Start, ii. 189.  
 Statute, ii. 8, 36.  
 Stay, ii. 278.  
 Stead, i. 409.  
 Steak, ii. 223.  
 Stealth, ii. 415.  
 Stellar, ii. 444.  
 Stench, ii. 310.  
 Stepmother, i. 410.  
 Stern, ii. 77, 188.  
 Stia, Ital., ii. 289.  
 Stick, ii. 115, 223.  
 Stiff, ii. 317.



- Stigma, ii. 39.  
 Stile, ii. 278.  
 Still, i. 134, 172; ii. 536.  
 Sting, ii. 115.  
 Stipendiary, ii. 447.  
 Stir, ii. 189.  
 Stirrup, ii. 278.  
 Stitch, ii. 223.  
 Stitch-fallen, ii. 227.  
 Stoccata, Ital., ii. 227.  
 Stocco, Ital., ii. 227.  
 Stock, ii. 101, 115, 223.  
 Stocken, ii. 224.  
 Stocking, ii. 223.  
 Stocks, ii. 223.  
 Stoke, ii. 101, 115.  
 Stonen, ii. 81.  
 Stong, ii. 101, 116.  
 Stonk, ii. 101, 116.  
 Stoppel, Dutch, ii. 485.  
 Store, ii. 189.  
 Storm, ii. 191.  
 Story, ii. 278.  
 Stour, ii. 189.  
 Strain, ii. 291.  
 Strait, ii. 33.  
 Strawberry, i. 439.  
 Strawen, ii. 82.  
 Stray, i. 439.  
 Street, ii. 33.  
 Streights, ii. 33.  
 Strength, ii. 413.  
 Strepa, Lat., ii. 290.  
 Strict, ii. 33.  
 Stride, ii. 291.  
 Strind, ii. 293.  
 Strine, ii. 293.  
 Stroke, ii. 101, 116, 124.  
 Strong, ii. 127.  
 Strumpet, ii. 155.  
 Stubble, ii. 485.  
 Stuc, Fr., ii. 227.  
 Stucco, ii. 223, 226.  
 Stuck, ii. 223.  
 Stultus, Lat., ii. 304.  
 Stum, ii. 296.  
 Stunt, ii. 306.  
 Sturdy, ii. 189.  
 Sturt, ii. 189.  
 Styte, ii. 278.  
 Styptic, ii. 494.  
 Suadere, Lat., ii. 303.  
 Subject, ii. 36.  
 Sublunary, ii. 444.  
 Substance, ii. 20, 23.  
 Substitute, ii. 36.  
 Subtense, ii. 34.  
 Subtrahend, ii. 500, 501.  
 Success, ii. 34.  
 Succinct, ii. 34.  
 Such, ii. 351.  
 Sud, Fr., ii. 394.  
 Sud, Germ., ii. 394.  
 Sud, Dan., ii. 394.  
 Sudorific, ii. 446.  
 Suds, ii. 398.  
 Sugere, Lat., ii. 302.  
 Suit, ii. 33.  
 Suite, ii. 33.  
 Sup, ii. 145.  
 Superb, ii. 446.  
 Supercilious, ii. 442.  
 Superflux, ii. 36.  
 Supple, ii. 46.  
 Supplex, Lat., ii. 18.  
 Suppliant, ii. 46.  
 Support, ii. 37.  
 Suppose, i. 180.  
 Sur, Span., ii. 394.  
 Surfeit, ii. 30.  
 Surmise, ii. 31.  
 Surprize, ii. 32.  
 Survey, ii. 34.  
 Susceptive, ii. 494.  
 Suspense, ii. 35.  
 Sute, ii. 33.  
 Swadible, ii. 477.  
 Swom, ii. 101, 117.  
 Swong, ii. 101, 118.  
 Swonk, ii. 101, 118.  
 Swoon, ii. 267.  
 Swoop, ii. 265.  
 Swop, ii. 265.  
 Syllaba, Lat., ii. 485.  
 Syllaba, Fr., ii. 485.  
 Syllable, ii. 485.

- Syllogistic, ii. 494.  
 Sylvan, ii. 444.  
 Sympathetic, ii. 494.  
 Synthetic, ii. 494.  
 Σύνεπαι ii. 214.  
  
 Table, ii. 485.  
 Tabula, Lat., ii. 485.  
 Tacit, ii. 37.  
 Tact, ii. 36.  
 Tag, ii. 179.  
 Taille, Fr., ii. 181.  
 Talley, ii. 35, 172.  
 Taint, ii. 36.  
 Tale, ii. 351.  
 Talis, Lat., ii. 351.  
 Tall, ii. 181.  
 Tally, ii. 35, 173.  
 Tangere, Lat., ii. 303.  
 Tangible, ii. 476.  
 To Tarre, ii. 273.  
 Tart, ii. 273.  
 Tatterdemalion, ii. 363.  
 Tellus, Lat., ii. 417.  
 Temoin, Fr., i. 281.  
 Temporal, ii. 445.  
 Temporary, ii. 445.  
 Ten, ii. 205.  
 Tenable, ii. 476.  
 Tenet, ii. 35.  
 Tent, ii. 34.  
 Tenth, ii. 418.  
 Terrestrial, ii. 444.  
 Testaceous, ii. 445.  
 Text, ii. 36.  
 Thack, ii. 352.  
 That, i. 81, 135, 256; ii. 61, 514, 555.  
 Thatch, ii. 352.  
 The, ii. 63.  
 Theft, ii. 69.  
 Thick, ii. 317.  
 Thicket, ii. 3 7.  
 Thigh, ii. 317.  
 Thin, ii. 2 0.  
 Thing, ii. 405.  
 To Think, ii. 404.  
 This, ii. 62.  
  
 Thong, ii. 210.  
 Though, i. 134, 177; ii. 537.  
 Thrice, i. 484.  
 Thrift, ii. 69.  
 To Thring, ii. 101, 125.  
 Throng, ii. 125.  
 Through, i. 315.  
 Tight, ii. 71.  
 Till, i. 328, 341.  
 Tilt, ii. 73.  
 Tilth, ii. 408.  
 Timid, ii. 446.  
 Timorous, ii. 446.  
 Tina, Lat., ii. 208.  
 To, i. 328.  
 To Tine, ii. 205.  
 Tint, ii. 36.  
 To Tire, ii. 300.  
 Toast, ii. 36.  
 Toil, ii. 181.  
 Tollere, Lat., ii. 303.  
 Toll, ii. 181.  
 Tome, ii. 32.  
 Tool, ii. 181.  
 To Beringe, ii. 506.  
 To Bringyng forth, ii. 505.  
 To Comynge, ii. 505.  
 To Cumenne, ii. 505.  
 To Defendynge, ii. 506.  
 To Demyng, ii. 505.  
 To Doyng, ii. 506.  
 To Drinkynge, ii. 506.  
 To Etyng, ii. 506.  
 To Puttyng, ii. 505.  
 To Sendynge, ii. 506.  
 To Seyng, ii. 505.  
 To Suffryng, ii. 506.  
 To Takyng, ii. 505.  
 To Tormentyng, ii. 506.  
 To-wit, i. 137, 450.  
 To-puttanne, i. 450.  
 Toord, ii. 298.  
 Tooth, ii. 414.  
 Tort, Fr., ii. 91.  
 Torto, Ital., ii. 91.  
 Town, ii. 205.  
 Trace, ii. 32.  
 Track, ii. 32.

- Tract, ii. 32.  
 Tractable, ii. 476.  
 Trade, ii. 374.  
 Traject, ii. 36.  
 Trait, ii. 32.  
 Transcript, ii. 36.  
 Transit, ii. 36.  
 Transitive, ii. 494.  
 Transport, ii. 37.  
 Transverse, ii. 34.  
 Traverse, ii. 34.  
 Treat, ii. 32.  
 Treaty, ii. 32.  
 Treble, ii. 485.  
 Treen, ii. 81.  
 Treenen, ii. 81.  
 Tremble, ii. 485.  
 Tremulare, Ital., ii. 485.  
 Tresve, Trêve, Fr., ii. 295.  
 Trew, n. 402.  
 Tribulare, Lat., ii. 251.  
 Tribute, ii. 19.  
 Trice, i. 488.  
 Trim, ii. 311.  
 Triplum, Lat., ii. 485.  
 Trist, ii. 446.  
 Trite, ii. 36.  
 Trivial, ii. 444.  
 Triumph, ii. 202.  
 Troad, Trode, ii. 374.  
 Trouble, ii. 251.  
 To Trow, ii. 401.  
 Truce, ii. 295.  
 True, ii. 20, 401.  
 Trull, ii. 152.  
 Trumpery, ii. 369.  
 Trump, Trumpet, ii. 202.  
 Truth, ii. 399.  
 Tuimelen, Dutch, ii. 485.  
 Tumble, ii. 485.  
 Tun, n. 205.  
 Tuneable, n. 486.  
 Tunnel, ii. 297.  
 Turd, ii. 299.  
 Tutelar, ii. 443.  
 Tutelary, ii. 443.  
 Tutor, Lat., i. 384.  
 Tutus, Lat., i. 384.  
 Twentieth, ii. 418.  
 Twice, i. 484.  
 Twist, ii. 72.  
 To Tyne, ii. 205.  
 Udirò, Ital., ii. 432.  
 Umbilical, ii. 442.  
 Unanimous, ii. 442.  
 Under, i. 382.  
 Understandable, ii. 488.  
 Unenarrable, ii. 477.  
 Universe, ii. 34.  
 Unlace, i. 165.  
 Unless, i. 134, 158; ii. 531.  
 Untellybil, ii. 502.  
 Unwalkative, ii. 493.  
 Up, i. 421.  
 Uphap, i. 453.  
 Upon, i. 421.  
 Usbergo, Ital., ii. 183.  
 Use, ii. 36.  
 Ut, ii. 517.  
 Ut, Lat., i. 95, 125.  
 Uterine, ii. 442.  
 Uveous, ii. 445.  
 Uxorious, ii. 443.  
 Vaccine, ii. 444.  
 Vadere, Lat., ii. 302.  
 Vadum, Lat., ii. 179.  
 Valable, Fr., ii. 485.  
 Valet, ii. 149.  
 Valevole, Ital., ii. 484.  
 Vallum, Lat., ii. 271.  
 Valuable, ii. 489.  
 Value, ii. 25.  
 Valueful, ii. 489.  
 Van, i. 326.  
 Vanesco, Lat., ii. 66.  
 Vanus, Lat., ii. 66.  
 Varlet, ii. 149.  
 Vascular, ii. 447.  
 Vastare, Lat., ii. 302.  
 Venal, ii. 447.  
 Vendible, ii. 476.  
 Vendichevole, Ital., ii. 484.  
 Vengeable, ii. 479, 488.  
 Vengeful, ii. 488.

- Venture, ii. 503.  
 Venturum, Lat., ii. 504.  
 Venue, ii. 32.  
 Verbal, ii. 443.  
 Verbose, ii. 443.  
 Verdict, ii. 26.  
 Vereor, Lat., ii. 404.  
 Vergeeven, Flem., *Add. Notes*, xv.  
 Veritable, ii. 479.  
 Veritevole, Ital., ii. 484.  
 Vermicular, ii. 444.  
 Vernal, ii. 445.  
 Vers, Fr., i. 388.  
 Verse, ii. 34.  
 Versien, Veursien, Flem., *Addit. Notes*, xv.  
 Verso, Ital., i. 388.  
 Versus, Lat., i. 388.  
 Verum, Lat., ii. 403.  
 Very, i. 482.  
 Vest, Dan., ii. 394.  
 Vestible, ii. 485, 490.  
 Vestibule, ii. 490.  
 Vestibulum, Lat., ii. 485.  
 Videlicet, Lat., i. 452.  
 View, ii. 34.  
 Vindex, Lat., ii. 18.  
 Vindictive, ii. 446.  
 Vinewed, ii. 64.  
 Vinny, ii. 64.  
 Viridis, Lat., ii. 166.  
 Virile, ii. 442.  
 Visceral, ii. 442.  
 Visible, ii. 476.  
 Visit, ii. 36.  
 Visive, ii. 494.  
 Vista, Ital., ii. 32.  
 Visual, ii. 442.  
 Vital, ii. 442.  
 Vitreous, ii. 445.  
 Vituline, ii. 444.  
 Vivacious, ii. 442.  
 Vivid, ii. 442.  
 Vocative, ii. 494.  
 Volo, Lat., ii. 430.  
 Volvere, Lat., ii. 302.  
 Voluntary, ii. 446.  
 Voluptabilis, Lat., ii. 480.  
 Vomitive, ii. 494.  
 Von, Germ., i. 326.  
 Vote, ii. 35.  
 Vow, ii. 35.  
 Vû, Fr., i. 254.  
 Vulgar, ii. 444.  
 Vulnerable, ii. 476.  
 Vulnerary, ii. 447.  
 Wages, ii. 376.  
 Wake, ii. 358.  
 Wall, ii. 271.  
 Wan, ii. 180.  
 Wand, ii. 180.  
 Wane, ii. 180.  
 Want, ii. 72.  
 War, ii. 183.  
 Ward, i. 383; ii. 183.  
 Warm, ii. 331.  
 Warmth, ii. 408.  
 Warp, ii. 271.  
 Warrant, ii. 183.  
 Warranty, ii. 183.  
 Warren, ii. 183.  
 Warrior, ii. 183.  
 Watch, ii. 358.  
 Wath, ii. 418.  
 Weak, ii. 321.  
 Wealth, ii. 408.  
 Pecan, ii. 359.  
 West, ii. 69, 349.  
 Weight, ii. 420.  
 Welkin, ii. 322.  
 Well, ii. 221.  
 Wench, ii. 151.  
 Went, ii. 374.  
 West, ii. 394.  
 West, Dutch, ii. 394.  
 West, Germ., ii. 394.  
 Wester, Swed., ii. 394.  
 Wharf, ii. 271.  
 Wheel, ii. 322.  
 While, i. 342; ii. 322.  
 Whinid, ii. 54, 64.  
 White, ii. 166.  
 Whole, ii. 377.  
 Whore, ii. 147.  
 Wicked, ii. 317.

- Width, ii. 418.  
 Wīz-rm̃ð, ii. 414.  
 Wild, ii. 42.  
 Wile, ii. 327.  
 To Wit, i. 137, 450.  
 Witch, ii. 317.  
 With, i. 301.  
 Within, i. 206.  
 Withinforth, i. 465.  
 Without, i. 134, 205, 206, 301, 305; ii. 549.  
 Withoutforth, i. 465.  
 Wizen, ii. 317.  
 Woll, ii. 101, 118, 431.  
 Wond, ii. 101, 118.  
 Woof, ii. 179, 349.  
 Work, ii. 421.  
 Worth, i. 207.  
 Wot, ii. 101, 119.  
 Wrath, ii. 258.  
 Wreath, ii. 258.  
 Wreck, ii. 325, 387.  
 Wrench, ii. 310.  
 Wrest, ii. 371.  
 Wretch, ii. 325.  
 Wretched, ii. 325.  
 To Wrie, ii. 228.  
 Wrgan, ii. 228.  
 Wright, ii. 420.  
 To Wrine, ii. 228.  
 Wrist, ii. 371.  
 Writ, ii. 143.  
 Wrong, ii. 20, 91, 101, 119.  
 Wroot, ii. 198.  
 Wroth, ii. 258.  
 Wrought, ii. 421.  
 Wry, ii. 258.  
 Yard, ii. 196, 277.  
 Yard-Wand, ii. 197.  
 Yare, ii. 196.  
 Yarn, ii. 80.  
 Yea, i. 491; ii. 496.  
 Yeast, ii. 397.  
 Yef, i. 151.  
 Yell, ii. 262.  
 Yellow, ii. 166.  
 Yes, i. 491; ii. 496.  
 Yester, ii. 291, 294.  
 Yesterday, ii. 291, 294.  
 Yestereven, ii. 294.  
 Yesternight, ii. 294.  
 Yestersun, ii. 294.  
 Yesty, ýrtiz, ii. 397.  
 Yet, i. 134, 172; ii. 536.  
 Yeve, i. 151, 152.  
 Yf, i. 151.  
 Ygo, i. 434.  
 Ymell, i. 389.  
 Yoke, ii. 202.  
 Yold, ii. 101, 120.  
 Youth, ii. 409.  
 Yrrian, ii. 395.  
 Zonder, Dutch, i. 311.  
 Zuid, Dutch, ii. 394.

## ADDENDA.

VOL. I. p. 491. *Fire-new*.

"Armado is a most illustrious wight,  
A man of *fire-new* words, fashion's own knight."  
*Loves Labour's Lost*, act. i. sc. 1.

VOL. II. p. 396. line 8. Add

"GOOSEBERRY, n. s. [*goose* and *berry*, because eaten with young geese as sauce.]"—*Johnson's Dictionary*.

It is a corruption for *Ἰονϣτ* berry. *Ἰονϣτ* is a *thornbush*; so that it means, the *berry* of the *thornbush*. S. Johnson says "Gorse [*Ἰονϣ*, Saxon,] *Furze*; a thick prickly shrub that bears yellow flowers in winter." Skinner says "Goss or Goss; ab A.S. *Ἰεονϣτ*, *Ἰονϣτ*, *erica*."

*Ἰε-ονϣτ*, i. e. enraged, angry. *Ἰε-ῥῥῖαν*, irritare.  
[*Lye* has *χοῖντ*, and *χοῖντ*-beam, *rubus*.—EDIT.]

✂ The Brackets in Vol. I. p. 349—367, do not, as elsewhere, denote new matter.

## ERRATA.

- Vol. I. Page 203, line 13, for *His*, read *This*.  
Page 206, line 16, for *ΨΑΙΚΘΑΝ*, read *ΨΑΙΚΦΑΝ*.  
Page 451, line 23, for *solo*, read *salò*.  
Vol. II. Page 90, line 17, for *Κεε*, read *Κεεε*.  
Page 164, line 12, for *Δλαϣδ ιζ*, read *Δλαϣδ-ιζ*.

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In the first Edition, the following note accompanied the Errata :

The *Blanks* in many of the pages I must here place amongst the *Errors* of the printer : for the words which should supply those *Blanks*, were as fair, as true, as honest and as legal, as any other part of the book ; and by them I should be very willing to stand or fall. He has printed for me thirty years, and never before hesitated at any word which I employed.

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